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THE LIFE OF

Geo. H. Rice

By P. B. PRICE

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The Shutes
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Charlotte 19. Novr 1808.

My Dear Sir

This letter incloses eighteen dollars in B. Notes. Of these twelve are intended for ~~the~~ payment for Saurin's Sermons. The other six I hope you will excuse me for requesting you to put into the hands of Mr W. P. Farrand. I am sorry that I cannot send you the whole of the balance due you, but in these times it is, amongst us, almost as difficult to obtain money as to obtain the Philosophers stone.

There are three signatures to the subscription for Scotts works in my hands. When must the it be sent forward?

The prospect of religion in my congregation is rather more encouraging than it has been since I came to this place. Thanks be to God!

In very great trusts, with best respects

I am &c

J. W. P. Rice

THE LIFE
of the
REVEREND JOHN HOLT RICE, D.D.



by P. B. PRICE

Reprinted from the Central Presbyterian
1886-1887

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F O R E W O R D

For some years, the Library of Union Theological Seminary in Virginia has wished to begin the periodic publication of a series of Historical Transcripts of material hard to come by or existing only in unique form. A most likely beginning point seemed to be a life of the "founder" of Union Theological Seminary, Dr. John Holt Rice, whose definitive biography remains to be written. The short account of Dr. Rice's life which occurs in William Maxwell's A Memoir of the Rev. John H. Rice, D.D., and the more specific account of this notable man which occurs in Foote's Sketches of Virginia (2nd Series) together with brief appreciations which have appeared from time to time, constitute a very inadequate portrait of one of the greatest men of the Presbyterian Church in America.

The series of Historical Transcripts projected by the Library was envisioned as a sequence of pamphlets of some 40-50 pages each. Upon examination of the extensive account of Dr. Rice prepared by the Rev. Philip B. Price which appeared in successive issues of the Central Presbyterian in 1886-87, it soon became quite apparent that no 48-page pamphlet could be successfully edited out of so voluminous a record without doing violence to the narrative and losing much interesting, and sometimes significant, material which actually has little to do with the course of Dr. Rice's life and labors. It was resolved, therefore, to attempt to reproduce this document economically in its full dimensions without altering phrasing, correcting spelling or punctuation, or changing in any way the work as it appeared in the Central Presbyterian, other than by correcting occasional obvious typographical errors. The work has been produced by the staff of the Library during the vacation period, assisted by three members of the Seminary's clerical staff. To all of those who labored with such sustained zeal and close attention to bring out this work, while carrying on a full round of regular library routines or other duties, we offer here our hearty thanks and appreciation.

It is much to be hoped that this verbose, euologistic, and sometimes irrelevant, record of Dr. Rice's work may encourage some research scholar to undertake the elaborate study and investigation which a full-length biography of the Seminary's founder richly deserves.

H. M. Brimm
Librarian
Union Theological Seminary
in Virginia

THE AUTHOR

The Rev. Philip B. Price was not originally trained for the ministry but for business, in which he engaged for the first years of his adult life, studying privately to prepare himself to preach the gospel. During the period of his business life he was, for many years, a Ruling Elder of the Third Presbyterian Church of Richmond. His ecclesiastical career is set forth in detail in the following obituary which appeared in the Central Presbyterian of March, 15, 1905. Because the language employed here so nearly matches that of the author in rendering his account of the life of John Holt Rice, we take the liberty of reproducing it in its entirety.

This venerable brother, so long and well known throughout the Synod of Virginia, entered into rest on last Thursday morning, just after midnight, March 9, 1905, at his home in Richmond. He came of an old family of Hanover county, and was related to a number of the most notable families of that old section of Virginia. He was the son of John Marshall Price and Mrs. Elizabeth Mosby Price, and was born August 9, 1822, so that at his death he was in his eighty-third year. He was ordained in 1859 by the Presbytery of East Hanover, and had pastorates in the Third Church, Richmond, and in the High Bridge, Buchanan and Carmel churches in Montgomery Presbytery, in all of which his ministry was fruitful, and where to his last days he was most affectionately remembered and held in high esteem. He was a skillful clerk, and at different times was the Stated Clerk of East Hanover and of Montgomery Presbyteries. He was at one time, immediately following the war period, associated with Dr. William Brown in the conduct of the Central Presbyterian, and was for many years a frequent contributor to the press, both secular and religious. A few years ago Mr. Price returned to Richmond, and with much fidelity and acceptability supplied the Presbyterian church at Chester. Throughout his fourscore years, forty-six of which were given to the Christian ministry, he was an upright Christian gentleman and a useful servant of Christ. Of the six children whom he left, the eldest is the Rev. P. Frank Price, one of our valuable and beloved missionaries in the foreign field, and now laboring at Kashing, China. The funeral was attended by the ministers of Richmond and a large assembly of relatives and friends, and was conducted by the Rev. Dr. McFaden and Dr. Witherspoon on Saturday afternoon, the 11th instant, in the First Church, Richmond, and the burial in Hollywood by Dr. Stewart and Dr. Smith.

The Rev. T. W. Hooper, writing an appreciation of Philip B. Price for the Synod of Virginia concluded his account with the following sentences:

Modest and unassuming, he was always kind and cordial in his greeting. Loving peace, he was ready to defend the truth when duty demanded it. Genial and kind-hearted, no one could doubt his courage in contending for the right as he regarded it. Patient and gentle as a woman, there was a manliness in his make-up, which would have made him a martyr in the days of persecution. Chosen in the furnace of affliction, the dross was consumed, and the gold refined.

Dr. Price's direct descendants include two great missionary statesmen, father and son, who later became Moderators of the Presbyterian Church in the U.S., the Rev. Dr. P. Frank Price and the Rev. Dr. Frank Wilson Price.

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A LIFE OF THE REV. JOHN H. RICE, D. D.

by P. B. Price

Introductory

Dr. Rice died on the 3d day of September, 1831, more than fifty-four years ago. Hence it is evident that any now living, who were old enough during his later years to have retained an intelligent knowledge of him, must be more than three score and ten. In fact nearly all such have passed away. The number left is very small and rapidly growing less. Of the generation taking their places few are sufficiently acquainted, by history or tradition, with the life and work of this remarkable man. To a very great extent the place which the Presbyterian Church now occupies in Virginia is a memorial of his usefulness. The man who was chief in laying the foundations of an institution, which for more than sixty-two years has trained the ministers of our Church, to so great a degree as Union Theological Seminary, at Hampden Sidney, projects his influence into nearly all the Presbyterian homes of Virginia, and into many others north, east, south, and west. Whatsoever these ministers have done, as teachers and preachers, at home and abroad, and as founders of other institutions of Christian learning and Christian benevolence, reflects back upon Union Seminary as their theological Alma Mater; and so it comes to pass that none can estimate the width and depth, present and prospective, of what the one man did, who by the help of God laid these foundations. Of none can it more appropriately be said "he builded better than he knew."

But before Union Seminary Dr. Rice had laid foundations on which arise other memorials that continue to this day and will long remain. He was one of the teachers in the earlier days of Hampden Sidney. He preached the gospel in Charlotte county, Va., moulding the form of Presbyterian doctrine and practice that has since distinguished that and adjacent counties. He began his ministry in Richmond soon after the burning of the theatre, and his labors there, which soon issued in the organization of the First Presbyterian church, are fruitful to this day, as they have been in all the history of that church for more than seventy-three years. He edited the Evangelical Magazine, in which were found able essays on Christian doctrine and duty, religious intelligence, and such narratives and biographical sketches as were adapted to promote pure and undefiled religion. He organized a domestic missionary society, and was constantly engaged in procuring and sending out young ministers to occupy waste and destitute places, and to minister to feeble churches. His labors in Richmond began about the same time as those of Rev. Richard Channing Moore, rector of the Monumental church and Bishop of the diocese of Virginia, under whose pastoral care the Episcopal Church in Virginia began soon to put on the beautiful garments of a purer and more active and evangelical faith. Dr. Rice's social qualities and high order of intelligence and good breeding, together with his liberal and catholic views, commended him to men and women of distinction, and while he ever condescended to those in low condition, gave him an influence, both in Church and State, over some of the leading minds of the country. He

was the friend and correspondent of John Randolph, and of William Wirt, and William Maxwell; and in prosperity and adversity, he was the counsellor of honorable women not a few. Such as Mrs. Judith Randolph, Mrs. Jean Wood, and others, who rendered him in return the sympathies of the most constant Christian friendship. He was a conspicuous man in the Synod of Virginia and the General Assembly; and while Dr. A. Alexander rejoiced in an intimate friendship with him which continued from their first acquaintance at Hampden Sidney in 1797, to the death of Dr. Rice; and while Dr. Speece and others of his contemporaries, alike distinguished in the Southern branch of the Church, held him in high esteem; their admiration of the man was hardly exceeded by that of the best leading men of the North. The ability and the Christian spirit which he displayed in the General Assembly gave him an influence in that highest court of the Church, to which the most cordial homage was rendered by Dr. Leonard Woods and others. His visits among the Northern brethren established the warmest Christian friendships. He was elected President of Princeton College in 1823; and the letters of Drs. Miller and McDowell, Prof. Lindsley, and Chief Justice Kirkpatrick, urging him to accept the position, occasioned one of the most painful mental conflicts to be found, on a similar occasion, any where in religious biography. While these letters thus disturbed his peace they showed the reputation to which he had attained, at the age of 46, since the humble beginning of his life in Bedford county, Va.; and that the high appreciation of his worth overcame all sectional barriers. As Princeton Seminary was enriched by Virginia in the gift of Alexander, whose history, with that of his illustrious sons, now brightens the annals of Princeton and the Northern Church, so Nassau Hall was more than willing to draw from the Old Dominion another son, whom providence was then preparing to do, in Virginia and the South, a work similar to that which Dr. Alexander was doing at Princeton and the North.

But while we render to Dr. Rice honor and praise for the schemes which he so diligently pursued, it will appear, in the course of these sketches, that the way had been in a measure prepared. He was raised up by providence at a peculiar juncture. He was one who was gifted with understanding of the times to know what Israel ought to do. But there were forerunners and contemporaries, whose light must not be permitted to recede from view while we gaze upon his luminous achievements; lest we commit the folly of those who, in glorifying the name of some great inventor, leave out of sight all preparatory scientific discoveries. In Charlotte county the young and ardent pastor was reaping some of the fruits which Davies and his colleagues and successors had sown. In Richmond the amiable and excellent John D. Blair had raised the banner of the Presbyterian faith, and illuminated his doctrine by the commentary of a good and useful life; during which he slowly laid the foundations of the "Shockoe Hill," now "Grace Street," Presbyterian church. And finally Dr. Rice's call to the great and crowning work of his life, the establishment of Union Theological Seminary, was the fruition of previous counsels and measures for regular theological education, first in connection with Hampden Sidney College, and then in a separate school. These plans, with certain funds gathered for the purpose, were finally remitted by the Synod of Virginia to the Hanover Presbytery; and then the Presbytery summoned Dr. Rice from his pastoral engagements in Richmond to begin the separate school of theology in Prince Edward.

After these concessions are freely rendered, that the truth of history may be vindicated, and honor given to whom honor is due, it will appear that in John H. Rice, in the several fields of usefulness in which his character was illustrated, there was the spirit of a leader. Modest and deferential, he unconsciously went forward, following the leading of providence, and urged by the sympathies of his brethren. Expanding the plans of others, originating new ones, full of energy and enthusiasm, animated by a consuming zeal, and ready to endure hardness as a good soldier of Christ, he suffered and prayed, he toiled and wept. He contended with the prejudice of some, and the sloth of others, and gathered around him the fellowship of those who were likeminded with himself.

His example is stimulating. It is well worthy of study by the students of the institution which he founded. Those who are pursuing their course in the most fiery trials will find that no strange thing has happened unto them. The biography of the first professor of Theology, reveals some youthful adversities which will be found to equal, if not exceed, in severity, those of any young man now in college or seminary; and the later discipline through which he passed, while the solid walls which now enclose so much comfort were slowly rising from the earth, is full of instruction; adapted to promote contentment, to kindle thankfulness, and urge forward the spirit of the Christian laborer to a more faithful use of the present more favorable opportunity.

A sketch of the life and work of Dr. John H. Rice, while it excites local interest in Charlotte, in Richmond, and at Hampden Sidney, touches many other names which are fragrant in the Presbyterian Church of Virginia. If life and health are spared, I propose, in the course of this study of his history, to bring to view cotemporary persons and collateral facts, to the utmost that the patience of editors and readers will bear. We have annals that should be more widely known, especially by the younger part of the ministry and people of our Church. Dr. Foote's invaluable "Sketches of Virginia," are out of print, and Maxwell's excellent "Life of Dr. John H. Rice" is perhaps equally as hard to obtain. These works, with the old files of the Evangelical Magazine, are the principal sources of information as to the life and times of which we write. To collate from these treasures, and present, in a series of condensed papers, a just and edifying view of the man and the period referred to, may be, for this writer, too daring an object, but certainly it is one worthy of the Christian ambition of a far more competent essayist. In the field which I have chosen Macaulay might have found scenes for his exuberant imagination and brilliant pictures, and the great historian of the Reformation, subjects for his powers of graphic delineation and dramatic display.

From His Birth to the Death of His Mother
1777 to 1789

In the study of religious biography we trace the streams of influence flowing from the fountains that are opened by divine grace in the family, and from the springs that emerge under the labors of faithful pastors. Pious parents and preachers are training the young for remote fields, and

linking their names and their works with conquests not yet begun and Christian institutions not yet revealed to the conception of the Church. As the blast of persecution scattered the saints from Jerusalem abroad, and they went everywhere preaching the Word, so the vicissitudes of life, the migrations of families and individuals, disperse the precious seed of truth and the enlightened views of Christian duty from the beloved scenes of early instruction and high spiritual privilege to the places which God has appointed. Thus religion is transplanted, new centres are established, and righteousness and peace are multiplied, and extended from land to land and generation to generation.

About the middle of the last century Samuel Davies was busy in Hanover county, Va., in pastoral labors; and his evangelical excursions extended in that and other counties of the colony, far and near.

David Rice was converted under Mr. Davies' ministry, and became an eminent preacher of the gospel in Virginia and Kentucky. In the latter State, indeed, he was called the Patriarch of the Presbyterian Church, sometimes the Apostle of Kentucky. The name of David Rice is inseparable from the history of Kentucky, and prominent in it, up to the year 1816, when, on the 18th day of June, in his 83d year, in the midst of religious exercises of "a heavenly character," he closed his remarkable life. He reared a family of eleven children, from whom, in the ministry, as well as in other fields of Christian usefulness, there arose faithful representatives of his name and his work in the Church.

Benjamin Rice, a nephew of David Rice, was likewise trained under the ministry of Davies in his youth, in the county of Hanover.

Catharine Holt, a relative of Mr. Davies' wife, and in her youth one of his flock, became the wife of Benjamin Rice. These were the parents of John Holt Rice.

They were married, probably, about the year 1770, and after that event, removed to the county of Bedford, Va. They resided near New London, now in Campbell county, but then in Bedford, which at that time embraced the territory that now constitutes Campbell county. New London was the county-seat of Bedford.

Benjamin Rice, a lawyer by profession, received from Mr. Steptoe, the clerk of the county, the office of deputy clerk, for which Mr. Steptoe allowed him a salary of eighty pounds a year, equivalent, in the old English currency, to \$266.66 $\frac{2}{3}$.

As we might infer from the amount of this income, Benjamin Rice was not financially a prosperous man, but his house, not far from New London, was pleasant to his friends, and attractive to refined and intelligent guests of the country round about. His mind was active, penetrating, and well informed, and the humor of his conversation made him an agreeable companion. He was a religious man, and a zealous and useful ruling elder in the Peaks and Pisgah congregation, of which his uncle, David Rice, was for some years the pastor. These years terminated probably in 1781, and therefore embraced, as we shall see, the year of the birth, 1777, of the pastor's grand-nephew, John Holt Rice, and several years of his early childhood.

Of Catharine, the wife of Benjamin Rice, we may speak as of many other mothers of the men whose names are enrolled and cherished by the gratitude of the Church. Her nature and manners were gentle, her religious character impressive, her devotion to her husband and her children faithful and affectionate.

The children of Benjamin and Catharine Rice were David, Edith, John Holt, Sarah, Benjamin H., and Elizabeth.

Of the daughters we cannot now particularly speak, for lack of knowledge of their subsequent lives, but the blessing of the righteous has doubtless descended upon them and their descendants.

David Rice, son of Benjamin, emigrated to Tennessee and lived near Greenville in that State. His son David is now a ruling elder in the Presbyterian church of Princeton, West Virginia, which belongs to the Presbytery of Montgomery, and a widowed daughter, Mrs. Mitchell, is residing at Princeton.

Benjamin H. Rice, son of Benjamin, became a minister of the gospel, and left a memorial in his work as pastor of Tabb Street church, Petersburg, Va. He survived his brother John Holt, and was the father of a second John H. Rice D. D., who, after occupying various places of usefulness in the Church in the Southern and South-western States, died of yellow fever, not far from Memphis, in the year 1878.

These brief personal references might be extended and multiplied, to illustrate our opening remark. David Rice the pioneer of the Presbyterian Church in Kentucky, Benjamin Rice his nephew, and Catharine Holt, afterwards the wife of Benjamin, with their families and later descendants, are seen to have dispersed abroad the fruits of Davies' ministry, and connect his work with our own day and generation.

But our view must now be narrowed and fixed upon John Holt, the third child and second son of Benjamin and Catharine Rice, who was born near New London on the 28th of November, 1777.

There is an incident of his infancy which is more interesting because it introduces to our notice the Rev. John White Holt, of the Episcopal Church, a brother of Catharine Rice, whose affection for his sister and her family are beautifully illustrated, not only in this incident, but in other facts that excite our admiration and respect for this worthy man. On his land, doubtless without any charge for rent, was the home of Benjamin Rice and his family; and when the child of whom we speak was eight years of age, it was at the school of this kind uncle that the little boy was carried forward in his English studies and began the study of Latin. The incident referred to introduces us to a domestic scene in which we see the family gathered around the body of the child, who after a long and dangerous illness seems to be about to die. He is taken up out of his cradle and laid upon a large bed, that he may pass more gently into the dark valley. His afflicted mother and his tender hearted uncle stand looking on, commending him to God, expecting every moment to experience the fearful pang of the last moment. But suddenly the child begins to revive, and the hearts of the sufferers are filled with joy at the signs of the recovery by which he was soon restored to health. On this occasion the godly Episcopal clergyman declared his confident belief

that providence designed this child for some great and useful work, and exhorted his mother to train him with care.

Catharine Rice felt the weight of parental responsibility and was guided by the light of a cultivated mind and an enlightened Christian conscience; and sought daily the inspiration of the Holy Spirit to sanctify, to direct, and to strengthen her in all the duties of the wife and mother. This is the testimony of the records that have come down to us; and the works which follow her confirm the belief that the blessings that have descended upon her children and her children's children, and through them upon the Church and the world, are the blessings of the covenant, within which the father and mother of this family piously and carefully trained their offspring.

The affections of this young child, like those of his mother, were warm and tender. Towards this excellent parent he exhibited a devotion which made him susceptible to her instructions and obedient to her commands; while he was noted for his gentle and considerate behavior towards his brothers and sisters.

His uncle, William Rice, who taught a school in a place called Coffee's Old Field, and who boarded at the house of Benjamin Rice, instructed the little boy in the first steps of learning. First to amuse the child, he carried him daily, or occasionally, to the school house; and as they passed through field or forest, taught him the alphabet, and afterwards, without the book, to spell words of one or two syllables. Pleased with the aptness of the little pupil, the uncle persuaded the father to let him attend as a regular scholar, to which the latter, objecting at first on account of the tender age of his boy, at length consented; and then, was soon pleased to find that John Holt, not yet four years old, could spell, and even read, with more correctness than many of the older pupils. Then Benjamin Rice declared his purpose to give to that child an education.

About this time he had read a considerable part of the Bible and all of Watts' Psalms and Hymns; and he was wont to sit, with great delight on his little cricket, beside his mother and repeat the verses which he had learned. His fondness for reading increased to a surprising degree, and poetry was especially pleasing to his taste.

In imitation of his Episcopal uncle, Rev. John White Holt, after whom we should have said, he was named, and for whom he seemed to feel a degree of reverence, he was wont about this time, or later, to gather about him a little company of children, both of the white and black race, and read to them in a very solemn manner, some parts of the book of Common Prayer; and would sometimes tell his hearers that when he grew up to be a man he would be a preacher.

When he was about eight years of age the county of Campbell was, by act of the Legislature, formed out of the eastern part of Bedford. Liberty then became the county seat of Bedford, and the office held by the father of John H. Rice required his removal to a house near that village. After this removal John was sent to the county of Botetourt to a school taught by the Rev. John White Holt, under whose instruction, as we have already mentioned, he pursued his English studies and began the study of Latin.

The health of Rev. John White Holt soon failed, and as he could not continue his school, his nephew returned to his home near Liberty. He went to two or three different schoolmasters after this, but the name of only one is now known - that was Rev. James Mitchell, who among other fruits of long and useful ministry in Bedford, lived to witness the reputation and work of his pupil. Dr. Rice died in 1831, at the age of 54. James Mitchell died in 1841, at the age of 95, after a service of sixty years in the gospel ministry. Dr. Foote says of James Mitchell: "Simple hearted as a child, God chose him to cherish the childhood of gigantic men." When Dr. Foote's sketch was written, thirty years ago, three of his sons-in-law and one grandson were Presbyterian ministers. Others of his family might now be added who have served and are serving the Church in places of prominent usefulness; as well as some in less conspicuous, but important fields. But an attempt further to follow the many streams that have flowed from the life of this humble and unpretending man would take us too far from the principal subject of these memorials. In the year 1782 "Mr. Mitchell was married to Francis, daughter of Rev. David Rice; her mother, Mary Rice, originally Mary Blair, was daughter of that distinguished scholar and man of God, the Rev. Samuel Blair, of Fagg's Manor, the theological teacher of Samuel Davies and John Rodgers."

The mind of John Holt Rice seems to have been affected by serious impressions of religion about the time of his return from his uncle's school. "We are told," says Mr. Maxwell, "that he opened a little private prayer meeting with his elder sister and brother, in which he led the exercises himself."

Rev. James Mitchell was now the pastor of Peaks church, and John H. Rice was received into its communion when he was between ten and twelve years of age. The evidence that he had experienced a change of heart was derived, not only from his pious conversation, but from his gentle and Christian behavior under all circumstances. His amiable temper towards his brothers and sisters, and his peculiar devotion to his excellent mother are especially recorded among the graces that are said to have adorned this interesting young disciple.

He was accustomed to speak to his mother in the most confiding manner of his troubles and the temptations of his Christian life, and to receive her counsels with great humility and deference. He was, it appears, endowed with that high spirit and irritable nature which are generally allied to the energy that impels such lives as his; and to this source of weakness, as well as of strength, his mother particularly directed his attention, in words of caution and warning that made a deep and abiding impression upon his character.

The death of this mother occurred probably in the year 1789, when John was about twelve years of age. The great grief and distress of the youth was alleviated by the increased affection of his father and the tenderness of his brothers and sisters, especially his sister Edith.

Upon this sister now devolved the cares of the house. Her burden was more heavy because the father was in straitened circumstances. John H. Rice is said to have been more affected by the hardships of his brothers and sisters than by his own; and to have shared the labors of Edith even in milking the cows, washing the clothes, and scouring and rubbing the floors; esteeming the expressions of her affection and her thankfulness to her little brother as a sufficient reward for these menial and laborious services.

At Home--at Liberty Hall--at New London
1789-1794

The scene of poverty, privation, and toil in which we left the family of Benjamin Rice, at the conclusion of the last number of these sketches, was one of more happiness than that which succeeded it. This good man and his affectionate children had been bereaved of the wife and mother whose gentle and pious spirit bound them together in the bonds of love, and whose presence animated and guided them from day to day. But the memory of her virtues and her conversation inspired them; and Edith, upon whom now devolved the burden of domestic cares, profited by her example; and seems to have found in her brothers and sisters, and especially in John, the sympathy and obedience which enabled her more cheerfully to do and to endure in her new and important vocation. Chastened by affliction and dwelling together in unity of feeling, the motherless family, as we may imagine, found in bearing one another's burdens, and in their affectionate intercourse, compensations for their great loss.

To the second Mrs. Benjamin Rice, when she entered this interesting family, as the step-mother of these children, there was offered a golden opportunity. This lady, when she was united in marriage to Benjamin Rice, was the widow of John Henry, a brother of Patrick Henry. She possessed a few slaves and some land. She brought to her husband an increase of thrift and comfort, but was economical to a painful degree in her daily ministrations to his children. Mr. Maxwell draws a severe picture of this lady. It is not pleasant reading. As she did not sympathize with Johnnie's literary taste, nor his father's desire to educate him liberally, she set him his task of picking cotton at night. Those were the days when the fingers of women and children were the cotton-gins of the country. To the aged women this domestic exercise, like knitting, became an agreeable pastime; and relieved the tediousness of hours during the long evenings of winter, and during inclement days, at the fireside. To the young, both of the white and colored race, it was a slow and irksome labor. They lacked the sleight of hand which their grandmothers had acquired by long practice, and the cotton seemed to cling to the seeds with peculiar adhesiveness, while the pile that showed the allotted task diminished as slowly as the mass already picked grew in its dimensions; then the hands became weary and the eyelids heavy, and the youthful martyr nodded on the seat till awakened by the stern voice of the task-mistress. When John Rice's task was finished, and he went to his room, he is said to have been denied the privilege of a tallow candle, but the traditional light-wood knot, which has illuminated the early path of so many famous men of our Southern country, became his friend and helper. His thirst for knowledge and delight in books, which grew with his growth and strengthened with his strength, overcame the weariness of the body. He lighted the inflammable wood, and taking a low seat by the fire-place, was soon deeply absorbed in his favorite occupation of reading, and continued in this state sometimes till his supply of the fire-wood was exhausted. "Often," said he, "as the flames wasted have I thrown myself at full length upon the floor, drawing nearer and nearer the decaying brands, and finally trusting my head into the very ashes, to catch the last gleam of light."

Of course under the new domestic administration the children of Benjamin Rice felt more painfully than ever the removal of that tender heart which had formerly warmed into life and activity all the gentle and virtuous emotions. To John Rice this change was part of the discipline of his early

life; his religious impressions were deepened, and it is probable that he sought refuge as he had not done before, in prayer.

Benjamin Rice adhered to his purpose, long formed and cherished, to give his son, John, the advantages of a liberal education. It is not probable that he derived any assistance to this end from his new matrimonial connection; but by some means he managed, inadequately, it is true, to equip the youth for attendance at Liberty Hall in Lexington, Rockbridge county, Va., the institution then under the care of Rev. William Graham.

At this time, probably about 1792, William Graham was on the full tide of the great and enduring work for the cause of Christian education, which he accomplished for his own day and for remote generations. Liberty Hall became, in 1798, Washington Academy; then in 1813 Washington College; which name it continued to bear in honor of the man by whom it was so liberally endowed, till, at a later day, it took the name of another illustrious Virginian, and became Washington and Lee University.

Young Rice continued at this excellent school for about a year and a half: at the end of this time pecuniary considerations compelled his father to recall him to his home in Bedford.

But George A. Baxter was now principal of the New London Academy in this county. Baxter was at this time about 21 years of age, while Rice was probably about 15 or 16. Baxter had been a student at Liberty Hall before Rice, and on his occasional visits to Lexington received such good reports of this youth as to excite an interest by which, when Rice returned to Bedford, he was prompted to invite him to become a student at New London. The terms, if not entirely gratuitous, were so easy as to meet the ability of the father. The kind offer was gladly accepted.

We digress for a moment to forecast the subsequent lives of the two young men who now, by a remarkable conjuncture of providential circumstances are intimately associated, as teacher and pupil, as fellow-students in the same room in the hours devoted to miscellaneous reading, and as Christian friends and brethren.

In 1798 George A. Baxter was called from New London Academy to Washington Academy, as Liberty Hall then began to be called. He accepted the professorship of Mathematics, with which were connected Natural Philosophy and Astronomy. New London had at that time more students than Washington Academy, which now languished in consequence of the resignation of Rev. Wm. Graham. Mr. Baxter carried with him the amiable and excellent Daniel Blain, who had been associated with him at New London, and ten students. Edward Graham, who was now temporarily in charge of Washington Academy, received him with seven students. Blain became a teacher of languages and of some classes in Mathematics.

On the 16th of October, 1799, George A. Baxter, being twenty-eight years of age in the previous July, was elected Rector of Washington Academy. He had been licensed to preach the gospel in 1797, and now accepted the call of New Monmouth church to the pastoral office. New Monmouth then included the Presbyterians of Lexington where there was no separate organization. As Rector and President of Washington Academy and Washington College he served his generation for thirty years. During this time his fame as an

eloquent preacher increased and extended over the land. The Valley of Virginia resounded with the tender and fervent strains in which he besought men to be reconciled to God; and he was distinguished in the courts of the Church as a wise counsellor and able theologian.

On the 5th of December, 1831, he entered the chair of Theology at Union Seminary, made vacant by the death of his former pupil at New London, John H. Rice, where he served the church for more than nine years. He died suddenly on the 24th of April, 1841.

We venture the opinion that in the annals of the American pulpit there are to be found few, if any, finer examples of sacred eloquence than the address of Rev. John H. Boccock, D.D., before the Society of Alumni of Union Theological Seminary on the 13th of June, 1848, in which he renders a glowing tribute of the mind and heart to his former teacher, Dr. Baxter. The Church is greatly indebted to Dr. Foote for preserving, in his Sketches of Virginia, second series, pages 558-561, a large part of this admirable address. I present a few extracts, to illustrate the character of Dr. Baxter, and also in justice to one of our later divines, whose unpublished sermons and other writings would, if published, enrich the literature of our Church.

"Those who knew him (Dr. Baxter) as their teacher, doubtless remember how often short, pithy sayings fell from his lips, well worthy of a place among the maxims of Rochefoucault, or the golden verses of Pythagoras; how deeply he had felt at heart what he regarded as the true interests of his native land--how he cherished and grappled to his bosom, as with hooks of steel, those who were Zion's friends and his--and how he struggled and prayed, with a spirit too vivid to be held long in the frail house of our earthly tabernacle, that the kingdom of Christ might advance in the world.

"As some one passing Dr. Payson's church, after his decease, pointed over to it, and said, 'There Payson prayed;' so, as we pass the neighboring church, the words paraphrase themselves to our thoughts, and we feel, 'There Baxter wept.' We remember when some times he came to the prayer room, late by a minute, and found us singing-

'To hear the sorrows thou has felt,

Dear Lord, an adamant would melt.'

or some such hymn of contrition, how the sentiment, especially if it savored deeply of the Cross of Christ, would at once thrill into his heart, and send forth its witnesses, the crimson and the tears, even before he reached his seat. We remember, too, on occasions when his spirit was fairly awakened, how we watched the light which came from his many-sided mind, in the enthusiasm of its epic power of grandeur; and saw him as some Hercules, walking in the realms of reason and logic, hurl down pinnacle and battlement, and wall and foundation of some fortress of untruth, by successive blows, without any visible throes of exertion; or sweep away the foundation of some castle of folly at a single trenchant stroke; and then proceed with the meekness of a child, to build in its place a clear, shining structure of truth, from which only the image of the divine Saviour might be reflected; or we followed him as guide into some region of thought which had seemed a dim and doubtful labyrinth before, and saw by the light which he carried, how it assumed the order and clearness of a Grecian city, built for a daylight dwelling place."

Thus far we follow George A. Baxter from the beginning of his association with J. H. Rice at New London. An outline of the life of the latter has already been given, and his cotemporary labors with the former will hereafter more plainly appear.

Those who are pleased to remember the "Introductory" to these Sketches will expect such digressions as the foregoing, on the plan which was there announced.

As to the studies of J. H. Rice at Liberty Hall and New London, the general remark may be made that he was more attentive to miscellaneous reading than remarkable for close application. This was the testimony of Edward Graham touching his habits at the former institution. At New London his mind appears to have been better trained. This was due perhaps to the habit of study he began to acquire at Liberty Hall. But at New London he indulged his taste for literature under the direction and in the companionship of Baxter. They read together Shakespeare and Swift, Pope and Addison, and other authors of this high standard. Here, too, he freely used his pen, writing creditable essays after the manner of his favorite authors, and preparing speeches for the boys of the school to be used in their declamations.

At both places his moral character and piety impressed his teachers and other associates. In manners he was diffident, and in conversation reserved, deficient in the facility of adaptation and easy communication in the social circle; but he occasionally expressed his views on moral and religious subjects, or other important matters, and generally with propriety and good sense. He reached his conclusions slowly, but they exhibited maturity of thought and soundness of judgment.

He remained at New London about a year and a half, and probably left the institution in the year 1794.

In closing this part of our history it may be proper to say that this ancient institution, venerable for its years, for the illustrious names of those associated with it as teachers and scholars, and for its century of usefulness in training great and good men, yet survives; and under the excellent management of Rev. B. W. Moseley, continues to dispense the benefits of sound Christian education. Its situation is about twelve miles southwest of Lynchburg, Va.

From New London to Malvern Hill
1794-1795

The chronology of the writings that record the life before us is not exact. We are told that John H. Rice left New London Academy in his eighteenth year. His eighteenth year began the 28th of November, 1794, at which time his seventeenth year closed. Between his leaving the Academy and his arrival at Hampden Sidney, in October, 1796, a year and a half is said to have been spent in teaching school, after which, and before he went to Hampden Sidney, he was, for a time not specified, laid aside by sickness. Hence he must have left New London in the latter part of 1794, and taught school during the whole of the year 1795, and half the year 1796; and his sickness must have been in the summer of 1796, probably in the summer months of July and August.

The circumstance which led to the engagement of J. H. Rice as a teacher, in his eighteenth year, was one of those incidents, not much noticed at the time of its occurrence, which when one's whole history is to be written, are found to be links, and important links, in a providential chain. Judge William Nelson, who belonged to one of the old families of Eastern Virginia, was in attendance on a session of the District court at New London, the village near which the Academy of the same name was located, and inquired for a teacher to reside in the family of his kinsman, Mr. Nelson of Malvern Hill, on James river, below Richmond. George A. Baxter recommended to Judge Nelson his beloved pupil and companion, John H. Rice; and the arrangement was made that the latter should, as soon as possible, proceed to Malvern Hill.

There was a distinguished person likewise in attendance on this District court at New London, whose words, addressed to young Rice on this occasion, are said to have deeply impressed the youth. This was the illustrious Patrick Henry. When Robert Burns was a boy, and Walter Scott was already famous as a poet, the attention of Scott was drawn to Burns, by the readiness of the latter in bringing forward the name of the author of certain anonymous lines, which were the subject of remark at the house of a gentleman where they met in the social circle. The prophecy of Scott foreshadowed the future fame of Burns. We are not told of any evidence of genius, or promise of distinction in J. H. Rice that arrested the attention of Mr. Henry. But that Benjamin Rice, in the zeal of fatherly affection, introduced his son to the great orator, 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 Mr. Henry took him most kindly by the hand, and in his frank and cordial way, told him to be of good courage, and "be sure, my son," said he, "remember that the best men always make themselves." This advice is said by Mr. Rice, often, in subsequent years, to have recurred to him, and to have rebuked and stimulated him when tempted to indulge his besetting sin of indolence.

The youth who had been reared among the highlands of his native State was now to be transferred to a different scenery where broad fields and great forests were unbroken by the majestic hills and mountains with which from childhood he had been familiar. And he was now to become acquainted with a social order which, while it differed somewhat from that to which he had been accustomed, was nearer akin to that of the people among whom he was to spend an important part of his life.

The outfit of J. H. Rice for this journey was as humble as his mode of travel was toilsome. He went on foot to James river, and the distance was a full day's journey for the young pedestrian. His pocket contained ten shillings and six pence, less than two dollars of our present currency, and his clothes were carried in a pocket handkerchief. On his arrival at the river, probably at a point about twenty miles west of Lynchburg, he embarked on one of the open boats that in those days, long before the canal, encountered the perils of navigation in the open stream. No incidents of the voyage are recorded. If the season, as we have shown to be probable, was winter, the severity of the weather, added to the dangers from rocks and falls and ice, exposed the young traveller to excessive hardships. There was little comfort by night or day. Walking was often preferred as a relief. His companions in travel being principally boatmen, were perhaps rude and uncultivated and profane--though they may have been men of quite a different character, such as were often found in this class, which

sometimes presented the other extreme. But we may imagine that even those who were most deficient in moral training would feel a certain degree of tenderness toward the modest and quiet youth who had placed himself under their protection, and would do what they could to soften the hard lot to which he was less accustomed than themselves.

His journey by the river ended at Richmond. No prophetic voice, as he entered this city, whispered that hither, after the lapse of seventeen years, he was to come as a preacher of the gospel, and that the people among whom he walked a stranger should feel in days to come the force of that energy which now impelled him in the obscurer tenor of his way. To none was it revealed, and by none suspected, that here in the metropolis of his native State, he should build those moral and spiritual memorials by which his name should be transmitted to remote generations.

Whether on foot, or by the circuitous course of James river, in some little vessel, he reached Malvern Hill, we are not informed. Possibly he was met at Richmond by some conveyance sent by his employer. And now as he approaches the mansion of this old Virginia family, where the evidences of comfort and luxury which belonged to a time of peace and a condition of wealth appeared on every side, we are forced to recall a contrast which, in less than three-score years and ten, appeared. The country had passed through the throes and agonies of the Revolutionary war, and had, after the probation of a few years under the Articles of Confederation, been consolidated under the Constitution of the United States, and was now, in 1795, under the administration of Washington, enjoying a state of comparative repose, and laying the foundations of future prosperity. But on the fields over which the young teacher passes is to be heard, in years to come, the thunders of the cannon that proclaim that the day of civil strife has arrived; and then this soil drank the blood of Christian patriots, whose fathers received the gospel from the lips of John H. Rice.

Within much less than a day's journey of Malvern Hill there stand two houses of worship, one in Charles City and one in New Kent, the erection of which, as well as the organization of the churches which worship within them, may be largely traced to the ministry of John H. Rice in the city of Richmond. Mainly by the descendants of those who received their early Christian training under him, were these foundations laid, and the aged elder, whose last days were devoted chiefly to the erection of the latter one of these houses, where his children and grandchildren might worship, was one of the young men under the pastoral care of Dr. Rice in Richmond--one of that band who stood nearest to him as pupils and co-workers--to whom he delivered special courses of lectures; and who, under his ministry, were imbued with that spirit of enlightened piety, and zeal, and steadfastness which has been found to be so marked a characteristic of those Christians who received him as their teacher and were kindled by his example. Mr. John N. Gordon was more than three-score years and ten when, during the burning heat of summer, I saw him traversing the streets of Richmond, and rejoicing in the liberality of his old friends among the merchants, and his fellow Christians of the different Presbyterian churches of the city, who had responded to his appeals in behalf of a house of worship for what is now the Bethany congregation in Charles City. To co-operate with those who were dear to him in completing this sanctuary for them, as Olivet in New Kent had for some years been completed by others of his household and their associates, was the dear desire of his heart, the object that lay

between him and the prayer of Simeon for a peaceful departure; and his desire was fulfilled. Such are the connections of history, and the streams that flow from the prayers and labors of the godly.*

At Malvern Hill--Arrival at Hampden Sidney
1795-1796

When J. H. Rice, in his 18th year, arrived at the residence of Mr. Nelson of Malvern Hill, and announced himself as the teacher engaged for the family, by Judge William Nelson, there may have been a feeling of disappointment. His appearance was not prepossessing. As the clothing which he brought was contained in a pocket handkerchief, that which he wore, could not, after a rough journey of nearly two hundred miles, have been pleasant to look upon. The household was one which belonged to the courtly and cultivated class of the olden time in that part of Virginia, and probably much attention was paid to dress and the arts of politeness. But it may be remarked, even in our own day, that while the free and open manners of the East Virginians are always popular among the more reserved and courteous people of the mountains, the Tuckahoes are not slow to discover and appreciate the solid worth and the sound sense of the mountaineer, even when they

*Note.--The Descendants of Edith Rice.

I am greatly indebted to Mrs. Isaac Hudson, of Dublin, Pulaski county, Va., for the following facts, as well as for words of encouragement in this work:

Edith was the only one of Rev. John H. Rice's sisters who left any children. She married Gabriel Minor, and after his death, Dr. Rice took her three oldest children, Elvira, Clementina, and Harriette, to his house, and educated all of them. He adopted Harriette, the youngest, as his own child; and she remained with him until after he removed to the seminary. There she married Rev. Francis Bowman, who was the founder and first pastor of the Presbyterian church in Charlottesville. His sons were Rev. John Rice Bowman, now living and too well known to need mention here, and Rev. F. H. Bowman, who died of yellow fever in Memphis in 1873, while pastor of the First Presbyterian church.

Mrs. Minor's (Edith's) eldest daughter, Elvira, married Dr. William S. Morton, the brother of Mrs. Dr. Rice.

The second daughter, Clementina, married Isaac Hudson, of Pulaski county. They had one son who was a minister, and several others who are ruling elders and deacons in the Church at this time.

I shall be obliged by any information that may help me in these sketches. About some facts, as in regard to the foregoing before this welcome information was received, I have some knowledge, but it is not sufficient for historical accuracy; and the books do not in all cases afford the needed light; and doubtless the same is true with regard to others who may be interested in the subject.

are not set off by polished manners or fine dress. It is probable that the Nelsons soon discovered the moral and intellectual worth of the young man whose outward garb was so unpromising. Mr. Rice's intelligence enabled him rapidly to acquire and practice the accomplishments of society; or at least to behave with becoming appropriateness, and some degree of ease, in the new circle to which he was now introduced. Here he began to develop that style of address which, in subsequent life, won for him the esteem and regard of ladies, and made him so useful as their Christian friend and adviser. As a teacher of Mr. Nelson's children, and those of some of the neighbors, he was diligent and successful; and many years afterwards, one who had conversed with some that knew him there, testified to the high appreciation in which he was held by the family and their friends.

The effect of the residence at Malvern Hill upon Mr. Rice's religious experience forms a painfully interesting, but an instructive part of his history. The house was visited by clever men of pleasing address, who conversed freely, and perhaps with too much toleration, on the infidelity of France; which was then agitating the whole civilized world by the convulsions and scenes of blood prevailing in that unhappy country. Mr. Rice did not lose his faith in the Christian religion, but he lost his enjoyment of it. His spiritual prospects became gloomy and his temper towards his fellowmen misanthropic. The means of grace at Malvern Hill were not such as those to which he had been accustomed. This privation, added to the circumstances already mentioned, and the influence of worldly society, led him gradually into the state of mind already described. He saw too clearly the vanity of a skeptical belief, and of a social life that lacked the religious element, to permit him to embrace them; yet he was so far seduced from habitual and fervent devotion as not to be able to refresh his spirit, as it was his privilege to do, in the satisfactions which religion affords. The situation was perilous and it is full of warning--a crisis that often arises in the secret life of young men, and it may be of young ladies. The next step in the wrong direction is that which is prompted by despair of return to the better way, the surrender of the heart and the life to what is known to be vanity and felt to be vexation of spirit. From this fearful catastrophe John H. Rice was saved, as many have been, by the faithful chastenings of the Father's love; and this bitter experience, growing up under the providential arrangement, by which he had been, doubtless, in part, for this lesson, directed to this place, worked for his good. He saw an aspect of the society of his day as it was needful for his usefulness he should see it, and he learned his own weakness as it was needful he should learn it, for his future strength.

His return to his home in Bedford, probably in the early summer of 1796, was for the most part by the slow and tedious upward voyage, in the open boat, on James river. During this long journey of one hundred and seventy miles from Richmond, he was exposed to the sun and the malaria of the river bottom. A spell of sickness followed, during which his mind seemed to have begun to return to its rest. With recovered health and energy came the desire for some employment by which he might relieve his father of the burden of sustaining him, and prosecute his plans for usefulness in some literary profession. Providentially looking over a newspaper he discovered that the Trustees of Hampden Sidney College were advertising for a tutor. He immediately set out to that institution on foot. The distance from Liberty to Hampden Sidney is not less than eighty miles. On his ar-

rival at the college he learned that the situation had been offered to the Rev. Robert Logan, of Fincastle in Botetourt county, and nothing could be done till the answer of that gentleman should be received. In those days communication by mail was so slow that, to our young man, it appeared, that he could sooner reach the issue of this matter by a visit to Mr. Logan. He returned at once to his home near Liberty, having travelled one hundred and sixty miles, and now there lay before him, to the town of Fincastle, by the nearest route, about twenty-seven miles. This route, if we suppose it to have been practicable at that time, would lead him across the Blue Ridge from Bufordsville. On his arrival at Fincastle he learned from Mr. Logan that he could not accept the situation tendered him at Hampden Sidney. Mr. Rice then returned to Liberty and finally set forth to Hampden Sidney, where he arrived on the 26th of October, 1796. All his journeyings on foot, or with such assistance from friendly fellow-travellers in vehicles, as the young wayfarer may be supposed to have obtained, amounted to two hundred and ninety-four miles.

But he was now come to a place where Providence seems, in a most remarkable manner, to have prepared for him the friends and the conditions adapted to console him under the sorrows that had grown out of his earlier difficulties, and to supply the lack of sympathy and affection which he had so sensibly felt in his motherless home and in his various wanderings. The changes in his life illustrate that which is so often happily experienced in the lives of God's children--the seasonable dispensations by which divine love heals those who have, in His wisdom, been torn, and binds up those who have, in His faithfulness, been smitten.

Mr. Rice was rewarded by the appointment for which he had walked so many miles, as he had been encouraged to believe would be the decision of the Board, in case that Mr. Logan declined.

He was, as we learn, at this time, tall and slender in his appearance. His complexion was sallow and his form wasted by sickness and fatigue. He was now nineteen years of age lacking about one month.

The circumstances of the young tutor were, in other particulars than those already mentioned, unpleasant. He was ill dressed, and he was in debt. He was also, still, in some degree, under that burden of spiritual depression to which allusion has already been made.

Major James Morton, the noble revolutionary patriot, and the ruling elder whose praise was in all the churches, was also treasurer of the Board of Trustees of Hampden Sidney College. His heart was soon stirred and his sympathies practically directed toward the forlorn and desolate young man. He at once became as a father to J. H. Rice. He learned of a debt contracted in Lexington when Rice was a student there and furnished the money to pay it. He surveyed the outward man of the youth and soon provided him a suit of clothing. He invited him to his house, and there, in the ordering of providence, appeared one who became as a mother to him to whom her husband had showed such fatherly kindness. Mrs. Morton, with the tact of the woman, and the wise charity of a Christian, at once discerned and labored to minister to the mind diseased. To the counsels of this lady, her prayers, her cheerful temper, and her Christian life, is probably, under providence, which gave her for such a work as this, to be ascribed the rescue of J. H. Rice,

at this period, from a state of melancholy and bitterness which overshadowed his life and all his prospects of Christian happiness and usefulness.

Here too, at Hampden Sidney, he was soon to be refreshed and enlarged in the goodly fellowship of Alexander and Speece, and other worthies of that day, with whose names his own was now to be associated, on one of the brightest pages of our Presbyterian history.

First Session at Hampden Sidney
1796-1797
With Preliminary Historical Statements

Some account of Hampden Sidney College, extending over six or seven years next preceding the time when Mr. Rice arrived at the institution, is necessary, in order to illustrate the period which has now been reached in this narrative, and to afford that view of cotemporaneous persons and circumstances without which no biographical sketch is complete.

About seven years before the day when J. H. Rice came to Hampden Sidney there was a communion at the Lord's Supper held in Briery church, in that vicinity, which is memorable as a season when the Holy Spirit specially visited the people of God. Liberty Hall and Hampden Sidney there met in the persons of their two presidents, William Graham and John B. Smith. Founded and fostered by Presbyterians, the two schools have long been engaged in the good work of training young men, in their academical course, for the ministry of the Presbyterian Church. We find that, in the course of Providence, one drew upon the other; a mutual dependence was established; and union and co-operation arose under the influence of the Holy Spirit who worketh when and where He will.

President William Graham came to the sacramental meeting at Briery by special invitation of President John B. Smith. Archibald Alexander, then about seventeen years of age, and other young men from Lexington, came with Mr. Graham. Young Alexander had been teaching at the house of General Posey, in Spotsylvania county, about twelve miles from Fredericksburg. There he had been visited by serious religious impressions, and the early instructions of his godly parents had begun to be enforced by the Holy Ghost. A Baptist lady, of whom there is no other memorial, gave him religious counsel, and placed in his hands some book written by the heavenly minded Flavel. At the meeting at Briery he was not prepared to sit at the table of the Lord, but was deeply exercised. On the return to Lexington, in company with Mr. Graham, he tarried in Bedford, in the congregation of fathers Mitchell and Turner, then co-pastors. There, too, there was a season of special religious interest; and there were present other young people from the Valley of Virginia. Under the instructions of Mr. Mitchell the faith of Archibald Alexander was confirmed. And now when this company of thirty, following the guidance of President Graham, returned to Lexington, the town was moved at their coming. Meetings were held, the hallowed scenes of Prince Edward and Bedford were renewed, conversions followed, and there appeared a genuine work of the Spirit, extending to almost every Presbyterian church in the Valley of Virginia, distinguished by "distinct views of truth, deep conviction of sin and ill-desert, much distress in view of sinfulness and wrath, and a clear view of mercy by the cross of Christ in laying sin on Christ and reckoning righteousness to the sinner." And now, for the first time, the voice of Archibald Alexander was heard in public prayer.

On the 26th of October, 1790, Mr. Alexander was taken under care of Lexington Presbytery as a candidate for the gospel ministry. On the 1st of October, 1791, at a meeting of this Presbytery, at the house of Mr. James Holliday, in Winchester, during the sessions of the Synod of Virginia, he was licensed. Rev. John Blair Smith, President of Hampden Sidney College, sat in that Presbytery as a corresponding member. He and Dr. Moses Hoge examined the candidate in theology; and to Mr. Smith was committed the duty of licensing the candidate, which he performed with deep feeling and with the pervading sympathy of the Presbytery. Mr. Alexander spent the following winter preaching in Frederick, Jefferson, and Berkeley. In April, 1792, he, with Messrs. Lyle and Grigsby, by recommendation of Lexington Presbytery, was appointed a Synodical missionary. He thus became known to certain churches in the region round about Hampden Sidney. In November, 1793, he was received from Lexington Presbytery and took his seat as a member of Hanover Presbytery, and he and Rev. Drury Lacy were assigned jointly to supply Briery, Buffalo, Cub Creek, and Cumberland churches. Their field was sixty miles in length and thirty in breadth. It was on the call of the first two and last named of these churches that Mr. Alexander had been transferred to Hanover Presbytery.

On the 7th of June, 1794, he was ordained as an evangelist; and during the same, or the next year, he became sole pastor of Cub Creek, and co-pastor with Rev. Matthew Lyle, of Briery, while Mr. Lyle also served Buffalo as sole pastor. He had his residence with Major Edmund Read, about two miles from Charlotte Court House. He was now about twenty-three years of age.

The records of the Board of Trustees of Hampden Sidney College, for more than four years from November, 1792, exhibit a painful degree of anxiety on the subject of a presiding officer. Rev. Drury Lacy accepted, with evident reluctance, the position of Vice-President for four years from that time. He had been actually the head of the institution for three years previous to this time, that is, from 1789 when Rev. John Blair Smith, the second President, resigned.

Mr. Lacy was one of the most eloquent and popular preachers of that day, and preferred the work of the ministry to the duties imposed upon him at the college. It is probable, too, that he felt the pressure of the difficulties that grew up in the path of the institution near the time of Rev. J. B. Smith's resignation. About that time an extensive revival of religion had prevailed in the college and the whole adjacent country. Mr. Smith entered into this work with glowing zeal and preached with unusual eloquence and power, and was constantly called to places more and more distant. Some of his friends thought he was less attentive to his duties as President. As he became more engaged in the work of the ministry, these duties became more oppressive, and he delivered up the office. He resided in the vicinity of the college for two years, and was engaged in the pastoral work, but still so frequently went abroad on evangelistic excursions as to cause some dissatisfaction in his congregations. But when he was constrained, by financial necessity and other considerations, to accept the call of the Pine Street church, Philadelphia "his people, who are said to have regarded him with an affection almost equal to idolatry, were exceedingly distressed, and threw every obstacle they could in the way of his removal."

On the 1st of November, 1792, the trustees of Hampden Sidney had witnessed for some time a decline in the usefulness of the college, for it was now about three years since this decline began in the latter part of Mr. Smith's term. Mr. Lacy presided, but "there was a concurrence of circumstances to render his situation one of great difficulty, as well as of great responsibility." He seems to have been as anxious as the Board, or more anxious than they, to secure a permanent President. In the early part of this year a bold attempt had been made to remove Rev. William Graham from Liberty Hall and make him the President of Hampden Sidney. He referred the matter to Lexington Presbytery, and the Presbytery referred it [to] the Synod; and there the project failed.

Mr. Lacy at length consented to the arrangement by which he should hold the office of Vice-President, or virtually of President, for four years--but at a meeting on the 8th of November, 1792, he induced the Board to agree that some suitable person should be sought who should share with him the duties, the responsibilities, and the emoluments of the office. Mr. Archibald Alexander, then in his twenty-first year, and a licentiate of one year and about one month, was the person to whom attention was immediately directed. Samuel W. Venable and Joseph Venable were appointed a committee to write to Mr. Alexander, and also to confer with the several congregations in that part of the country which were, at that time, known to be moving to secure the transfer of Mr. Alexander from Lexington Presbytery that they might obtain his pastoral services. This committee was directed to propose to these congregations to "join their interest" with that of the college, and to consent to an arrangement by which Mr. Lacy and Mr. Alexander should become at once co-pastors and co-presidents.

This proposal Mr. Alexander declined; probably on account of his youth and inexperience. On the 22d December, 1795, Messrs. Paul Carrington, Sr., F. Watkins, S. W. Venable, and A. W. Venable were appointed a standing committee, to inquire "for some suitable person to take charge of the college as tutor, when the term for which Mr. Lacy is engaged shall expire; and also to make inquiries for a suitable person who will be disposed to undertake the office of President."

In April of this year Mr. Alexander had been chosen a member of the Board.

In the summer of 1796 Rev. John D. Blair, of Richmond, received proposals to become the President of the college, but declined.

In the month of August, 1796, the attention of the Boards was once more directed to Mr. Alexander. Action was now necessary. Mr. Lacy's term had expired, and he was about removing to his farm, Mount Ararat, a few miles from the college; and soon Hampden Sidney would be left without an instructor. Mr. Alexander gave his final answer in November, and it was favorable; except that he desired to defer the actual entrance upon the duties of the office until the April of the next year, 1797; and to this the Board agreed, urging that he make an earlier beginning, if possible.

At a meeting of the Board, December 19th, 1796, Samuel W. Venable, from the committee appointed to employ a teacher, reported that he and Mr. Francis Watkins, a part of the committee, "had contracted, on the part of the Board, with Mr. John H. Rice to act as a teacher in the college till the last of

April next, for which they have engaged that he shall receive twenty-five pounds." The Board approved of this arrangement, and ordered it to be entered on their minutes.

John Rice was, during the winter and the spring which followed this action, the only teacher at Hampden Sidney. His duties were not laborious, for the pupils were few in number; but he applied himself to the performance with his usual energy and fidelity. He was animated by the prospect of association with the President elect after a few months had rolled around, and ambitious to train his pupils to the highest degree of excellence that was possible before that time should come. In the meanwhile he occasionally saw Mr. Alexander and heard him preach; conferred with him about their future plans for giving instruction in the college, and began the intimate and affectionate intercourse which continued till they were separated by death.

After giving all necessary attention to his duties in the college Mr. Rice found time for study and for his favorite exercise of writing. He frequently visited Willington, the home of Major James Morton, about four miles from the college; and at this time, began that correspondence with Mrs. Morton, by letter, which affords an interesting view of his state of mind in this period of his religious history as well as in his subsequent life. He took pleasure in teaching the children of the family. He directed their reading, corrected their writing, and otherwise aided their parents in their instruction. Anne Morton was now eleven years of age; to her tuition he gave special attention. He found her, it is said, an apt scholar; and so intelligent that, among other writings especially prepared for her, mention is made of abridgments of "Bryant's Observations on the Plagues of Egypt," and "Lord Littleton's Observations on the Conversion and Apostleship of St. Paul." Whether he was now moved by a presentiment of his future relations to this interesting pupil, it does not belong to history to report.

At Hampden Sidney
1797-1804

The close of the last of these sketches--Central Presbyterian, April 21st--left Mr. J. H. Rice in the performance of his duties as tutor at Hampden Sidney College, during the winter of 1796-97. He was anticipating the entrance of Archibald Alexander upon the office of President of the institution, which was to take place the ensuing spring. The following minute, from the Records of the Board of Trustees, is, therefore, next in the order of this narrative:

"May 31st, 1797. The Board met at the College. Present, Col. Thomas Scott, Major James Morton, Charles Allen, Charles Scott, Jacob Morton, Francis Watkins, Samuel W. Venable, Joseph Venable, Richard N. Venable, Dr. Robert L. Smith, and the Rev. A. Alexander, the President, who this day appeared and entered on his office. On motion by Mr. Alexander, Maj. James Morton is appointed in future to receive the tuition, room rent, and deposit from such students as shall wish to enter College, and grant them receipts for the same, which they shall present to the officers of College when they enter. Mr. S. W. Venable, from the committee, reported that he had agreed with Mr. John H. Rice, for the next term; and that he had agreed, on the behalf of the Board, to pay him twenty-five pounds for the term."

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
CHICAGO, ILLINOIS

REPORT OF THE
COMMISSIONERS OF THE
LAND OFFICE
FOR THE YEAR
1900

CHICAGO, ILLINOIS
PUBLISHED BY THE
UNIVERSITY OF CHICAGO
PRESS
1901



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Mr. Alexander was a little more than twenty-five years of age. His twenty-fifth birthday was on the 17th day of April, 1797. Mr. Rice's twentieth birthday would be on the 28th of the next November, 1796, so he was now about nineteen and a half.

As to the buildings at Hampden Sidney, at this time, Dr. Foote gives the following account: "There was a small but pleasant wooden building for the President; a moderate sized brick building for college purposes, recitations, and lodging the students; a wooden building to serve as a College Hall, the place for assembling the students for prayer, and the neighborhood for public worship; a small library; a meagre apparatus; and an amount of funds to yield an inconsiderable income." He adds, "But of college classes there were none; and of students few. Under the first and second Presidents the college was crowded with students. Would it be again?"

This question was soon answered, and in a way that greatly revived the friends of the College.

The energy and wisdom which, fifteen years later, attracted the attention of the Church to Archibald Alexander as a suitable teacher for the chair of Didactic and Polemic Theology at Princeton Seminary, then just established and which, under providence, made him in a large sense, the founder of that great school of the prophets, became, in 1797, conspicuous at Hampden Sidney. And the same qualities in John H. Rice, which animated him in 1823, and the eight years following, while he was laying the foundations of Union Theological Seminary, now appeared in the humble sphere in which he moved as a teacher under Alexander.

These young men were faithful over a few things. The former was elected to preside over a college which was no college; the duties of the latter, as to numbers of pupils, were probably less than those which had occupied him while a private teacher at Malvern Hill. But the growth and enlargement soon began; and with the exception of some disturbances among the students, due to a decline of strictness in the last part of Mr. Alexander's administration, which finally ceased in 1806 or 1807, we read of no drawback to the prosperity and usefulness of the institution during this period.

To Mr. Alexander and Mr. Rice the discipline through which they now passed was both painful and profitable. Difficulties lay in their path which required the wisdom of older men combined with the enthusiasm of youth. It is said that the present age, in our country, is peculiar in that it places young men in positions of great importance and responsibility. But the facts of history do not sustain this assertion, whether we look at the annals of Britain or America. Chalmers was famous at twenty-three and surprised the General Assembly by his first speech at twenty-nine. William Pitt became Premier of England at twenty-four. Samuel Davies composed and preached his amazing sermons before he was thirty-five, probably a large and important part of them before he was thirty. He closed his extraordinary life when he was thirty-seven years and two months old. In this brief period he had achieved his great and enduring work in Virginia, visited England and Scotland in behalf of the College of New Jersey, and entered upon his duties as President of that institution, an office in which he succeeded Jonathan Edwards, and served the Church for more than eighteen months. Archibald Alexander was licensed before he was quite nineteen and a half years old, and before he was twenty one, his reputation for learning, elo-

quence, wisdom, and piety was such that the presidency of Hampden Sidney College was freely and persuasively tendered to him; which when he finally accepted, he was not much more than twenty-five. At thirty-five he became pastor of Pine Street church, Philadelphia, and the same year was chosen Moderator of the General Assembly. At forty he was elected to the principal chair of Princeton Seminary, which he held for nearly forty years. John H. Rice, as we shall see, filled all the important places which he held, as teacher at Hampden Sidney, pastor in Charlotte and Richmond, and first Professor of Theology at Union Seminary, and finished his course when he was not yet fifty-four years of age. Among the statesmen of America Henry Clay is scarcely less remarkable than William Pitt, for the early age at which he was elevated to an important seat in the highest council of the country. These examples are taken from the period of which we are now writing, viz., the latter part of the last and the early part of the present century. They might be greatly multiplied. If it is alleged that the means and appliances of modern education are adapted to bring young men forward equipped and ready for the duties of life in its various callings, we find reason for surprise at the thoroughness of preparation which we discover in those days when all the avenues to knowledge were more difficult. And this is especially true of the candidates for the Presbyterian ministry.

The presbyteries were few in their numbers and members, the ministers were widely scattered, and the journeys to the places of meeting long and toilsome, and often perilous; but the parts of trial were rigid, the examinations close and particular, and the course of study required was fulfilled, with as few deviations, perhaps, as are now occurrent. Hence in the study before us, of J. H. Rice and his cotemporaries, it becomes more and more apparent that the standard of ministerial training, of which we enjoy the advantages, was established and maintained by our fathers in times more troublous and circumstances far more difficult.

Final Review of His Life at Hampden Sidney
1796-1804

The time spent by Mr. Rice at Hampden Sidney was eight years, except about one year near the middle of this term of eight years. In other words, he came to Hampden Sidney in the fall of 1796, and was a teacher in the institution till the latter part of 1804, with the exception of one year, from the fall of 1799 to the fall of 1800. During the scholastic term of this year he taught school at Major Morton's.

Mr. Alexander's connection with the college as President began in 1797 and ended in 1807. But there was an interval of nine months, viz., from April, 1801, to January, 1802, during which he was not the President. After the meeting of Hanover Presbytery at Hampden Sidney on the 8th of April, 1801, he set forth on a journey to the North, as a commissioner to the General Assembly; William Calhoun was his colleague. He tarried for a few days at the house of Rev. James Waddell, in Orange county, and when he left the home of the "Blind Preacher" as Dr. Waddell was afterwards called, he was engaged to be married to Miss Janetta Waddell. The General Assembly appointed Mr. Alexander, with Dr. McKnight of New York, and Dr. Linn of Philadelphia, a delegate to the General Association of Connecticut. "His sketches afford the finest picture of New England as it was, that can be

found. Its graphic power is equalled only by Davies' journal in England, and the notes of his friend Rice, as he recorded his views of New England, in subsequent years." Mr. Alexander had given up the charge of Cub Creek church in May, 1797, and the co-pastoral care of Briery church in November, 1798. A call for him to return to Briery, as co-pastor with Matthew Lyle, was sent up to the Presbytery, in April, 1801. He was permitted to retain it while on his journey; and the committee of the Board of Trustees appointed to obtain another President waited until his return. He came back to Virginia in the fall of 1801. On the 18th of January, 1802, he was re-appointed President of the College "in conformity with the agreement made with him by committee." In the following spring he accepted the call of Briery church and again became co-pastor there with Mr. Lyle; and at the same time became co-pastor with Rev. Drury Lacy, of Cumberland congregation, which embraced the college, for there was at this time no separate "College church." On the 5th of April of this year, 1802, he was married to Miss Waddell. The President's house was put in order for his reception. His salary, besides this house, could not, at the maximum, exceed six hundred dollars.

As we propose in this and the next sketch, to finish all that is to be here written of Mr. Rice's residence at Hampden Sidney, an attempt will be made to condense, under the following heads, a few statements revealing his mental and religious development during these years, and showing the influence of the social relations and intercourse which there impressed his character and directed the course of his life.

HIS PLANS.--"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." With this view he placed himself under the instruction of Dr. Goodrich Wilson, an eminent physician of Prince Edward. At the time he left the college in 1799, he probably expected soon to enter upon a more regular course of study for the medical profession. For when he closed his school, the following year, at Major Morton's, and went to reside with his kind friends, Mr. and Mrs. Josiah Smith, of Montrose, Powhatan county, he at once placed himself under the care of Dr. Samuel Wilson of that county; and in the fall of that year, 1800, he was actually preparing to attend a medical school in Philadelphia, when, in consequence of a cordial invitation from the Trustees of Hampden Sidney, he returned to resume the office of tutor in the college. After this sudden change in his plans his mind seems to have been gradually and decisively directed to the ministry of the gospel as his chosen profession.

HIS FRIENDS.--Next to Major James Morton and Mrs. Morton, Mr. and Mrs. Josiah Smith, of Montrose, Powhatan, are entitled to the grateful remembrance of the Church for extending to this young man the Christian kindness and sympathy which he needed; and which, with the gentle, but effectual influence of religion as he saw and felt its power and beauty in these Christian homes, elevated his thoughts and feelings, quickened his spiritual life, and prepared him for the mission to which he was called. Doubtless there were other families which, if all his relations in social life were now known, would be seen to have shared in this ministry, for Hampden Sidney was then surrounded by the ancestors of those excellent people who, in later days, have done for the students sojourning among them what the Mortons and Smiths did for J. H. Rice.

As to his friends at the college, Archibald Alexander the President, and Conrad Speece for about two years associate tutor--the digression already made concerning the former forbids that extended notice of the latter which his name deserves, and which would be cheerfully given. Conrad Speece was born in New London, Va., November 7th, 1776. J. H. Rice was born near the same village November 28th, 1777. Speece, like Rice, received his earliest and most important training from a pious mother. Each contended with poverty and other difficulties in the pursuit of education. They both studied under George A. Baxter at New London Academy, and under William Graham at Liberty Hall, where Speece also was a tutor, and studied theology under Mr. Graham. In May, 1799, he settled as tutor at Hampden Sidney. In April, 1801, he was licensed at the same meeting of Hanover Presbytery at which Mr. Alexander was appointed a commissioner to the General Assembly. He left the college later in 1801. He preached in Maryland, in Powhatan county, Va., and in various other parts of the country in extended missionary tours. In 1813, he became pastor of the old Augusta church, Augusta county, and there his life was brought to a close in 1836, after a pastorate of more than twenty-two years. In 1820 he received the title of D. D. from the College of New Jersey. The warm and intimate friendship between him and Dr. Rice begun at Hampden Sidney, continued to the death of Dr. Rice, which preceded that of Dr. Speece by five years. Dr. Speece was honored for his learning, wisdom, goodness, and piety. His literary attainments were of a high order; his essays under the name of "A Mountaineer," published in a newspaper in Staunton, and still preserved in a rare volume, remind the reader, by their graceful and elegant simplicity, of the "Spectator" and other similar publications in England. In this book may be found a sketch of the eloquence of Patrick Henry, as heard at the bar by the author. Any one who reads this remarkable piece will experience a thrilling effect, that will make him feel, for a while in a singular enchantment, the living presence and power of the orator; and will desire to preserve it and read it again and again, for the renewal of this exquisite spell; while he is at a loss which most to admire, the witchery of the speaker or of the painter; and the impression is more powerful because we know that the picture is drawn by an honest as well as an able hand. Of Dr. Speece as a sacred poet, a touching memorial will be found in our "Psalms and Hymns," hymn No. 14, which will probably endure as long as the devotions of the Church on earth. Its first line is:

"Blest Jesus, when thy Cross I view."

Among the preachers, at and near the college, who were friends and counsellors, as well as inspiring examples and models, for Mr. J. H. Rice, were, in the order of their ordination: Drury Lacy "with the silver hand and the silver voice," preaching often under the influence of overwhelming emotions, and rising to the highest strains of eloquence; Matthew Lyle, a pastor at Buffalo and Briery for thirty-three years, clear and classic in language, sound and strong in theological statement, and often powerful in impression; and Archibald Alexander, whose varied excellencies were so combined in simple, transparent, and edifying discourse, that it was impossible for the hearer, while yielding to the mysterious force that arrested his attention and engaged his heart, to say in which lay the hiding of the speaker's power.

In a word, concer(n)ing the friends of J. H. Rice at this period of his life, it is evident that the lines had fallen unto him in pleasant places,

and that he here received a moral and religious inspiration among those of whom Dr. M. D. Hoge has said: the foundations of Hampden Sidney were laid in the prayers of some of the best people that Virginia ever saw.

Final Review of His Life at Hampden Sidney
1796-1804

As this review could not be finished in the last sketch, it is concluded in this.

Having mentioned Mr. Rice's "Plans," and his "Friends," during the eight years of his residence at Hampden Sidney College, I proceed next to consider--

His Mental Character, and Habits of Reading and Study

Dr. Alexander furnished, for Mr. Maxwell's Biography, an interesting letter on these subjects, which I am obliged to condense. He says, "When I came to reside at Hampden Sidney I found Mr. Rice 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."

"1. One of the most obvious traits of his mental character, at this period, was independence." Under this head Dr. Alexander mentions a fixed purpose to form his own opinions, and freedom in the expression of them; moral courage, which leaves a man at full liberty to examine and judge, in all matters connected with human duty, or human happiness; self-denial, so difficult to young men, in suspending his judgment till he had contemplated the subject in all its relations; careful deliberations, and freedom from crude and hasty answers in the expression 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 favors 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."

2. The next thing, according to Dr. Alexander, by which he was characterized was an insatiable thirst for knowledge. A new book, or an old one new to him, absorbed him to such a degree that scarcely anything could divert his attention from it. Although when Dr. Alexander came to the college, Mr. Rice had been there only a few months, Dr. Alexander says, "I was astonished to learn how extensively he had ranged over the books that belonged to

the college library." This appetite seemed to be indulged without system and without a definite object; it extended to the "indiscriminate perusal of books of almost every sort." But such a habit of reading, which "would, in many minds, have produced very small, if any good effect, and no doubt was, in some respects injurious to him," was, by reason of his uncommonly vigorous mind, and his sound and discriminating judgment, turned to his advantage; "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."

3. Another thing which Dr. Alexander mentions "and which had much influence on his capacity of being useful to his fellow creatures in after life, was remarkable fondness for his pen." He wrote daily; relished the best British Essayists; and imitated the style and manner of those authors whom he most admired. Addison was his favorite, but his turn of mind led him to adopt a style more sarcastic and satirical, than that of his model. His pieces were not intended for the press; but were spoken occasionally by the students on the college stage. "Though vigorous and exuberant in matter, they needed much pruning and correction."

4. The last mental trait mentioned by Dr. Alexander was one that surprised him, viz., that Mr. Rice, though possessing a high order of intellect, never discovered a disposition to engage in discussions of a speculative or metaphysical kind; and this was more remarkable, because the persons with whom he was daily conversant were much occupied with them. He listened with attention, and would often show, by short, pithy answers, that though he had no taste for these speculative and abstruse controversies, he fully understood them. Dr. Alexander was of the opinion that if he had read more in this department of philosophy he would have been more acute in minute discrimination; but, on the other hand, this very circumstance may have 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.

"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. At the same time, he was 'apt to teach,' and succeeded well in training up his pupils in all their studies."

To this testimony of Dr. Alexander, Mr. Maxwell adds a letter from Dr. Speece, which is as follows:

"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 owing 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 humor, 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."

Experimental Religion and Theological Studies

Dr. Alexander says: "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 conduct and conversation 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 the high standard to which he afterwards attained."

To Mrs. Morton Mr. Rice writes, June 17th, 1800, from Montrose, whither he had gone in great affliction, after the rejection of his suit, afterwards successful, for the hand of Mrs. Morton's daughter:

"With my heart warmed by the perusal of your most friendly letter, I sit down to write to you.... I trust that in sincerity I bless God for 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. I trust I shall be enabled to bear the afflictions that it pleases God I should suffer.... Blessed be God I am better off than I deserve. I have favors heaped upon me in rich abundance. I am striving to make good use of my time.... At every leisure hour I am endeavoring to prepare myself for the defence of religion against the bold attacks of those daring infidels, who scruple not to attack that holy religion which we profess."

In another letter, to the same person, July 27th, 1800, he expresses his deep grief and s(y)mpathy on account of some affliction that had befallen Major Morton and his wife, and his desire to visit them; in which he was hindered by a delicate sense of his attitude towards a member of the family. He adds, as to his own spiritual state, "Surely, no wretch ever felt as entirely helpless as I am. I feel that my attempts are all fruitless, that my labors 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. 'Oh wretched man that I am, who shall deliver me from the body of this death.' Now and then I feel cheered by some gracious promise. Some portion of the balm of Gilead is poured into my wounded heart. ... Do you, my friends, feel these alternations of light and darkness.... I can wish no better wish to my best of friends than that she may daily feel comfortable assurances of the divine favor, and that her soul may constantly rejoice in God, the God of her salvation."

A later letter to Mrs. Morton, written from Hampden Sidney College, March 29th, 1801, bewails his unbelief, and mentions the "repeated proofs of the goodness and power of God" which rebuked him. "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 path, and about my bed. By the grace of God I will endeavor ... to exercise more patience, more resignation, and a firmer trust in His gracious promises."

That these exercises bore fruit in his life, is shown by the 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."

A letter to Major and Mrs. Morton, March 5th, 1802, reveals a deepening sense of his responsibility as a Christian. It is a very thorough and affecting account of a conversation with her son William, in which the latter confessed to his teacher a state of conviction and anxious inquiry after salvation, which issued in his conversion, and was the beginning of his Christian life, during which he became an elder, and served the Church of his fathers in this office of honor and usefulness.

Of Mr. Rice's theological studies, which began, probably, in the fall of 1800, and issued in his licensure in April, 1803, Dr. Alexander says, "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 candor induces me to say that I have a very slight claim to the honor. 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 six 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 Clark'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."

Dr. Alexander was under the impression that this occurrence interrupted the studies of Mr. Rice, but they were soon resumed; and the course prescribed, which is said to have been a liberal one, was pursued with new zeal and interest.

The marriage of Mr. Rice to Ann Smith Morton took place on the 9th of July, 1802; and they began life in a small house, afterwards much enlarged, well known at Hampden Sidney, which was the gift, to them, of Major Morton. About thirty years ago this house was occupied by this excellent and venerable lady, Mrs. Rice, and continued, I presume, to be her home to the time of her death. It was shared with her by her sister, Mrs. Wharey, the honored widow of a learned and useful minister of our Church, and the mother of two Presbyterian clergymen now living.

Those who knew Mrs. Rice, as many now living did, for she long survived her husband, cannot doubt that "through life he alluded to this union as the source of his greatest earthly enjoyments, and the spring of much of his usefulness."

Preliminary Remarks--Licensure and First Sermons
1803

Old Presbyterian Families

The temptation to trace, by names, the course of religion, as it comes down to us from the times of which I am writing, is almost irresistible. The ministers and teachers, the trustees, the ruling elders, in a word, the godly fathers and mothers of that day, are honored in their sons and daughters of the present, as they have been in the intermediate generations. In colleges, in universities, in theological schools, as directors or teachers--in the pulpit, in the ruling eldership, in all the fields of Christian usefulness which the Church affords--at home, in various States of our country, and in foreign lands, preaching and teaching the religion of their fathers--these children of the righteous may be found. And when, as has been, and now is, they have been called to high places on the government of the State, they have not been ashamed of their faith, and have shown it by the purity of their morals, and their fidelity to public trust. The covenant honored in the ordinance of infant baptism, when honored likewise by the faithful performance of the duties which it imposes, has obtained, and continues to obtain the promise: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

The Union of Theological with Collegiate Instruction

On the inside of the cover to the handsome pamphlet, lately issued, containing the catalogue of the one hundred and tenth session of Hampden Sidney College, it is stated that, "Like many other institutions, Hampden Sidney long combined the functions of the theological seminary with those more strictly appropriate to the college." These early Presidents, upon whom principally devolved the two-fold burden of literary and theological training, are worthy of double honor. Among the ministers trained by Rev. William Graham, at Liberty Hall, were Moses Hoge, Archibald Alexander, Matthew Lyle, Daniel Blain, Conrad Speece, and George A. Baxter. Among those trained by Samuel Stanhope Smith, the first president of Hampden Sidney, was John Blair Smith, the second president. Of J. B. Smith's pupils, Drury Lacy, sometime vice-president, was one, and A. Alexander, the third president, guided the theological studies of J. H. Rice. During the incumbency of Dr. Moses Hoge, the fourth president of Hampden Sidney, which began in 1807 and ended with his life, in 1820, the Synod of Virginia (in 1812) resolved to establish a synodical theological seminary, and Dr. Hoge held the two offices of president of the college and professor of divinity. This was the germ of Union Theological Seminary. Not less than thirty of Dr. Hoge's pupils were licensed and ordained as ministers of the gospel. It would be an interesting task to ascertain the names of all the ministers trained by Dr. Hoge and his predecessors; but at present, it is inexpedient further to pursue this digression, except to remark that the wide territory and other exigencies of our Church have lately given rise to the adoption of this ancient method, by

able and zealous men; in at least two eminent literary schools; and in their hands the benefits of theological instruction are more widely extended; while, at the same time, the greater demand thus created, for such instruction, will react to the strengthening and enlargement of the schools that are strictly theological.

Licensure of Mr. J. H. Rice

In the month of April, 1803, Hanover Presbytery met at Hanover Meeting House. The ministers present were John D. Blair, Drury Lacy, and James Robinson; ruling elders present: John Parker and Andrew Hart. The following record appears in the Minutes of this meeting: "Whereas, it was represented, by one of the members present, that Mr. John H. Rice, a tutor in Hampden Sidney College, was desirous of coming under the care of this Presbytery, as a candidate for the ministry, and that subjects had been assigned him by Mr. Alexander, as pieces of trial, which he had intended to have produced at this time, but was prevented by sickness; on motion, resolved, that Messrs. McRobert, Lacy, Alexander, and Lyle, ministers, and also Messrs. James Allen, Nathaniel Price, and James Morton, elders, and any other members of Presbytery, who may find it convenient to attend, be a committee, to receive Mr. Rice as a candidate, if they deem it advisable, and to examine such pieces of trial as he may produce." This committee, with the exception of Mr. Price, met at Hampden Sidney on the 29th of July, and "examined Mr. John H. Rice on his experimental acquaintance with religion, and respecting his motives for desiring to preach the gospel, on which they received competent satisfaction. Mr. Rice then proceeded to read an essay on the question, 'Are the miracles of Christ of themselves sufficient to prove the truth of the Christian religion'; and also a lecture on Romans viii: 1-4, inclusive, which pieces of trial were sustained. They appointed him to write a discourse on Acts x: 34,35; and one also on John v: 40, as the subject of a popular sermon, to be preached as soon as convenient."

On Friday, September 9th, 1803, at the Cove Meeting House, Albemarle county, one of the preaching places of Rev. James Robinson, "Mr. John H. Rice preached a sermon on John v: 40, the subject which had been appointed by the committee, which, having been considered, was sustained. Mr. Rice then read an exercise on Acts x: 34,35, which had also been appointed by the committee; which was sustained as part of trial." On the following Monday, the 12th of September, 1803, by Rev. James Robinson, John H. Rice was solemnly licensed to preach the gospel.

Presbytery directed Mr. Rice to preach one Sabbath at Walker's church, one Sabbath at Cub Creek in Charlotte, and one Sabbath at Rough Creek in Prince Edward; and the other Sabbath at discretion. The young licentiate proceeded to preach to these congregations, still retaining his connection with the college, which did not finally cease till the latter part of 1804.

At first, and for some time, his preaching it is said, was not popular. Dr. Alexander gives the following account of it. "His discourses, 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," adds Mr. Maxwell, "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 labors among them, that they soon became desirous of obtaining him for their pastor."

First Pastoral Charge
1804-1812

Ordination

The stated meeting of Hanover Presbytery, in the spring of 1804, was held at Hampden Sidney College. Mr. Rice had now been laboring, as a licentiate, in the field assigned him, for nearly seven months. At this meeting, on the 6th of April, "a call from Cub Creek congregation addressed to Mr. John H. Rice, for three-fourths of his time, was read and presented to him. But Mr. Rice informed the Presbytery that he did not wish to give a decisive answer to the call at present, but was willing to take it under consideration." On the next day he announced his acceptance of the call; the record continues: "And it appears proper that he should be ordained at our next meeting." The following text was assigned him as the subject of a sermon of trial for his ordination: Gen. iii: 4, "And the serpent said unto the woman, ye shall not surely die." Mr. Alexander was appointed to preside and to preach an ordination sermon; and Mr. Lacy, to deliver the charge.

The Presbytery met in the fall, September 28th, at Cub Creek church. The ministers present were Alexander, McRobert, Lacy, and Lyle; ruling elders, Major Morton from Cumberland congregation, Captain Mask Leak from the Cove, and Colonel William Morton from Cub Creek. Mr. Rice preached, and on Saturday, the 29th, Presbytery proceeded to ordain him.

Mr. Alexander preached from Acts xx: 28, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood." Mr. Lacy delivered the charge; "and Mr. Rice, who had held to the Presbytery the relation of ruling elder, candidate for the ministry, and licentiate, now took his seat as an ordained minister." I find no reference to an installation, except, that, when he left Cub Creek, it is said the pastoral relation was dissolved. A small volume which he left, entitled "List of Texts," contains the following record: "September 28th, Cub Creek, Gen. iii: 4. This was a trial sermon; and on the 29th 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."

In the latter part of this year, 1804, he resigned his office of tutor in the college; and removed, with his family to a small farm, which, with the aid of his father-in-law, Major Morton, he had purchased. It lay within the bounds of the congregation, about six miles from Charlotte Court House.

Labors in the Pastoral Field and in the Pulpit

To the care of his farm the young pastor soon added that of a school. By this means his usefulness was extended and his income increased; and he seems to have undertaken the school with an eye to both of these objects.

He, in this matter, conformed to the custom prevailing among his brethren in the ministry; and that custom was established by stern necessity. Hanover Presbytery, then, had on its roll fourteen ministers, three of whom were too infirm to preach. The field of the eleven, who were actively engaged in the ministry, extended from the Blue Ridge on the west, to the Atlantic on the east; and from the Potomac on the north, to the North Carolina line on the south. The membership of the churches was small, the liberal givers widely scattered, and the pecuniary support not sufficient, in a single instance, to sustain a small family. It is said that every minister of the Presbytery, who was able to preach, was compelled also to teach, or to cultivate the soil. But it is also true that the necessity thus laid upon these faithful men greatly redounded to the advancement of scientific and classical education, and to the replenishing of the ministry from the youths committed to their pious care and training.

The difficulty of performing the duties of a teacher for five days in the week, making proper preparation for the pulpit, and reaching distant appointments on Saturday and Sunday, with pastoral visits by the way and between meetings, and then the early, hurried ride on Monday morning, is known to not a few in our own day. But in the days of Rice and his cotemporaries the hardships of such a life were greater, because the churches were farther apart and the modes and routes of transportation not so convenient.

Mr. Rice's school consisted of twenty scholars, about three-fourths of whom were boarders in his own house. Devolving upon his young wife the care of this large and troublesome family of boys, he left home twice a month on Friday evening or Saturday morning for Cub Creek. Saturday was spent in pastoral visits, in catechising the children, and in conversing with his elders, or others, at appointed places. On Sabbaths he preached at this place twice. His sermons in the afternoon were specially addressed to the colored people, but heard also by many of the whites. He returned to his home Sunday evening, or early Monday morning.

One Sabbath was spent at Charlotte Court House, and the remaining one of each month was given to the congregation that assembled at Bethesda, a meeting house built expressly for him, which was only a mile from his home.

When, to these labors in the regular duties of the ministry, we add the extraordinary calls, the visitation of the sick, marriages, and funerals, it is evident, that for one so young in the sacred office, there was a powerful and exhaustive demand for all that could be rendered by his physical strength and his mental resources; and that he could not have borne the burden and gone forward as he did, with his great and important work, unless sustained and guided by the Holy Spirit.

"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 color."

Among these colored people there were some who had been removed from Hanover county, where they had been instructed by Rev. Samuel Davies. Mr. Rice's testimony as to the fruits of the gospel among these, as well as among others of this class to whom he ministered, will be given in its proper place; together with a communication from Rev. S. J. Price, which affords one of the most pleasing and instructive pictures of religion among the slaves, in the old times of Virginia, that is anywhere to be found in our annals.

Mr. Rice's preaching became more popular. He taught the doctrines and duties of religion together, and was careful to show their close relationship; and that while the Christian is justified by faith alone, he must show his faith by those works which are the fruits of the Spirit.

This statement might appear quite unnecessary, to readers of the present day, as it is a fair description of the preaching of all of our ministers. But the times have changed since Chalmers startled Scotland by such preaching; and found himself, though cordially and gladly sustained by some of the best men of the Church, violently criticised and opposed by a large and influential part of the clergy, as little less than a heretic and an enemy of the doctrines of grace. Error often begins in zeal for the truth. The rigid orthodoxy of the Antinomian, jealous of the law as a ground of justification, discarded it as a rule of obedience for the justified believer; and faith without works became dead. In the language of Dr. Chalmers' friend, the eccentric, but excellent Dr. Jones, "the affectation of orthodoxy of some ministers" made them "conceited, proud, arrogant, dogmatical, censorious, consequential, cold, dry, lukewarm, and useless; and among the people this species of orthodoxy has made some of them dark, distressed, desponding, lifeless, inactive, and waiting, like Horace's rustic, till the waters of iniquity run by." This curious and instructive conflict of opinion and practice in the Church had reached America or arisen here in the early part of the present century, and demanded discussions of the relation of works to faith, which at this time are not considered peculiar.

One characteristic feature of the sermons of Mr. Rice may here be mentioned. The natural vein of sarcasm found in the mental constitution of the young preacher, as might be expected, led him, then, as afterwards, to the open and direct rebuke of vice and folly; or to the ingenious portrayal of these things in illustrations, so true to nature and so descriptive of some of his hearers, as barely to escape the appearance of personal allusion.

First Pastoral Charge--1804-1812.

(Continued)

Pastoral Care and Methods.

In addition to the regular appointments for the Sabbath already mentioned, Mr. Rice adopted other means for the instruction of his people and the promotion of religion among them. Some of these were demanded by the peculiar state and wants of his field, others are such as are common among the country

pastors of Virginia. In all, and in the manner in which he performed the duties undertaken, we discover the energy which impelled him during the whole course of his life, and made that life so fruitful in substantial and enduring works.

He held a weekly prayer meeting, every Thursday evening; usually at the house of Mr. Stephen Bedford. At this meeting he delivered a brief lecture on the Scriptures; and occasionally introduced other exercises to make the meeting more attractive.

Although hindered in pastoral visitation by the engagements of his school, he was diligent in the performance of that duty; attentive to the main object of such visits; and labored to overcome the natural disability of which he was conscious in conversational gifts, so that he might more freely speak with the people, in their homes, on the most important of all subjects.

In order that those who waited on his public ministry might receive more profit from it, he undertook to promote a more general desire for such reading as might increase the intelligence of his hearers, especially the young, and encourage a healthful spirit of inquiry. With this view, he endeavored to supply the great lack of books, which he found in many families, by a public library at the Court House; and in the establishment of this useful institution he obtained the co-operation of the lawyers and other professional and cultivated gentlemen of the neighborhood.

Animated by the natural sympathy and affection towards his fellowmen for which he was ever remarkable, he was enabled now, as he conversed more freely with all classes of people, to overcome the somewhat repulsive manner that had concealed the goodness of his heart; and constrained by the love of His Master, he conscientiously cultivated that kind and conciliatory style of address by which he might win the favor and regard of those whose spiritual welfare he sought.

While he condescended to men of low estate, the reputation which he now began to acquire as an honest and zealous Christian minister, and an able preacher, attracted to him the attention and respect of those who occupied more prominent places in society. Among these, both within and beyond the bounds of his congregation, he found patrons of his school; and gradually formed friendships by which the sphere of his usefulness was greatly enlarged; for his ministrations, blessed by the Holy Spirit, led to the conversion and growth in grace of some whose influence as sincere and active Christians proved to be a most salutary leaven in the social circle to which they belonged. This result of this young minister's labors was more important at this time, because, besides the ordinary worldliness that prevailed in this class, the influence of infidelity, due to French philosophy, had affected many minds in Virginia. To this cause, and to one or two others that might be mentioned, was to be ascribed the fact mentioned in the first part of the following extract of a letter from Mr. Rice to Mr. Alexander, from Charlotte, October 17th, 1810: "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 dimishing in numbers pretty rapidly. And now and then persons of this description are entering into the church." It must have been, to Mr. Rice, a pleasing illustration of a retributive providence, that the sceptic-

ism, which had thrown a dark shadow over his religious life at Malvern Hill, was now met by him with a faith more confirmed; and that he was permitted to witness, in the conflict with it, the victory of the truth; and that victory, through the power from on high, wrought, in some measure, by his own feeble hand.

Spirit and Vicissitudes of Pastoral Life.

These topics will be illustrated by some extracts from Mr. Rice's diary and letters, in which will be seen also more of his "pastoral care and methods."

"1806, Wednesday, December 31st.--This was the day appointed by the Synod of Virginia for a fast-day. Preached at Cub Creek. 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 shall always keep me humble before thee."

"1807, January 4th.--In the morning, and going to sermon, endeavored to prepare my mind in some measure, for the duties of the day; but was very much perplexed by wandering thoughts.--Preached from Eccle.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 my duty. May I lay home the exhortations to my own heart which I gave to my people.

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

Tuesday, 6th.--At morning, noon, and night, endeavored 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."

In his plan for every day, besides reading, meditation, and prayer in the morning, he says: "In the course of the day keep up a praying spirit, and be frequent in ejaculation." This plan embraced a prayer and review at 12 o'clock, and also the same at 6 in the evening; and then "go to bed endeavoring 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."

He records his intention to read Doddridge's Expositor in the family, and to read it through. Then follow, from day to day, in January, 1807, such entries of these:

"Went to S. Bedford's, and talked to his family, particularly to his servants."

"Engaged in catechising children; only six children attended. Endeavored to preach to the parents from Deut. 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, etc.'" He follows this entry with a sentence in Latin; that though he has no children of his own, he may be faithful in the instruction and discipline of those in his house.

"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."

Then follow four pious resolutions: to be continually employed in doing something useful; to seek God's blessing on everything; to regard God's authority in everything, even in the little concerns of life; and to do all in the name of the Lord Jesus.

"February 1st, 1807.--The Session has agreed, at my instance, 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 Thess. iii: 1, 'Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.'...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, 19th.--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. Oh! that I may be successful in this most important object."

"Saturday, 28th.--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 fervor 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, ireeparabile tempus.'

Oh 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 pleausre while I live to thee.

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

He begins the next month, March, 1807, with new resolutions; but ends it with great self-reproach. "I have neglected everything." "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 I should lament this wasted time. Last evening I visited Dr. T.'s wife. She knows herself to be on the verge of eternity, and has a strong conviction of the importance of rightly improving time. 'Oh,' 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."

He begins the next month, April, 1807, with "three things which I ought to feel--1st. Gratitude for preservation through the last month. 2nd. Humility for mispending time. 3rd. The strongest resolutions to live better than I have ever done before."

First Pastoral Charge--1804-1812.

(Continued)

This sketch will consist principally of extracts from letters to Rev. Archibald Alexander, in Philadelphia, whither he had gone in 1807, to become pastor of Pine Street church. These extracts reveal Mr. Rice's labors and solitudes, in the cause of religion, in his own field; and at the same time, his lively interest in his brethren, who, as pastors or evangelists, were engaged in the work of the ministry. His allusions to the college indicate his deep and abiding attachment to the institution, and his great regard for Dr. Moses Hoge as a minister and President. During the seven and a half years of the pastorate at Cub Creek we discover other evidences of the public spirit which extended the vision of his ardent Christian benevolence beyond the boundaries of his own particular vineyard; though that, embracing a widely scattered congregation and a burdensome school, might have been deemed sufficient to absorb all his energies. We shall find that at this period he began to be occupied as an author; and that he also went abroad to collect funds for the proposed Theological Library and School at Hampden Sidney College, which was the final step towards the establishment of the separate school of theology, in which he afterwards was so conspicuous. He also, while pastor at Cub Creek, was a commissioner in 1810, from Hanover Presbytery to the General Assembly, and as proxy for Rev. Drury Lacy, preached the opening sermon. In the meantime he was, during this busy period, a diligent student, especially of the languages in which the Scriptures were written. In the extracts I give, first, those that refer to

Cub Creek, the College, and Cotemporary Preachers.

February 10th, 1808.--"The opinion seems to be gaining ground that Mr. Hoge will succeed very well at the College. He is in high estimation with

the students. He is very popular among the trustees; and many in the neighborhood who have never been thought friends to the College, have expressed a very favorable 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 scarcity of the previous year hindered the asking of payment of subscriptions till another crop should be gathered; "and now we must of necessity wait till the embargo is taken off. 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 will, I fear, never be excited in its favor. 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."

March 26th, 1808.--"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." (Mr. Speece was, at this time, preaching at Peterville church in Powhatan, and at Turkey Cock and Tear Wallet churches in Cumberland). "The judgments which impend the nation seem to have not the least effect." (The complications which led to the war of 1812 with England had now begun. The sentiment of the country was divided by intense strife, between the Federalist and Democratic parties; and the failure of the crop of the previous year increased the distress of the people.) "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."

January 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 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."

March 18th, 1810.--"I suppose you have heard of Clement Read's last movement. He is now in the employment 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 world we shall have a pretty considerable addition of laborers. 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 everything 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 neighborhood. 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 Marshal-lites 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?"

This curious statement accords with a similar account of this religious movement, recently published in the Religious Herald of Richmond, by Rev. G. F. Bagby. In one of his pieces on the Union of the Baptists and the Disciples, Mr. Bagby says that "in the early part of the present century, a party of 'New Lights' headed by Barton W. Stone, became Araians. Mr. Stone rejected the vicarious and expiatory nature of Christ's sufferings. He denied that Jesus was the true God; and yet, without any change in their religious tenets, he and his followers coalesced with the Reformers (Disciples), and succeeded in inducing them to assume the name of 'Christians.'"

The next sketch will disclose a brighter and more cheerful page in the pastor's life; and afford an illustration of the light that often follows the shadows in the course of a minister's labors; especially, when, beneath the shadows, are the effectual fervent prayers of the righteous, and the sigh and cry of those that mourn because of the desolations of Zion.

First Pastoral Charge--1804-1812.

(Continued.)

Letters Illustrating this Period.--A Visit to Philadelphia.

The next letter from Mr. Rice was written after his return from the General Assembly in 1810. His reference in it to a change in his feelings in regard to the removal of Mr. Alexander from Virginia is in strong contrast

with the following statement of what took place in the spring of 1806. At this time several positions at the North had been offered to Mr. Alexander; and among others was the invitation to the Pine Street church in Philadelphia, which he accepted the following fall. A lady writing of Mr. Rice, March 8th, 1806, said, "He is seriously alarmed lest Mr. Alexander should remove to Philadelphia next fall, and he staid to talk with him about it. Oh, that the Lord, in mercy to us and Virginia, would not suffer Mr. Alexander to forsake us; but would bless and prosper his labors amongst us, and convince him that he is now in the most useful station in which he can be placed." Constrained by the persuasions of Mr. Rice, and the general feeling represented by this correspondent, Mr. Alexander declined the call. But he was evidently anxious to give himself wholly to the work of the ministry; and when the call was renewed the next fall, and found him "in the midst of a season of insubordination and vexatious inattention to study, among the boys at college," he finally decided to accept it. Thus it pleased providence to dismiss him to another part of the country; and to a field of usefulness beyond the conception of the friends who so deeply lamented his departure--usefulness that, in due time, reacted powerfully upon his native State.

When Mr. Rice, three years later, had visited Philadelphia, he writes back, under date 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 wher-ever 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."

Dr. Foote suggests that his thirst for knowledge, already so strong, and so much thwarted by the difficulty of study on his field in Charlotte, was more excited by his visit to Philadelphia; and by the comparison of his own situation with that of brethren whose congregations sustained them by a competent salary. Thus he received the first intimation that he could ever leave the place of his labor; though with the facilities desired he would have preferred to remain in Virginia above all other States.

As a matter of fact, with no apparent diminution of other labors, he now began a more vigorous and extended course of study.

The unseen hand that opened the door for his friend towards the North, confined him to his appointed work at the South, when every human persuasion and appliance, and perhaps at times his own inclination, demanded his removal.

Just now the skies above and around him begin to brighten, and new spiritual attractions supersede his despondency and transient discontent.

Before dismissing this reference to Mr. Rice's attendance on the General Assembly of 1810, I give Dr. Alexander's account of the opening sermon, preached in behalf of Rev. Drury Lacy, who could not attend:

"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 Mr. Rice became a favorite with the public, and the reputation he now acquired was never forfeited, but continued to increase as long as he lived."

The State of Religion.

I now continue the extracts from letters to Mr. Alexander; indicating, as heretofore intimated, a more hopeful prospect in the several fields of Christian activity in which he was so deeply interested; and showing his care for all the churches and for the college.

"Charlotte, September 4th, 1810.--The state of religion amongst us is perhaps better than when we were in Philadelphia. I saw Mr. Lyle at Charlotte Court House yesterday. He is more encouraged than I have seen him for several years. 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. LeGrand. 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 attended 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 fuller communication on this subject before long to the Committee of Missions."

"October 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 of supplication, and are wrestling with God in prayer. There have been more added to our church at our last sacrament than usual. Numbers in Cub Creek, Briery, and Cumberland, seem to be anxiously inquiring on the subject of religion." He then refers to a certain class in Virginia who never went to church, and to a change in that class, as already quoted, and continues: "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-in-law 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 neighborhood 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. Upon the whole we are encouraged. And I hope that we shall have greater grounds for encouragement. Pray for old Virginia."

Mrs. Judith Randolph, mentioned in the foregoing letter, passed through great troubles before her conversion; and after she found peace she experienced severe afflictions, in all of which her Christian character continued to attest the reality of the great change that had taken place. She died in peace at Dr. Rice's home in Richmond in 1816. Much more might be said of this lady, and the important place she occupies in the biography of Dr. Rice as his correspondent and friend; but for the present, at least, I give only the following extract from a letter written by her to a friend in Richmond, during Mr. Rice's residence in Charlotte: "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."

The reference also, in the last letter from Mr. Rice, above copied, to the conversations of John Randolph with Dr. Moses Hoge, makes it proper here to introduce Mr. Randolph's written opinion of Dr. Hoge, found in a letter to Mr. F. Key, of Washington, in 1814: "I consider Dr. Hoge as the ablest and most interesting speaker that I ever heard in the pulpit, or out of it; and the most perfect pattern of a Christian teacher that I ever saw. His life affords an example of the great truths of the doctrine that he dispenses to his flock; and if he has a fault (which being mortal, I suppose he cannot be free from) I have never heard it pointed out."

Mr. Randolph's subsequent letters to Mr. Rice and others are clear and sound in doctrinal statements, and his views on prayer and experimental religion in general are such as no Christian can read without edification; while his account of the escape of his mind from the influence of the French philosophy of that day is truly eloquent and instructive; an intelligent and convincing demonstration of the triumph of truth over infidelity. I do not undertake to reconcile these letters with some other parts of the writer's life; but merely state the impression that they produce, viz: that they must have been written by a Christian; and that there must have been some peculiar constitutional infirmity, bordering on insanity, that threw such strange and incongruous shadows over the mind and the heart, which, at times, seemed to be truly and powerfully renewed by regenerating grace.

First Pastoral Charge--1804-1812.

(Continued.)

Labors Among Colored People.

Our General Assembly of 1885--Minutes, page 422--in response to overtures from Charleston and Bethel Presbyteries, and to suggestions from its own Executive Committee of Home Missions, empowered this Committee to employ white as well as colored ministers, endorsed by their Presbyteries, to labor among

the colored people. This action is the fruit of a general conviction that has been steadily deepening since the day of emancipation, throughout the country, that the negroes, for the want of competent teachers of their own color, are in great danger, in most parts of the South, of receding from the standard of religious knowledge attained in their state of slavery, rather than going forward to that higher degree of intelligence and piety, which, according to the hopes of some of their friends, they are to reach in a state of freedom. No part of the work before our Committee of Home Missions is more important; and the question involved, viz: Whether they will now receive white religious teachers? is, so far as at present appears, a vital one; for upon its solution depends the issue of the question, as it regards a great majority of them; whether they shall advance or go backward in Christian civilization?

If we can get their ear we can teach them our doctrines. But some are skeptical on this point; although evidences of success are now to be found in literary and theological schools, thoroughly Presbyterian, and in well established Presbyterian churches existing among the colored people, under the fostering care of their white brethren. The following historical statements, while they form a legitimate part of the recorded life and labors of John H. Rice, are offered as a seasonable and stimulating argument, in favor of any diligent and faithful endeavor to impart to this people the doctrines of the gospel, as taught in our standards and our pulpits.

To this testimony much might be added. There are many living witnesses who can tell of the vast and fruitful work of Jones, Girardeau, and others among the slaves of the States that lie south of Virginia, and of the impressions not yet effaced, but plainly visible, among those who were trained under the ministers of the Presbyterian Church. And as to the past work of our Church in Virginia, there are doubtless not a few, who, like this writer, can say, that having carefully observed the character and influence of those colored people who once belonged to Presbyterian masters and mistresses that concerned themselves about the spiritual interests of their slaves, he has noticed that they, in the colored congregations to which they now belong, are conspicuous as preachers and rulers in the Church.

The same is no doubt true as to the slaves who were carefully instructed by Christian families and preachers of other denominations--but the question before us, just now, is as to the adaptation of Presbyterian doctrine and order, and the encouragement to be derived from the work of the past.

Mr. William Maxwell's Account.

Quoting from Mr. Maxwell's biography of Dr. Rice, I am enabled to present the following interesting facts:

"We are informed that the colored 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 work, 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 behavior 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 Col. 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 honor 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 labors 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 that 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 some little tokens 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."

Mr. Rice's Own Testimony.

Referring to the colored people of his Cub Creek charge, Mr. Rice wrote as follows, in the Virginia Evangelical and Literary Magazine, volume 2, pages 202-203:

"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 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 employed by them."

The allusion in the foregoing extract to an "experiment of sixty or seventy years standing" refers back to the beginning of this work under the ministry of Rev. Samuel Davies, and perhaps to the instructions of some Christian owners in Charlotte and their families. In his letters to his friends in England, Mr. Davies frequently mentions his colored hearers and his labors among them; to aid him in which, his English friends sent him donations of books. The influence of these people from Hanover was very favorable in Mr. Rice's colored congregation in Charlotte. They were removed from the former to the latter county by Colonel Coles, one of the heirs of the Byrd estate. Some of the older ones carried with them their Bibles, Catechisms, and Hymn Books, and probably other religious books; and were careful to instruct the young in the Catechism and the Bible. The following is from the pen of a minister who had ample opportunities to become conversant with the facts of which he writes. It refers to the negroes from Hanover; but similar fruits were apparent in Charlotte among others, through the labors of Mr. Rice and Christian families.

Rev. S. J. Price's Letter.

"They were industrious and faithful to their owners, had regular religious worship, and maintained Christian discipline. Men of good character were appointed watchmen, to take the lead in their religious matters, and make their regular reports of the moral and religious conduct of those committed to their charge. The children, as a general thing, were able to repeat the Shorter Catechism, whether they could read or not. Very many were exemplary and happy in their religion; their prayers were fervent, and their singing melodious. An unfavorable report from a watchman was a heavy punishment, relieved only by restoration to favor. After the death of Col. Coles they served their mistress for years without an overseer, and worked a large estate to advantage, dividing out among themselves the necessary plantation operations, and emulating each other in the performance of their work. These servants were finally divided among the heirs. And at this time (1850) some of the descendants of the two old men are owned by James C. Bruce, Esq., of Halifax county, and are connected with the Presbyterian church at Halifax Court House. Some by J. R. Edmunds, of the same county, connected with the same church; some by Capt. Henry Edmunds, of Halifax, connected with Mercy Seat church; some by Mrs. Sarah E. Carrington, of Halifax; some by Messrs. Charles Bruce, Paul Carrington, and Joseph Edmunds, of Charlotte, connected with Roanoke church; some by William B. Green, of Charlotte, connected with Bethesda church; some by Capt. Walter Carrington, of Mecklenburg, and I suppose, connected with Clarksville church; some by Mr. Morson, on James River, connected with Hebron church, in Goochland county; some by Isaac Carrington, of Charlotte, connected with Bethesda church; some by General Edward Carrington, of Botetourt, and I suppose, connected with the church in Fincastle."

Dr. Foote, to whose work I am indebted for this letter, adds, "Those servants that heard Davies remembered him through life--some living to a great age, would repeat parts of his sermons with tears."

Commission from the General Assembly.

"The commission of the Virginia Synod, east of the Alleghanies, having been dissolved, Mr. Rice, in 1806, obtained a commission directly from the General Assembly, 'to spend two months in missionary labor among the blacks in Charlotte county, Va., and parts adjacent.' The next year his commission was for three months, and was renewed, from year to year, while he resided in Charlotte."

First Pastoral Charge--1804-1812.

(Continued)

Of the labors of Mr. Rice, as a pastor in Charlotte, there is now little more to be recorded in these sketches; but before we pass to the narrative of his removal to Richmond and his labors there, several matters remain to be noticed; because they afford a view of the subjects which, in connection with his pastoral work and his interest in the Church at large, occupied his mind and engaged the energies of his wonderfully active spirit during this period. We shall find that at the time of his residence on this, his first pastoral field, he began to be employed about the beginnings of those great schemes which, in his subsequent life, grew to proportions of which he then probably had no conception; and associated his name with the history of the Presbyterian Church in Virginia and the whole country, to such a degree, that the annals of his life become an essential part of this history.

His Studies.

The zeal with which, in the midst of manifold cares and engagements as a pastor and teacher, he applied his mind to the branches of knowledge which are necessary in the work of the ministry is very instructive and stimulating; while it shows that providence thus directed him to a course of preparation for the wider field on which he was to be afterwards employed.

Under date of March 26, 1808, he writes to Mr. Alexander: "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, if possible."

Again, September 4, 1810, he writes: "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."

In letters written, two or three years later, to his pupil, Theodoric T. Randolph, who had gone to pursue his studies at Cambridge, Mass., we shall find that his orders for books exhibit a growing thirst for knowledge, and that the range of his studies was still extending.

Authorship.

The three principal schemes to which Mr. Rice's attention was turned for the general interest of the Church, were religious literature, missionary labors in the State at large, and theological education. I have already intimated that his great usefulness in the measures that were afterward adopted, for the promotion of all these objects, began in purposes and plans that had their birth, and to some extent, their execution in the early days of his ministry in Charlotte county.

It is interesting to notice his first essays as an author, long before his appearance on the pages of his own magazine.

The Connecticut Evangelical Magazine had been established some years before there was any such magazine established in Virginia; and the productions of Conrad Speece, and probably other writers of the South, first found their way to public notice, through the pages of this periodical in the distant North. Its success is said to have induced the Synod of Virginia to establish the Virginia Religious Magazine, the first of the kind ever published in Virginia, or any of the States South of the Potomac. Our Northern fellow-citizens, by reason of a denser population and their active energy, have led the way in many laudable undertakings; but it is worthy of our consideration, that at the time now under review, as well as at subsequent periods, they have derived no small assistance from Southern intellect and public spirit; and that their good example, in many of these works, has been very creditably emulated by their Southern brethren.

The Virginia Religious Magazine was published at the press of Samuel Walkup in Lexington, Virginia, in numbers of sixty-four pages each, once in two months. The first number appeared in October, 1804, and it was continued three years. The sphere of its usefulness was afterwards occupied, as we shall see, by Mr. Rice's Literary and Evangelical Magazine.

To the Virginia Religious Magazine Mr. Rice contributed: in 1805, three numbers on infidelity; in 1806, another number on infidelity, "Vivax and Paulinus, a Dialogue on the doctrines of the Bible," "Jack Vincent, or the Misery of not training children in the fear of the Lord," "Vivax and Contumax, Dialogue on experimental religion; in 1807, "An Abridgment of Lord Littleton's Observations on the Conversion of St. Paul," originally drawn up for the young members of Major Morton's family at Willington, and "An account of Mr. Jervas, and his family, and conversations held there," in four numbers.

The conversations at Mr. Jervas's are imaginary, and in them he introduces agreeable sketches, after the manner of the English essayists, of his friends Major James Morton, Archibald Alexander, and Conrad Speece. Under the name of Paulinus he describes Mr. Alexander as follows:

"The eldest of them has 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, and 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 the love of truth, and a 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."

Mr. Speece is described under the name of Philander, as follows:

"The second is a younger man and a younger minister. He also possesses real genius. The most remarkable quality of his mind is vigor; 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 anything 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 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. 3, pp. 170-71.

Public Labors.

In the last sketch it was said, that, outside of the pastoral work there were three principal objects to which the attention of Mr. Rice was directed during the years of his first pastoral charge. As all of these objects, in subsequent years, assumed larger proportions, he became more conspicuously associated with them, either as an originator of schemes to promote them, or as an important co-worker with others in their behalf. These three objects were religious literature, home missions, and theological education.

It has already been shown that, in regard to the first, he was a liberal contributor to the Virginia Religious Magazine, thus intimating the larger

sphere upon which he entered, as editor and author, after his removal to Richmond.

His deep interest in Home Missions, at this period, appears in the letters published in previous sketches. This was the beginning of the important service which he afterwards rendered in this cause, yet to be told.

His important and special work in theological education began in 1823, when, at the close of his Richmond pastorate, he returned to the country to teach the first separate Divinity school at Hampden Sidney.

But before he left Charlotte, in 1812, he had begun to take an active part in behalf of the Theological Library and School at Hampden Sidney College.

A history of the several progressive measures which had gradually led to this enlargement of the college in the direction of theological education may be now appropriately given. I will, therefore, now refer to those early beginnings, that day of small things, an instructive record, in which we trace--

The Rise of Union Theological Seminary.

1. About the year 1792--probably at the spring meeting of that year--Hanover Presbytery agreed "to raise a fund for the education of pious youth." This resolution, adopted in accordance with action of the Synod of Virginia in 1791, seems for several years to have been little or nothing more in effect than a respectful response to an injunction from the higher court.

In October, 1794, at a meeting of Presbytery, at the Cove church, Mr. Alexander was directed to prepare a subscription paper.

"In October, 1795, at Briery, Presbytery determined that the fund raised should be under the direction of Presbytery, and not under the Synod, as had been proposed."

"In the fall of 1796, it appeared that some progress had been made in raising the fund."

"In the spring of 1797, 'as something considerable had been done,' Messrs. Alexander and Lyle were appointed a committee to draft rules for the management of the fund."

At Pisgah, in Bedford county, in October, 1797, the plan was enlarged and the prosecution of it became more vigorous--although the vigor was, yet, only the vigor of childhood. But it is interesting to notice that this early promise of the infancy of Union Theological Seminary occurred near the birth place of John H. Rice, and that his own father was one of the members of Presbytery at that meeting, the ministers present were McRobert, Mitchel, Lacy, Turner, Alexander, and Lyle; the ruling elders, Benjamin Rice, John Leftwich, and William Baldwin.

At this meeting the committee previously appointed to prepare rules, informed Presbytery of certain other objects, which had occurred to them, as

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proper to be included in the plan before them. Mr. Alexander was appointed to prepare a paper embracing these objects. This paper when presented was approved. In substance it provided: 1. Objects to be embraced by this fund--the education of poor and pious youth; the support of missionaries; the distribution of useful books among the poor. 2. The principal of the fund not to be diminished; the interest to be used for the foregoing objects. 3. The youth to be educated to be such only as Presbytery shall judge might be useful in the Church, and who are in such circumstances that they cannot obtain an education without (this) assistance. 4. It was provided that not more than two young men should be aided at the same time, and when the income from the fund should be more than sufficient for this purpose then the surplus should go to the support of two missionaries to preach the gospel in destitute places; and, if there should still be a balance, it should be appropriated to the purchase of useful books to be distributed among the poor.

It was further provided, that when no suitable young men could be found to be educated, and no suitable missionaries to be employed, all the income should be devoted to the purchase of books. Presbytery might, at any time, include other objects, provided those already mentioned were not sufficient to absorb the income of the fund. All donations were to be added to the principal. A register was to be kept by Presbytery, in which should be recorded the names, and amounts given, of all contributors.

In the spring of 1798 \$159 were reported as collected.

At the same time it was proposed to the Churches to take up collections for citizens of Philadelphia impoverished by the prevalence of the yellow fever. These collections amounted to \$260.

In the fall of 1799 the permanent fund had nearly reached the sum of \$320. "And this is the beginning of the fund that now sustains Union Theological Seminary, and may be considered as the first step towards that institution."

2. The General Assembly of 1805 sent down an overture to the Presbyteries enjoining them "to look out among themselves, pious youth of promising talents, and endeavor to educate them, and bring them forward into the ministry: that it be made a Presbyterial business; that the youth are to be conducted by the Presbyteries through the whole of their academical course, and under such teachers as each Presbytery may choose to employ or recommend." This overture was prepared by Dr. Green.

The Synod of Virginia, as early as 1791, and Hanover Presbytery, soon afterwards, had, as we have seen, virtually inaugurated what was now proposed by the General Assembly.

But when the Assembly's overture was laid before the Presbytery at Briery, April 4, 1806, it was resolved, that the Rev. Messrs. Alexander, Lyle, Rice and Speece, together with Messrs. James Morton, Robert Quarles; and James Daniel, be a committee, of whom any four shall be a quorum, to solicit donations, and do all other things which may to them appear expedient for obtaining and establishing "a Theological Library and School at Hampden Sidney College; and for the support of such poor and pious youth as the Presbytery may undertake to educate and bring forward to the holy ministry." Mr. Rice was appointed by this committee, of Hanover Presbytery, an agent to

gather funds for a library, and the school, and the educational purposes. The committee, as it appears, also put forth an able and excellent address, in which were clearly stated the fundamental principles of theological schools.

3. At the meeting of Hanover Presbytery, September, 1804, it was announced that Mr. Andrew Baker, a ruling elder in Buffalo church, had left a bequest to the permanent fund of Presbytery to be equally distributed to the three objects already mentioned, viz.: education, home missions, and the purchase of books. Mr. Baker indicated in his will his nephew, Andrew Davidson, then pursuing his studies at Washington Academy, Lexington, as the student to whom the donation for education should be given. The total amount of the bequest was £400, or \$1,333. It gave great encouragement to the Presbytery, and quickened its efforts in this cause.

Mr. Rice's Agency.

4. Soon after Mr. Rice had been appointed to solicit donations, in books and money, for the objects proposed, throughout the whole State, he set forth on this mission. On the 30th of April, 1806, the Committee of Presbytery elected him to this important duty. With his usual energy and promptness he at once visited Richmond. No record is found of his success in that city. As there was no organization and few Presbyterians, his collections were probably small.

From Richmond he proceeded to Norfolk. "And it was on this occasion," says Mr. Maxwell, who afterwards was his intimate friend and biographer, "that I had the pleasure of seeing and hearing him for the first time. He was very kindly received by Rev. Mr. Grigsby, then pastor of the Presbyterian church in the borough. He preached on the third Sabbath in May from Romans i: 16-- 'For I am not ashamed of the gospel of Christ.' &c. There was nothing, 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," continues Mr. Maxwell, "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 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 favored 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; 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."

Mr. Rice spent another Sabbath in Norfolk, and then returned home by way of Williamsburg.

Public Labors

Rise of Union Theological Seminary--Concluded.

At the time of which we are writing Union Theological Seminary had not a local habitation or a name. There was a Theological Library and School at Hampden Sidney College, sustained by the fund which had slowly been accumulating since 1797, for the education of poor and pious youth, and other purposes already mentioned. In the progress of this fund, and the gradual expansion of its objects we trace the rise of Union Theological Seminary, which, as a separate institution, began to exist in 1823, and was formally opened in 1824.

It is necessary, as a part of the history of Mr. Rice's life and labors, to show what had been done, and what he did in this behalf, previous to the time of his removal to Richmond in 1812.

In the last sketch an account was given of Mr. Rice's visit to Richmond and Norfolk, to collect funds for the Theological School and Library.

Continuing the narrative of his connection with this matter, and its condition, up to 1812, I find that in 1806, after his return from Norfolk, he presented the cause at a meeting of Hanover Presbytery at the Byrd church, in Goochland county; and that he then visited Amherst, and, perhaps, other counties on the same mission.

In April, 1807, the Committee of Presbytery reported subscriptions amounting to \$2500, of which \$1,000 had been paid, and \$324 had been expended in books.

The Library at this time contained, besides other books, as I suppose, Walton's Polyglott Bible, 6 vols., folio; Castell's Lexicon, 2 vols., folio; Rabbi Joseph's Paraphrase, 1 vol., quarto; An Introduction to the Study of Oriental Languages, 1 vol., quarto; Chrysostom's Works, 8 vols., folio; Tertullian's Works, 1 vol., folio; Calmet's Dictionary, 3 vols., quarto.

About this time the establishment of a separate school of theology began to be looked upon as an event immediately at hand. But the sudden and unexpected removal of Rev. A. Alexander to Philadelphia produced a change in these anticipations; for the attention of the Church had been directed to him, as the person upon whom should be devolved the office of principal teacher.

Other causes also hindered the work; among which may be mentioned the embargo, already referred to in one of Mr. Rice's letters, which greatly impeded the collection of funds.

But though the establishment of a separate School of Theology was postponed, theological instruction at Hampden Sidney College continued, attracted more students from year to year, and was more clearly recognized by the courts of the Church; so that it now began to assume the proportions and the importance of a regular institution.

In the election of Dr. Moses Hoge as Mr. Alexander's successor in the presidency of the college, in 1807, it is evident that the choice of the trustees was guided by a sense of his fitness, not only for this office, but also for that of instructor in theology. And on this latter ground the Presbytery urged him to accept the position. For thirteen years this eminent and excellent man deeply impressed the young men under his care by his learning, wisdom, and goodness. In the absence of any particular account of the students trained under him, I mention, incidentally, two instances which illustrated the power of his influence. The first is the testimony of Daniel Baker, found in his narrative of his life at Hampden Sidney, July, 1811; "On presenting my letters to Dr. Hoge, he received me with great kindness; and I, and two or three other young men, candidates for the ministry, were taken to his house as boarders." November 11, 1811, Sunday evening, "the second meeting of a praying society was held at Dr. Hoge's, attended by the teachers and six or eight students; a solemn attention was given by all, and there were some who appeared peculiarly affected, in the several exercises of praying and singing; in fine, it seemed manifest that our gracious Saviour had condescended to be in the midst of us." Baker's religious exercises all the time he was at Hampden Sidney were intense and fervent, and often in his walks he seems to have been filled with joy. He read Witherspoon on Regeneration, and his views on Baptism were confirmed by reading Dr. John Mason's essays on "The Church of God;" and his mind having found rest on this subject, he made application to Dr. Hoge, then pastor of the College church, and on the 19th of April, 1812, "sat down at the Sacramental board." He formed peculiar attachments to other pious students, especially N. C. Walker and Robert Balling. December 14, 1812, "A goodly number of the pious students of this Seminary have united (prompted, I hope, by a pure and fervent zeal) and have formed a praying society, to be held every Sunday afternoon, in this neighborhood, for the benefit of the poor, ignorant, and too much neglected negroes." June 13, 1713, "I was much encouraged, roused, and animated, by an uncommonly excellent sermon delivered by Dr. Hoge from Rev. vii: 9."

These extracts indicate the spiritual atmosphere that prevailed, at this time, at Hampden Sidney. Baker, glowing with zeal, went thence to Princeton College; and there he was the principal one, of the four pious students, with whom began the great revival in which were converted not less than forty-five or fifty young men, thirty of whom became ministers of the gospel. Two of these were bishops of the Episcopal church, and others rose to great eminence in the Church. Of one of these a British writer declared "He is the greatest divine now living;" another was a missionary to the Sandwich Islands, and another was Rev. W. J. Armstrong, who succeeded Dr. J. H. Rice as pastor of the First Presbyterian church, Richmond. Thus we trace the influence of Hampden Sidney and its pious President, acting wonderfully through Baker, upon Princeton, and the Church at large.

In a recent number of the Religious Herald, of Richmond, Rev. T. W. Sydnor publishes an interesting sketch of Rev. Edward Baptist, an eminent minister of the Baptist Church in Virginia. Mr. Baptist graduated in his collegiate course at Hampden Sidney College in 1812 with distinction. He

afterwards "returned to Hampden Sidney and graduated, in the course of theology, under the celebrated Dr. Moses Hoge, Sr., whom he ever regarded as a model of piety and pulpit eloquence." "For years he labored and spoke in the General Association in behalf of ministerial education, until at last that body adopted a unanimous vote requesting him to take charge of and instruct a number of young men, and pledging the churches to raise the money to defray their expenses. He replied that they might have to pay five or six dollars a month for board, washing, etc., to the lady with whom he lived, but for his services he neither charged, nor would receive a cent. He returned home, built, at his own expense, a neat framed academy, and advertised in the Herald that he was ready." . . . "Altogether Mr. Baptist had about twenty theological students under his charge, though never so many at one time." The Virginia Baptist Education Society grew up in connection with the efforts of Edward Baptist. "This school of the prophets in Powhatan," adds Mr. Sydnor, "led to the establishment, in the year 1832, of the Virginia Baptist Seminary, now Richmond College. Mr. Baptist was invited to preside over it, but ill health compelled him to decline." Mr. Baptist was distinguished for his eloquence as well as piety.

It is instructive thus to trace the influence of the theological school at Hampden Sidney; and there were other Baptist students at the institution from time to time.

And in this connection it is well to remember that a Baptist lady, Mrs. Tyler, was one of the guides of Rev. Dr. A. Alexander in his early religious experience, and placed in his hands those works of which he said, "To John Flavel I certainly owe more than to any uninspired author"; and it was an humble Baptist millwright who spoke effectually to him of the new birth. These things occurred while young Alexander was teaching school at the house of General Posey, of the Wilderness, in the county of Spottsylvania, Va.; and Dr. Alexander's own account of them will be found in the "Life of Dr. Alexander," pages 38-47.

Resuming the history of the Theological School and Library at Hampden Sidney, I find that Mr. Alexander, as Moderator of the previous Assembly, preached the opening sermon of 1808. His theme was the training of young men for the ministry. The matter of establishing theological schools continued before the Church until 1812, when Princeton Theological Seminary began its course, and Mr. Alexander, "the prime mover in the matter," was elected professor of Didactic and Polemic Theology.

The Presbyteries of Virginia, though not inimical to Princeton, were in favor of a synodical school; indeed, ten, out of the twenty-six Presbyteries then represented in the General Assembly, preferred synodical schools to one central one.

In 1812 the Synod of Virginia assumed the control of the Theological School at Hampden Sidney, and ratified the election of Dr. Hoge as teacher of theology. For several years the location of the seminary was an open question; and in accordance with certain action in 1791, it was now, in 1812, resolved by Synod that "Lexington should be the permanent seat and Hampden Sidney the temporary seat of the institution." Not until 1815 was it finally agreed that Hampden Sidney should be the site of the theological seminary, and even then the Synod reserved to itself "the power of removing the institution, should such removal become necessary."

As, in this account of the rise of Union Theological Seminary, I have now reached the period of Mr. Rice's removal to Richmond, a further narrative of the progress of theological education at Hampden Sidney College, except in so far as it has already been anticipated, properly belongs to the years from 1812 to 1813 when Mr. Rice resided in Richmond. During these years it will be seen that his interest in theological instruction at Hampden Sidney continued; the fund slowly increased; and while he was busy, as the pastor of the First Presbyterian church at Richmond, and in various matters of general interest to the Church, the way was preparing under Dr. Hoge and his associates, for the establishment of Union Theological Seminary as a separate school, and for the recall of Mr. Rice to Hampden Sidney. Here he had begun his public life as a tutor in the College, and here he was to end it as the first professor in the Seminary; which, of the several important memorials of his Christian energy and devotion, is preeminent.

Removal to Richmond in 1812.

Preliminary Remarks.

Mr. Rice's Influence.

In the years before Mr. Rice left Charlotte county, for Richmond, a deep impression seems, by his example, to have been made upon the Rev. Drury Lacy, of which an account is given by Dr. William Morton. I insert this narrative here because it illustrates the reputation and influence of Mr. Rice at this period, and because it reveals the character of Mr. Lacy. It is indeed, on the part of Mr. Lacy, a most extraordinary and edifying instance of candor and humility; and is worthy of record as one of the incidents that show him to have been the great and good man that he was.

Dr. Morton says: "Having been his pupil for some years, and well knowing his habits, I am prepared to understand why he sometimes so signally failed. When I was his pupil, I think, he scarcely read fifty pages in a year, besides in his Bible and school-books. As I was a small boy, and his wife's nephew, he concealed nothing from me; indeed he concealed from nobody. I knew his preparation for preaching. It consisted in choosing his text, and turning over the leaves of Brown's Concordance for a little while; he would then walk about his yard or house, in profound, and sometimes apparently rapturous contemplation, and draw things, new and old, from his capacious and noble mind. He seemed to have no idea of the business of a literary man; but to have fallen into error, then and now, too common, that a man is educated upon getting through the College course. I do not believe he ever read the newspapers. With all his fine powers, he must have totally failed but for his habit of deep meditation, and his glorious moral talents--worth far more than all others--which ranked him eminently among the children of nature and of God. Not many years before his death, which took place December 6, 1815, in his frank, open manner, he asked me if I did not think he had improved in preaching within the last five years. I answered, that I thought his recent sermons immeasurably surpassed his former ones. 'Well,' said he, 'I will tell you how it occurred. I owe it all to Jack Rice. Do you think when he first came before the world, as a preacher and writer, I was not mean enough to feel rivalry, and to envy him on account of the interest which he excited. But I was deeply mortified when I caught myself at it, and concluded I had much better imitate his labor-

ious efforts to do good, than envy his success. I went to work, and for five years have been at hard study - for me; I think I am well rewarded; thank and love Jack Rice; and wonder how I could have spent my early life with so little study.'"

"This venerable man," adds Dr. Morton, "was removed from earth just when he began to develop uncommon powers, which had long laid dormant, and when he appeared to me to be more rapidly improving than any young man I ever knew: I think the grade of intellectual powers allotted to him has been placed too low."

The Presbyterians of Richmond

at the time of Mr. Rice's removal to the city were few in number. There was no organization. Rev. John D. Blair, of the Presbytery of Hanover, resided in the city. He was pastor of Pole Green church in Hanover county, and there he preached on two Sabbaths in the month. On two Sabbaths he preached in the capitol at Richmond, alternating with Rev. John Buchanan who, on the other two Sabbaths, preached in the capitol. Mr. Buchanan was an Episcopal clergyman. Between him and Mr. Blair there existed a warm and familiar friendship, which promoted harmony and good feeling in the intercourse of the two denominations that they represented. The Episcopal and Presbyterian congregations worshipped habitually together; and each received with respect and affection the instructions of the minister who belonged to the other Church.

St. John's church, on Church Hill, was not used by the Episcopalians, except at Easter and Christmas. It was their only house of worship.

Mr. Blair's influence as the teacher of a classical school for boys, and subsequently of a female school, was considerable. His discipline was mild and paternal, and based upon Christian principles, with which he aimed to imbue the minds of the young people committed to his care. As many of these belonged to the principal families of the city, and afterwards rose to conspicuous places in social and public life, it is probable that his instructions acted as a healthful leaven in society at that day, and tended, in some degree, to counteract the prevailing tendency to worldliness, fashion, and infidelity.

Under Mr. Blair's ministry, at a late period of his life, the house built for the Shockoe Hill Presbyterian church, on the corner of Eighth and Franklin streets, became the place of worship for the Presbyterians under his care. The organization of this church was subsequent to that of the First church, which as we shall see was organized in 1812; so that the Shockoe Hill church was really the Second church, though never known by that name. It was afterwards called the United Presbyterian church, and continued to bear this name till the house of worship was burned at the fall of Richmond in April, 1865. It is now known as the "Grace Street Presbyterian church."

Rev. John D. Blair's life closed January 10th, 1823. He had entered his sixty-fourth year. On pages 455-462 of "The Two Parsons," written by Mr. George Wythe Munford, may be found an interesting funeral discourse by Rev. J. B. Hoge; and other tributes to his memory, which were published in the Richmond Enquirer.

His descendants are, to this day, conspicuous for their usefulness in the Church, and in classical and Christian education; and also in the judiciary, and perhaps other departments of the State.

Rev. John D. Blair's successor at the Shockoe Hill church was the eloquent and pious John Blair Hoge, son of Rev. Dr. Moses Hoge, who died of consumption, on the 31st of March, 1826, at the early age of 36.

First Steps Towards the Transfer of Mr. Rice.

As early as 1810 some pious Presbyterians in Richmond began to consider the question of building a house of worship in part of the city which was most convenient to the dwelling places of the people. The spot where the Old Market stands was then the centre of population, and the limit of the city westward was in the vicinity of Ninth street, beyond which, in that direction, the land was a "piney old field."

The services at the capitol, conducted alternately by Parsons Blair and Buchanan, were not largely attended; and religion was overshadowed by the influence of a social life which was attractive by the charms of intellect and the refined courtesy that prevailed in the metropolis of Virginia. There were brilliant men and women in the society of Richmond. The courts and the Legislature drew to the city distinguished persons from all parts of the State. The commerce of the place increased its wealth, and its tendency to luxury and gayety. Not a few of its merchants and their families, drawn from distant parts of the United States, and some from Europe, became leaders in society; and by a noble public spirit began to lay the foundations of future prosperity. A deeper and more pervading element of piety and Christian consecration was greatly needed, to grow with the growth and strengthen with the strength of the city. Both the Episcopal and Presbyterian churches felt the want of separate and energetic organizations; and both, as we shall see, were suddenly startled and stirred towards this desirable consummation by a public calamity which touched the heart of the city, and covered its polite and polished circles with mourning, and lamentation, and woe.

The Baptist and Methodist Churches had in the meanwhile been established in the town, and the seeds of religion sown by their earnest preachers bore fruit; but the harvest was plenteous and the laborers few.

Mr. Rice was not unknown to the Presbyterians of Richmond, and their attention seems to have been directed to him as a suitable minister to take charge of the work proposed in 1810, viz: the erection of a house of worship and the organization of a church in the eastern part of the city. They had heard him when he visited Richmond in 1806 in behalf of the Theological Library and School at Hampden Sidney, and on other occasions.

A letter written by him to Mr. Alexander, January 3d, 1811, will best present the state of this affair, as well as the state of his own mind in regard to it, at that time. The first part of the letter relates to a proposal that had reached him to visit, with a view to a call, a church in Philadelphia, "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 (Charlotte). 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. Si quid novisti rectius candidus imperti.

Have you heard of Mr. Lacy's trip to Richmond last month, and of the effect 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 corner-stone,' 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."

Removal to Richmond in 1812.

Preparation for the Change.

The last sketch closed with a letter from Mr. Rice dated "Charlotte, January 3d, 1811," from which it appeared that the pressure of his labors as a teacher and some other circumstances induced him to regard with interest certain proposals that had been made to him touching a transfer to Richmond.

Judged by his correspondence with his intimate friends, he seems, as is usual with energetic persons, to have been subject to impatience with any appearance of tardiness or slow progress on his field of labor.

In this respect the year 1811 was a trying one. His impatience was attended by that despondency, which is also peculiar to the nature that is ardent and sanguine. His view of his work in Charlotte was, at times, too

gloomy and discouraging; and the meeting of Presbytery at that place, in the spring of this year, seems to have increased the depression of his spirits. The first of the following letters reveals the state of his mind while under these shadows; and the last, written from Synod in the fall, shows that the picture drawn in the first received some of its darker coloring from the infirmities of his own flesh.

To the Rev. Archibald Alexander, Charlotte, May 3, 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 now 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 dismission, to put himself under the care of Winchester Presbytery. This is all the Presbyterial news I have to communicate. I am every day more and more disgusted with the way in which things go on amongst us, and I 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 labor 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."

The following paragraph with which he introduces a letter to Mrs. Judith Randolph, dated July 12th, 1811, reveals some of his feelings at this period. "Have you never had the tone, both of body and mind, 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 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." The letter which follows is filled with Christian sympathy and excellent religious counsel; and is a good example, during the present heated term, for those who are compelled to labor under the disadvantage of a mind and body similarly weary and oppressed.

From the letter written at Staunton, October 19, 1811, I take the following: "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 appearances at that place were very favorable. 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 favorable now than it has been for several years. May these things not be like the morning cloud, or the early dew."

Mr. Rice Visits Richmond.

The visit of Rev. Drury Lacy to Richmond, in the latter part of 1810, has already been referred to. Mr. Lacy's discourses on that occasion must have been animated by that fervent and thrilling Christian eloquence for which he was distinguished, when at his best estate in the pulpit. His heart was stirred within him by the spiritual destitutions of the city, and the heart of the pious people who heard him seems to have been stirred by his appeals. When they expressed to Mr. Lacy their desire for another minister to be settled among them, he directed their attention to Mr. Rice. In consequence of this suggestion Mr. Rice received from Richmond those communications, to which he alludes, in his letter of January 3, 1811, already quoted.

In the meantime they were visited, probably, during the early part of 1811, as they had been previously, by some of the active young missionaries who were so diligently traversing the State, in which there was now a general demand for Presbyterian preaching. Mr. Jesse H. Turner, son of Rev. James Turner, of Bedford, is known to have supplied them very acceptably during the period of their negotiations with Mr. Rice, for three months.

As a result of these negotiations Mr. Rice visited Richmond during the latter part of the summer in this year, 1811, of which he gives the following account, in a letter to Mr. Alexander, dated Charlotte, September 9, 1811:

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

I preached four times; thrice in Richmond, and once in Manchester, to considerable congregations of the most attentive people that I ever 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 anything about religious doctrines, or the difference between 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 the way to go. They seem indeed to have some notion of the superiority of Presbyterianism as it exists somewhere, and of course many 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. . . ."

Mr. Rice asked the advice of Mr. Alexander as to the expediency of such a journey; and also sought counsel on the same subject from Dr. Samuel Miller, then of New York City. It seems that both these gentlemen discouraged the undertaking, at that time, at least, for writing again to Mr. Alexander, under date of October 19, 1811, Mr. Rice says: "Dr. Miller's letter was still more unfavorable than yours. After weighing all the circumstances, I have determined to defer my journey to the North till next spring. In the meantime 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 (interested in this scheme) will not be able to support me without a school. I shall continue in Charlotte, at least, until spring."

The Question Settled.

The theatre at Richmond was burned on the night of the 26th of December, 1811. "It was indeed no false play that evening," says Maxwell, "but, really and truly, one of the deepest tragedies that had ever been exhibited on the stage of human life."

On the 1st of January, 1812, Mr. Rice wrote to Mrs. Judith Randolph: "I heard of the melancholy event last Sabbath, just as I was going into the Court House (at Charlotte) 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, sixth and seventh verses: 'The voice said, cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the Word of our God shall stand forever.'"

On the 17th of January, 1812, to the same lady, whose house was on the road from Charlotte to Richmond, he writes: "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 labors 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 blessing of the gospel of 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, I will go; so that it is not impossible that I shall be an inhabitant of Richmond before the year comes to a close."

Richmond--1812-1823.

Beginning of His Labors

At a session of Hanover Presbytery at Red Oak, Brunswick county, March 12th, 1812, a commissioner appeared in behalf of a "number of persons, in Richmond and its vicinity, attached to the Presbyterian church," and presented their call for the services of Rev. John H. Rice.

The call was accepted the next day, and then Presbytery declared the pastoral relation between Mr. Rice and the Cub Creek congregation to be dissolved.

On the fourth Sabbath in April Mr. Rice preached his farewell sermon to the people of Charlotte. His text was 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." The scene at the close of the service was such as might have been expected. The colored people as well as the white, gave expression to their feelings by their tears, and other manifestations of their great grief at the departure of their pastor.

Mr. Rice arrived in Richmond on the Friday before the second Sabbath in May, and was entertained by Mr. William S. Smith, at Olney.

As the house of worship was not yet complete his first sermon was delivered, on the Sabbath after his arrival, at the Mason's Hall. His text was Romans 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." The house was crowded to overflowing; the discourse seems to have been "in demonstration of the Spirit and of power"; and to have produced a deep impression.

Mr. Rice's own account of the facts above recorded is interesting. He writes from "Richmond, May 14th, 1812," to Mr. Alexander. "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 each other.

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 for so short a time that we have not 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 number 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.

I have been to see Mr. Blair since I came to town. He received me in a very 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 everything will go on very harmoniously.

I am afraid the good people here will find it very 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 of 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."

The house of worship which the Presbyterians were building was never entirely finished; though it was used for a while. The location, about the point where Twenty-eighth street, if extended from Church Hill, would cross Main street, was found to be unsuitable and inconvenient to the congregation. After much trouble it was sold. The tobacco factory, which for many years stood on the south side of Main street near the point referred to, and may still be standing there, was on or near the site, if it was not indeed the very building, which was erected for this house of worship.

After the sale of this property the congregation proceeded to build, in the vicinity of the Old Market, the house long known as the "Pine Apple church," from the appearance of a piece of workmanship above its dome resembling this fruit. It continued to be the place of worship of the First Presbyterian church until the erection of the house on Franklin street near 13th; which was in due time abandoned for the location on 10th street near the Capitol Square, recently sold to the city; while the congregation is still pursuing its course westward.

The Methodist house of worship mentioned in the foregoing letter was the second one of that denomination built in Richmond. It stood on Marshall street not far from the New Market; whence the congregation removed to "Centenary" on Grace street.

The first Methodist meeting house was on Franklin street near 19th. Within my recollection it was used as a bakery; its site is probably now covered by the ubiquitous and aggressive tobacco factory.

Returning from this digression to Mr. Rice's early labors in Richmond, we learn from Mr. Maxwell that, after his first Sabbath, "he continued preaching from Sabbath to Sabbath, in the Mason's Hall (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 unto the things which were spoken of him, waited upon his ministry with earnest affection, and with a satisfaction which they had never experienced before."

Public Labors.

Mr. Rice was ever wont to engage in work that, extending beyond his own congregation, was demanded by the interest of the Presbyterian Church at large: and beyond this boundary his vision extended to whatever the cause of Christianity in his day seemed to require for its promotion; and he was as ready to act as he was quick to perceive what Israel "ought to do." In short, he was a large-hearted and catholic citizen of the Christian commonwealth, whose public spirit was irrepressible. Hence a condensed memoir of his life is almost impossible, because, in its unceasing activity and widening range, it embraces so many persons and institutions that demand a respectful notice. His example encourages and stimulates all who zealously labor to provide for their own particular family in the great household of faith; but it rebukes the narrow and contracted bigotry which sees nothing beyond these confines to attract the ministrations of brotherly love and Christian zeal.

He had been in Richmond only a few days when he thus writes to Mr. Alexander: "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."

A year later, May, 1813, on the call of Mr. Rice, a meeting was held by which was organized the Bible Society of Virginia: and the delegates from this Society, in 1816, assisted at the organization of the American Bible Society in the city of New York. This great institution is thus shown to be younger, by three years, than the Virginia Society.

Mr. Rice's editorial aspirations and purposes began to be executed in 1815, when the Christian Monitor first appeared, and afterwards, in the Pamphleteer and Magazine.

First Presbyterian Organization in Richmond.

The First Presbyterian church was organized June 12th, 1812, about one month after Mr. Rice's arrival in Richmond. Its first ruling elders were George Watt and Benjamin Mosby, ordained on the 20th of the same month. Several more were soon added to the Session; they were Robert Quarles, William S. Smith, John Seabrook, and David I. Burr.

The Presbytery of Hanover met in Richmond October 16, 1812. The ministers present were--Moses Hoge, James Mitchel, Conrad Speece, John H. Rice, Wm. S. Reid, and Joseph Logan. Ruling elders--Charles Allen, George Watt, and John Forbes. The opening sermon was preached by Dr. Hoge, from Gen. xxviii: 16, 17, "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." The text was probably selected with reference to the meeting of Presbytery in the new house near Rocketts, already described.

"Presbytery was informed that a congregation had been organized in the city of Richmond, under the title of 'The Presbyterian church in the city of Richmond,' that said congregation requested to be received under the care of Presbytery; and also requested that Rev. John H. Rice, who had for some time supplied the congregation, might be installed their pastor."

At the same meeting of Presbytery "Benjamin H. Rice was received from Orange Presbytery, with a view to become pastor in Petersburg; Samuel D. Hoge, son of Dr. Moses Hoge, passed some of his trials as candidate; and Daniel Baker, the domestic missionary, received attention as an Alumnus."

The installation of Rev. John H. Rice took place on Monday the 19th of October. As this was the first service of the kind ever witnessed in Richmond it excited peculiar interest. Rev. Dr. Hoge, who was Moderator of the Presbytery, presided. Rev. Mr. Speece preached the sermon from Ezekiel xxxiii: 7, 8, 9, "See thou, O son of man, I have set thee a watchman unto the house of Israel," etc. "An excellent discourse which is still," says Mr. Maxwell, "remembered with interest by some who heard it; after which the venerable Dr. 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."

Dr. Foote says: "The feeling of the congregation was highly excited. Other installations have been witnessed in Richmond of great interest, but never such a day."

In Richmond 1812-1823.

In order that the account of Mr. Rice's life and labors while he continued in Richmond may be as brief, and at the same time as comprehensive as possible, I propose to give a summary of the events of each year, as it may be possible to separate them, and a more general view of those that cannot be distinguished by periods of time.

The Year 1812.

The principal facts of this year, his installation and first labors, have already been given. But the place of his first residence is worthy of mention, especially because it was at the house of one to whom he refers as "the most active and indefatigable man in the congregation." This gentleman, with other early and generous friends of Mr. Rice and the Presbyterian Church, who began soon to gather around the young pastor, deserves an honorable place in this record for the important work which, then begun amid many difficulties, bears fruit to this day and generation.

Mr. John Parkhill, an intelligent Irishman, refined and courteous in manners, was a merchant who dealt in hardware, at the sign of the "golden key," on the corner of Main and Fourteenth streets. According to the custom of that day his family lived in rooms above his store. But when Mr. and Mrs. Rice arrived in Richmond his home had been made desolate by the death of his young and lovely wife, who lived not more than a year after her marriage. Accepting the hospitable invitation of Mr. Parkhill, the minister and his wife spent their first summer beneath his roof, and enjoyed the great satisfaction of witnessing the conversion of their host, so that he soon became a devoted Christian, as he had been from the first, and now more zealously, a judicious and efficient helper.

The friendship with Mr. Parkhill led to similar relations with his countryman, Mr. Fulton, of Mount Erin, whose handsome residence on the hill overlooking the suburb, now known as "Fulton," is well remembered by old citizens of Richmond. Here Mr. and Mrs. Rice were frequent and welcome visitors. Mr. Fulton married a daughter of Wm. Mayo, of "Powhatan." The descendants of Mr. Fulton now living, and others of them who have passed away, will be recognized with warm feelings by some who may read these lines.

In the fall of this year Mr. Rice moved his residence to Braddock's Hill, near Rocketts. The number of people who now know the place thus indicated is few. Here he seems to have been in the midst of Presbyterian neighbors. One of these was Mrs. Young who lived to so great an age that she almost seems to belong to the present generation. At her house he began those meetings in Richmond on Wednesday nights, which continued during all his pastorate there. Of Mrs. Young it may be said, that throughout her long life all the pastors under whose ministry she lived and labored, and all the Christian people

who knew her name and works, saw in her the same spirit which in those early days made room for the Church in her house, and which gladly received and profitably improved the Word as it was there dispensed.

Another of these neighbors was David I. Burr, to whom a testimony may be borne similar to that which is written of Mrs. Young. He was one of the best of Elders as he was one of the best of men. Some of the most useful institutions of which Richmond now reaps the advantages would afford memorials of his influence, as they would show the multiplying points of the faithful ministry under which he grew up in the Christian life.

During this year Mr. Rice visited Norfolk "for the purpose of administering the Sacrament to a small Presbyterian congregation in that place," and was glad that he went.

The letters of the year to Theodoric T. Randolph, his former pupil, now at Harvard College, Mass., are exceedingly interesting, and show the deepest interest in the spiritual welfare of that young man and the most patient and painstaking effort to instruct him in the doctrines of religion. His labor in this behalf, as we shall see, appeared not to be in vain.

These letters also disclose Mr. Rice's eager thirst for knowledge and his desire for books in several departments of learning. Among the works which he wishes his young friend to procure for him are Polybius, Xenophon's works, Pausanias, Herodotus, Thucydides, Schleusner's Lexicon of the Greek Testament, the Cambridge Griesbach, and several other learned works, to aid him in the study of the sacred writings in Hebrew, Syriac, Greek, and Latin.

He is particular in his inquiries as to the mode of teaching at Harvard. "Do they enter more fully in the structure of the Greek language than your former teacher, and direct your attention to more particulars? Are they very attentive to pronunciation and prosody? Do you see many evidences of profound literature about college?"

His advice as to a plan of study and reading for the young student is as follows: "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 to carefully 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. Above everything, my dear friend, seek to be wise unto salvation. I shall frequently direct your attention to such works as I think most suitable to assist you in forming right religious motives and calculated to inspire a spirit of vital piety."

The Year 1813.

February 25th he writes: "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 labors of the day are over I feel a great degree of languor, and an almost invincible renugnance to do anything, even what is necessary to be done. I have every reason, thus far, to be satisfied with my removal to this place. My labors have been successful beyond my most sanguine hopes. We have about sixty 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) Old Judge Henry, Mrs. M., is one of this number."

March 9th: "Several who now rejoice in the 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 will be made to it. There are many, I fear, who would not believe though one should rise from the dead."

In March, of this year, the rsidence of his friend, Mrs. Randolph, was burned. He writes to her: "As long as we have a house it shall be always open to you. Regard me as a friend--a brother. You could do me no higher favor 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."

In Richmond 1812-1823.

The Year 1813 Concluded.

The organization of the Bible Society of Virginia this year has already been mentioned. The correspondence of the year shows his zeal in this cause and refers to the establishment of auxiliary societies in other parts of the State.

In one of his letters to Theodoric T. R. Randolph he warns this young man against "a thing very common among young men who receive their education abroad--the habit of thinking everything foreign, excellent; everything native, odious and detestable." He had seen young Virginians returned from Princeton, Yale, &c., who had 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. This he took to be ridiculous and almost vicious. Of Virginia he could say--

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 open heartedness, 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."

Of his pastoral work he writes under date July 30th: "The affairs of the church are those only to which my mind turns with any degree of consolation." But here he found comfort almost entirely from the promise of God. He complains of abounding iniquity, and that many have the form of godliness yet deny the power; while there prevailed a keen relish for amusements, a love for gaiety and trifles, only here and there an individual was to be found who seemed to walk worthy of the gospel.

The Synod met this fall in Lexington. At this meeting, we learn from Mr. Rice, there was a comfortable time, and ministers were stirred up considerably. Good tidings were told by several of the brethren. The missionaries had been useful during the summer, particularly Samuel D. Hoge, who had preached in Fauquier, Culpeper, and Madison, with spirit-stirring effect. On the Sabbath preceding Synod Messrs. Calhoun, Logan, and B. H. Rice had administered the Lord's Supper at Walker's church in Albemarle. A. G-----, who lived in Richmond, was present, and described the scene as surpassing any thing that he ever saw. God seemed to have begun a good work in that region. In Richmond and Petersburg religion seemed to be gaining ground. A new congregation, under Jesse H. Turner, was organizing at Hanover town on the Pamunkey river, about twenty miles from Richmond. This, I presume was the germ of the church in that vicinity long known as Bethlehem, which has since been merged into the Samuel Davies church.

During this year, probably the latter part, Mr. Rice again removed his residence. The place on Braddock's Hill was exposed to high winds, and otherwise not comfortable. His friend, Mr. Parkhill, procured for him a small but pleasant tenement on Franklin street, at the foot of Richmond Hill. Here he had for a neighbor, Mr. George Watt, one of the first two elders. Mr. Watt and his family and their descendents are worthy of mention in these Presbyterian annals. Rev. John S. Watt, who was one of Dr. Rice's students at Union Seminary, licensed in 1829, was of this household, and also Mr. Hugh A. Watt, who was long the treasurer of the Bible Society of Virginia. Of the daughters of Mr. Watt one was the wife of the Rev. Dr. Wm. S. White, and the mother of ministers and others well known in our own day; the husband and children of the other daughter, Mrs. Laney Jones, were, like herself, long identified with the Pole Green, now Samuel Davies church, in Hanover county; and some of them may be found in that relation to-day.

In Richmond 1812-1823.

The Year 1814--A Visit to Norfolk.

In January of this year Mr. Rice sent to Norfolk, then without a Presbyterian minister, Mr. Paxton, whom he highly recommended to the church at that place.

In April Rev. John H. Rice, accompanied by his wife, and his brother, Rev. Benjamin H. Rice, of Petersburg, visited Norfolk. The two brothers preached very acceptably, and the interest with which the people waited upon their ministry was very remarkable. The visit extended over eight days, during which Rev. B. H. Rice suspended his labors on account of sickness; so that the preaching principally devolved on the other. The meetings were held in the Presbyterian church part of the time, once in the Episcopal church, once in the Methodist church, and several times at the house of Mrs. McPherson, a venerable Christian lady, under whose roof the prayer meetings of the church were at that time regularly convened. Two Sabbaths were included in the time thus spent in Norfolk. On the night of the last of these days Mr. J. H. Rice exhorted the people in a farewell meeting at which those present were so much affected that the scene was somewhat akin to that described in Acts xx: 36-38, when Paul kneeled down and offered his last prayer with the elders of Ephesus. The troubles of the war with England, then prevailing, and the deprivation of regular ministerial services for some time previous to Mr. Paxton's arrival, had prepared the disciples and others of that city to embrace with eagerness the privilege now afforded them, and to receive the word from the lips of his servants with gladness. The seed then sown probably yielded much fruit, and the season was long remembered. In the following brief account, Mr. Maxwell thinks that Mr. Rice spoke modestly of the great work which God had wrought by his hands: "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."

The Monumental Church.

This house of worship, erected on the spot where the theatre was burned on the 26th of December, 1811, was built chiefly by the Presbyterians and Episcopalians, who had sat together under the ministry of the "Two Parsons," Rev. John D. Blair, Presbyterian, and Rev. John Buchanan, Episcopalian, in the Capitol. The building had been nearly, or quite completed, before the question was settled whether it should be free to all denominations, or the joint property of Presbyterians and Episcopalians, or should belong exclusively to one of the latter. Mr. Blair, with his usual modesty and liberality, and perhaps from a secret conviction that the Episcopalians were most in need of the house at this time, forbore to take any part in the decision of the question, and, following his example, other Presbyterians of Shockoe Hill pursued the same course. Thus the sentiment in favor of exclusive occupancy by the Episcopalians so nearly obtained the ascendancy that the matter was settled by the influence of one subscriber. "An Irish gentleman, from the generous impulses of his nature, and from the influence of some Episcopal connections, finally gave his vote for Episcopal consecration, rather than prolong a discussion that might end in bitterness. This example prevailed with others and the matter was decided." This action took place on the 7th of February 1814.

The state of the Episcopal Church in Virginia at that time was such as to give great concern to several pious clergymen and laymen, who now began to exert themselves for the restoration of the life and power of godliness

among their own people. That the influence of Bishop Madison, who died in 1812, had not been such as to promote this desirable object is well known. From a statement furnished to Mr. Maxwell, the biographer of Dr. Rice, by Rev. William F. Lee, some time rector of Christ church, Richmond, and afterwards editor of the Southern Churchman, it appears that the Episcopal Church "deprived by the acts of the 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 favor in the eyes of the people, had been decreasing in the number of its clergy, till, on the death of Bishop Madison, there were hardly more than forty in all the State." Rev. Wm. Meade, afterwards Bishop of the diocese, Revs. H. Wilmer and Oliver Norris, of Alexandria, with Judge Bushrod Washington, and Mr. Edmund I. Lee and some others "were now determined to obtain the election of a new Bishop, whose talents and piety, by the blessing of God, might awaken and animate the whole Church." The choice fell upon Rev. Dr. Richard Channing Moore, who was then laboring with great success as the rector of St. Stephens in New York City, and who was distinguished by his eminent zeal as a Christian and gifts as a minister. As the diocese afforded no means of paying the salary of a bishop, it was proposed that Dr. Moore should be rector of the Monumental church, as well as Bishop of Virginia. The invitation was accepted; Dr. Moore was consecrated in Philadelphia on the 18th of May; and soon afterwards, came to Richmond, and entered upon the duties to which he had been elected.

Situation of Mr. Rice.

Of his relations with Dr. Moore Mr. Rice wrote as follows: "Bishop Moore appears to be a zealous and pious man, and I hope will do much good among the people. He is uncommonly friendly with me, and I am resolved that it shall not be my fault if he does not continue so."

But by the coming of this excellent man to Richmond, Mr. Rice lost some of his Episcopal hearers and supporters, who naturally now went to the Monumental church; and there was yet severer and more unjustifiable trial; for some Scotch Presbyterians, doubtful of his success, also left him. He now needed all the friends he could obtain, for the trouble about the unfinished building near Rocketts was, at this time, at its height, and the desperate effort to dispose of it and build in a better place, was still resting as a heavy burden upon him and his friends; especially upon Mr. Parkhill.

In the present imperfect state of the Church the rivalry of denominations is inseparable from their good works, and the history of the times of which we are writing does not afford an instance of entire exemption from this infirmity.

Passing over allusions to such difficulties and embarrassments, I copy the following letter from Mr. Rice, as affording pleasant evidence that the spirit of brotherly love and Christian co-operation still prevailed, and was not materially disturbed by the natural zeal for denominational pre-eminence. It bears date September 16th, 1814, and was addressed to Mrs. Randolph: "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 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 Bishop Moore."

In Richmond 1812-1823.

The Year 1815--"Don't Give up the Ship."

The homely motto is taken from Mr. Rice's letter found below. The difficulties that beset him about this time were numerous and peculiarly embarrassing. His own account of them is so particular and instructive that I am induced to copy it. In the last sketch it was stated that some of his Presbyterian members forsook him and fled to the Monumental church. Unhappily it is not uncommon among those who are adjusting their ecclesiastical relations, to pass by on the other side of an unfinished building and a burdensome debt. They have their reward in the ease and comfort of a congregation which makes not such demands upon their Christian energy and their pecuniary resources; and those who remain to exercise their powers in fighting the battle, have theirs. This part of the history before us teaches several lessons that are always in season.

1st. The excellence of that indomitable will and purpose, and that endurance of which we see an example in Mr. Rice and his faithful friends and co-workers.

2d. The importance of a crisis. If Mr. Rice, and those who stood by him, had yielded to the doubts and fears of the timid the great work which he did would have failed at this point. There are many similar experiences in ministerial life and in the benevolent schemes of the Church. There are seasons when immense results are at hand to crown the labors and prayers of Christian perseverance; and the victory that is to come, with consequences extending, as in this case, to many generations, depends upon a few more sturdy blows, a little longer continuance of the conflict which we are tempted to suspend. At such a time the voice of the Christian leader exclaims, "Once more unto the breach, dear friends, once more."

3d. In the pecuniary aspects of the case, as it so deeply affected Mr. and Mrs. Rice, we see an instance, often repeated, in which an admiring, generous, and affectionate people are forgetful of the daily wants of their pastor and his family.

The following letter refers in point of time mainly to the year 1814, and so much of the year 1815 as had elapsed before the clouds were lifted; for the early summer of the latter year had come before the unfinished house

was sold and the arrangements were fairly begun for the erection of another, as already referred to, in a more eligible place, viz: the vicinity of the Old Market, then the centre of population.

By looking on this picture and then on that which ensued, when the crisis was passed; we are prepared more highly to esteem these fathers in the Presbyterian church in Richmond, to whose work of faith and labor of love we can trace so many widened streams of usefulness that have extended over the State, and to other scenes of Christian conquest; to build up new centres and perpetuate the perseverance of the saints from generation to generation.

The Dark Days.

"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 labored 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 labors here."

Providence.

As illustrating this interesting and critical period, I copy from Dr. Foote's work, Sketches of Virginia, second series, page 326, the following narrative which shows the pecuniary straits to which Mr. Rice and his wife were reduced at this time.

"A little incident, related years afterwards by Mrs. Rice with great glee, illustrated the preceding statement. They had received from their friends in Prince Edward a present of some black-eyed peas, a great favorite with Virginia folks, especially south-siders. There was no bacon in the house

to give them their proper flavor; and what was worse, Mr. Rice declared he had no money in his pocket--much of his salary, by unfortunate neglect, being in arrears. Mrs. Rice, with some reflection on the remissness of the people he was serving, proposed sending some of the furniture to auction; and looking around, fixed upon the mahogany tables, saying they should be sent; and that pine tables were good enough for them and the people that could withhold his support. Mr. Rice remarked pensively that the case was sad; he knew and felt it. Starting for his study, he turned at the door, and said smilingly, 'I trust, my dear, the Lord will provide.' As he was leaving the room a knock was heard at the door; as he passed on through the passage, he said, 'Perhaps relief has come now.' Mrs. Rice went to the door, and there stood a servant with a message from a lady in the country, and a number of pieces of bacon. 'I was vexed at myself,' said she, 'for what had just passed,--half vexed at the lady for granting Mr. Rice such a triumph, and ashamed to go and tell him of a present so opportunely made.' At meal time they rendered thanks. This dear lady whose spirits were disturbed at the neglect of the congregation, when time of real necessity came, especially in building Union Theological Seminary, had a cheerful endurance that animated, and often amazed her husband. Many a heart in Richmond would have ached had they supposed their beloved pastor was in such extremity. What was unknown to the kindest of men was well known to God, and he sent a supply from the stores of his children."

In Richmond 1812-1823.

The Year 1815--Mrs. Mary Morton.

The death of Mrs. Morton occurred in the early part of this year. Writing February 8th, Mr. Rice says: "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." Writing again from "Willington," the residence of the Morton family, near Hampden Sidney, on the 1st of March, he refers to his own illness, which had detained him in Richmond when he was about to follow his wife. During this illness, for about forty-eight hours, his friends were greatly alarmed. When he finally set out in feeble health, his experience on the road was distressing, and presents a strong contrast with the present comfort of a journey from Richmond to Hampden Sidney. "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 I arrived here on the 26th ult. in the evening." He adds, "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 honored, nor more sincerely loved as a wife, a mother, a neighbor, and a friend, than Mrs. Morton." Time and space would fail the present writer if he should undertake to pursue the associations that are suggested by the death of this lady. She was the wife of Major James Morton, honored as a patriot in time of war, and who will long be remembered for his services in the Church, among which we number his steadfast and unwearied labors as a trustee of Hampden Sidney College. She was the daughter of Wm. Smith, of Montrose in Powhatan county, Va., who was the ancestor of forty-five or forty-six ministers and ministers' wives, and whose descendents, bearing the names, in many instances, of families likewise

distinguished in the Presbyterian Church, have carried the influence of their godly training to different and widely distant parts of our country. She was the sister of Josiah Smith, who was the father of Rev. Dr. B. M. Smith. She was also the sister of Rev. Drury Lacy's wife; and therefore the aunt of Revs. Wm. S., Beverly T., and Drury Lacy, and of J. Horace Lacy, M. D., the father of Rev. Matthew S. Lacy; and hence also the great aunt of Rev. Drs. William J. and Moses D. Hoge. By the marriage of one of her own daughters to Dr. John H. Rice she is connected with the name and fame of that eminent man; while by the marriage of her other children her descendants are related to the McNutts, Browns, Venables, Woods, Millards, and Bowmans, etc., among whom many readers will recognize names that represent the Christian character of the Willington household where James and Mary Norton impressed upon their children, by their daily life and conversation, the beauty of holiness, and the excellence of intelligent, cheerful, and practical religion.

These allusions to the several families mentioned might be greatly extended.

"The Christian Monitor."

Mr. Rice began to appear before the public as an editor on the 8th of July of this year. The prospectus of the Christian Monitor had been put into the hands of the printer in February, but the publication was delayed by a difficulty incident to a day when all such schemes in Virginia were in their infancy--the printer was disappointed in receiving his paper. It began as a weekly religious paper, of eight octavo pages; Mr. Rice was sole editor and proprietor. It was published by Messrs. Arthur G. Booker & Co., four doors below the Bell Tavern. The fundamental principles were solid, a good foundation in all time to come, for the religious press. They were--1st. That man is a totally depraved and helpless creature; 2d. That Jesus Christ is the only Saviour; 3d. That we are justified by faith alone without the deeds of the law; 4th. That we are regenerated and sanctified by the Holy Spirit; 5th. That the only proper and satisfactory evidence of faith and conversion is a holy life. "The principal purpose of this paper is to communicate religious intelligence." We do not wonder that Mr. Rice was constrained to say, "I find the business very troublesome." Great obstacles were to be overcome. But "as a register of current facts in Virginia, and as the repository of productions of great merit, written by worthy ministers," Dr. Foote pronounces it "invaluable." During the second year of its existence it was issued once in two weeks, in numbers of sixteen pages each, and was published by John Warrock, whose name was so long associated with the "Virginia and North Carolina Almanac." The Christian Monitor was continued for more than two years, when Mr. Rice entered upon a more permanent enterprise, viz: The Virginia Literary and Religious Magazine.

The New House of Worship.

"Sometime in the early summer of this year," says Mr. Maxwell, "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 Mr. Parkhill, and some others, the house and lot

near Rocketts had been sold again for the sum of \$9,000, and a subscription raised for building a new church amounting to about \$8,000 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 without delay. The building was accordingly commenced at this time, and seemed to be going on almost as rapidly as he could wish."

In Richmond 1812-1823.

The Year 1815--Travelling in Old Times.

A journey from Norfolk in May of this year was attended with difficulties, the account of which illustrates at once the great change that has taken place in the methods of travel since that day, the energy with which Mr. Rice was wont to overcome all obstacles in his way, and the humor that occasionally appears in his description of persons and places.

He refers to the passage to York as dismal--probably this part of the route was pursued by water, in some kind of sailing vessel passing over the waters of Chesapeake bay, and then up the York river to Yorktown. Thence he seems to have come to Richmond in a stage. This part of the way was comfortable, except that he had reason to dread the fate apprehended by Horace--when the Sybil as he said, might have foretold of him "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 by departure from Richmond."

Sectarian.

The feelings between the Presbyterian and Episcopalian congregations at this time have already been referred to. The fears of Mr. Rice as to any serious difficulty was never, I believe, realized. The influence of the wise and good men in charge of the two congregations respectively, probably restrained the zeal of indiscreet friends. The following extract from Mr. Rice's letter, after his return from Norfolk, reveals the state of things at this critical juncture: "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 of the keen spirit of proselytism manifested by them. This is ardent and active 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."

Rev. John Buchanan.

The amiable temper and catholic spirit of this gentleman was very pleasantly exhibited towards Mr. and Mrs. Rice. After the coming of Bishop Moore he seems gradually to have retired from active service in the ministry, to which course he was probably, also, constrained by ill-health. His affection for Mr. Blair, which, under the former order of things, had so much contributed to the picture of fraternity presented by the intimacy of the "Two Parsons," was never interrupted--and he seems to have taken great delight in acts of kindness to the Presbyterians. The ways of the "Two Parsons" had been superseded in both their churches, by ministrations more animated, zealous, and active; but their brotherly love could not be surpassed; and the influence of their mild and pacific example doubtless prevailed as a most salutary restraining power when greater diligence increased the temptations to sectarian encroachments. Among the traditions of the "Two Parsons" is the familiar one concerning the marriage fees: Mr. Buchanan was a bachelor and in easy circumstances; he therefore always sent to Mr. Blair, who had a family and a limited income, the money that he received for performing ceremonies of marriage. Mr. Blair, with a similar kind feeling, admitted to his classical school, free of charge, the son of a Methodist minister, and this minister sent his son, who was a good singer, to aid Mr. Blair as a chorister in his services at the Capitol.

In the summer of 1815, probably, Mr. Buchanan, having learned that the state of Mrs. Rice's health made a trip to the White Sulphur Springs desirable for her, took occasion to mention the subject to Mr. Rice; and in the course of the conversation discovered that the pecuniary difficulty was in the way. Not long after a lady placed in Mrs. Rice's hands a roll of bank bills from a friend who desired to be anonymous, and who had sent her this money to defray her expenses to the springs. Mr. Rice had also at this time been much enfeebled by an attack of malarial fever, and together the wearied minister and his wife went forth in search of health. On the return from this pleasant and profitable excursion, Mrs. Rice, having discovered the name of her kind benefactor, sent him a note expressive of her gratitude. On reading this communication in the presence of Mrs. Moncure, the good man is said to have exclaimed to that lady, "Why, Madam, this is worth a hundred dollars."

John Randolph of Roanoke.

The following letter refers to two books which Mr. Rice had sent to him, viz: "Foster's Essays" and "Wilberforce's Practical View." His criticism of the first will be found in the letter; concerning the latter he adds in a postscript, "I have since read it with much satisfaction."

"To the Rev. John H. Rice:

Roanoke, Sept. 8, 1815.

Mr 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 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 labor."

September 29th, 1815.

Whilst writing the above, my good old neighbor, 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 that you attend the Synod there.

I am, dear sir, your obliged humble servant,

John Randolph, of Roanoke."

In Richmond 1812-1823.

The Year 1815--The Death of Theodoric T. Randolph.

The correspondence of the latter part of this year furnishes an interesting letter to Mrs. Judith Randolph, in which Mr. Rice consoles her under the prospect of a great affliction which was then impending, viz: the death of her son. This young man was then in England, and the latest tidings left no ground of hope for his recovery. He died at Cheltenham on the 18th of August. As he had long been an object of pious solicitude to Mr. Rice, the

assurance received from a Presbyterian lady, in whose house he died, that he evidently enjoyed the consolations and support of religion in his last hours, conveyed just satisfaction to his faithful friend and teacher as well as to the bereaved mother.

Rev. Drury Lacy.

This eminent and excellent man came to the house of Mr. Rice in the fall of this year. He was on his way to Philadelphia to undergo a severe surgical operation. After his departure from his home his wife was taken suddenly ill and died in eight days. The knowledge of this fact was withheld from Mr. Lacy, to be communicated to him when he should have passed safely through the dreadful ordeal before him. But as the issue was unfavorable and terminated in his death, ten days after the operation, he passed into the heavenly world, there to learn that Mrs. Lacy had gone before him to the rest that remaineth for the people of God.

Mr. Lacy died at the house of Mr. Ralston in Philadelphia. The account given by his truly Christian host of the last hours of the suffering servant of God is exceedingly edifying. "Our dear friend was calm and composed under the prospect of the severe trial he was to undergo." Two days before the operation, having written his last letter to his wife, whom he supposed to be still living, he handed to Mr. Ralston, in the presence of his family the sum of three hundred dollars to defray the expenses of his burial; and gave particular directions on this subject, and also concerning the remainder of the money after these expenses were paid. He said many other things relative to his dissolution, if it should please God, in his wise providence, to call him into the eternal world. The family were impressed with the solemnity of the communication and the perfect tranquility that attended him during the time of making it. "On Monday, December 4th, he told me, about daylight, that he had spent a more comfortable time than in many preceding nights. His great anxiety, he said, was lest the noise he made should disturb us in the next room; observing, at the same time, he knew we thought nothing an inconvenience concerning him; that we were showing him kindness because he was a minister of the Lord Jesus Christ, and the Lord would not overlook it. On Tuesday, being very low, he said he had no ecstasy or rapture, but the Lord enabled him to trust in Him to a degree that surpassed his former expectations. He requested me to write a letter to Mrs. Lacy, in case of his death, to comfort her dear mind; he knew it would be a great comfort to her. A strong prevailing hope appeared to be his happy portion. On Wednesday, December 6th, he appeared to be very near his end. He said to me, 'Not my will, but the will of my Heavenly Father, be done.' Mr. Eastern prayed with him, but he did not appear to be sensible throughout the exercise. Dr. Janeway prayed with him just before his departure, which was about 4 o'clock in the afternoon. He went out of the world easy."

1616--Incorporation of Religious Institutions.

The application by the Synod of Virginia to the Legislature of the State for an act of incorporation for Union Theological Seminary gave rise to a discussion which, at the present time, possesses peculiar interest, because

it involves the attitude of the Presbyterian Church of those days on the question of religious liberty and religious establishments, about which an able controversy is now prevailing. The Presbyterian Church was as far removed from any partiality for a religious establishment as any other, and Mr. Rice, in his speech before the Legislature, vindicated its historic claim as the advocate of religious freedom. Not only Mr. Rice, but Rev. William Hill and the distinguished William Wirt, were heard by the Legislature. These gentlemen were appointed a committee for this purpose at the Synod in Staunton, in the fall of 1815. They appeared before the Legislature in January, 1816. Their able addresses produced a profound impression, but the jealousy of religious establishments, and the failure of the legislators to distinguish between a general law of incorporation for religious purposes and a single act resting upon the merits of the case, defeated the petition. The Committee of Propositions and Grievances reported that the petition was "reasonable." Mr. Baker, of Cumberland, moved to substitute the words "be rejected;" and this motion was carried by a decisive majority.

Subsequently to this debate, Mr. Rice issued his pamphlet entitled "An Illustration of the Character and Conduct of the Presbyterian Church in Virginia," which was widely circulated and extensively useful as a defence of the Church and as showing that the incorporation of a Seminary for the education of Christian ministers, or other similar acts of incorporation for specific purposes, was not inconsistent with opposition to a religious establishment.

The doctrine now prevails; and other denominations, which then joined with the politicians in opposing such legislation, now generally share in the benefits of such acts of incorporation.

The following account of Mr. Rice's pamphlet, given by Mr. Maxwell, indicates its value as a contribution to the history of the Presbyterian Church in Virginia. It is copied here partly with a view to the discovery of a copy of this publication. Any one who may possess it might render an important service to the truth by bringing it forth.

"He proceeds," says Mr. M., "to show that the Presbyterian Church in the United States, and particularly in Virginia, had ever proved itself entirely liberal 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 everything 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 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 religion, 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 honor 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 favor of some who were most able to appreciate their merits; so that, in the end, it is probable that the interests of the denomination were rather promoted than injured by the fate of the petition."

"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 everything that concerned the interest and honor of the denomination to which he belonged, had felt himself called upon to vindicate his brethren and himself from aspersion, and from other injurious imputations which were being cast upon them."

In Richmond 1812-1823.

1816.--Mrs. Judith Randolph.

After the death of Mrs. Randolph's son, in August, 1815, Mr. and Mrs. Rice urged her to reside with them. This she did until her own decease, on the 10th of March, 1816.

This lady was the daughter of Thomas Mason Randolph, and was related to her husband, Richard Randolph, the brother of John Randolph of Roanoke.

John Randolph's regard and affection for his brother was one of the few alleviations of his melancholy life; and of the several bitter disappointments which, acting upon his peculiar temperament, are supposed to have finally contributed to a state bordering on insanity, the extinction of this brother's family, and with it, the name of the Randolphs to which he belonged, is supposed to have been the overpowering and crushing grief. Mrs. Judith Randolph, the wife of his brother, was to him as a sister. He honored and loved her. In the home of these two he found all the comfort that even he required; he admired the matronly virtues of his sister-in-law, and looked upon his brother as his superior in intellectual endowments; while upon their children he bestowed the affection and care which naturally sprung from his relation to them, and the peculiar hopes for his family name which depended upon their lives and their honorable deportment. But a darker shadow than the death of these parents and their children first fell upon the house of Richard Randolph. Happily the memory of a celebrated case, once before a Virginia

court, in which he was one of the accused, has passed away with the generation of that time, and is lightly touched by those who have written of the persons concerned. It is mentioned here as the principal one of the great sorrows of Mrs. Randolph's life, and to show the deep meaning of her words, already quoted, in which she refers to the "perfect recovery of her long lost peace of mind," under the ministrations of the young pastor in Charlotte, in whose house she found "the abode of rational piety and real happiness."

Such an illustration of misery in those circles which are looked upon as the favored ones is well adapted to correct some of the false valuations of life that are prevalent. And such an example of the power of religion to give consolation is worthy of record, in a memoir of the faithful pastor, whose pious solicitude was thus blessed and honored by divine grace. These incidents seem here appropriate also because of their relation to the great and eccentric statesman whose expressions of affectionate feeling and religious convictions on this occasion are deeply interesting and instructive; and in the working of his mind and heart we find the fruits of ministerial fidelity and godly example, as he was impressed by them in the counsels and the lives of Revs. Dr. Hoge and Mr. Rice and Mr. Lyle, and others of the Presbyterian clergy whom he held in such high esteem.

Richard Randolph died at the age of twenty six. He left two sons. The older one, afflicted from his birth, became, in manhood, a maniac. The younger one, Tudor, educated with so much care began, as early as 1814, to show the symptoms of fatal consumption. The situation of the mother and uncle is described in a letter from the latter, dated July 31st of that year. "Affliction has assailed me in a new shape. My younger nephew has fallen, I fear, into a confirmed pulmonary consumptive. He was the pride, the sole hope of our family. How shall I announce to his wretched mother that the last hope of her widowed life is failing! Give me some comfort, my good friend, I beseech you. He is now travelling, by slow journeys, home. What a scene awaits him there! His birthplace in ashes, his mother worn to a skeleton with disease and grief, his brother cut off from all that distinguishes man to his advantage from the brute beast. I do assure you that my own reason has staggered under this blow. My faculties are benumbed: I feel suffocated."

When Dr. Brockenborough sent him the tidings of Tudor's death, he replied, "I can make no comment upon it. To attempt to describe the situation of my mind would be vain, if it were practicable. May God bless you; to Him alone I look for comfort on this side the grave. There alone, if at all I shall find it."

To Mr. Key he writes, "I adore the goodness and the wisdom of God, and submit myself to his mercy most implicitly."

About the same time he writes, "For a long time the thoughts that now occupy me, came and went out of my mind. Sometimes they were banished by business; at others, by pleasure. But heavy afflictions fell upon me. Then they came more frequently and stand longer, pressing me, until at last I never went to sleep, nor awoke, but they were last and first in my recollection. Oftentimes have they awakened me, until at length I cannot detach myself from them if I would. If I could have my way, I would retire to some retreat, far from the strife of the world, and pass the remnant of my days in meditation

and prayer; and yet this would be a life of ignoble security. There are two ways only, in which I am of opinion that I may be of service to mankind. One of these is teaching children, and I have some thoughts of establishing a school."

More, much more, might be added from the religious letters of this singular man and great sufferer. But this sketch refers principally to his sister-in-law, and the sorrows which he shared with her.

His estimate of her may now be appropriately introduced. "My brother's widow was, beyond all comparison, the nicest and best housewife that I ever saw. The house from cellar to garret, and in every part, as clean as hands could make it; and every thing as it should be to suit even my fastidious taste." "She is an amiable woman, who unites to talents of the first order a degree of cultivation uncommon in any country, but especially in ours. Cultivate a familiarity with her; each day will give you new and unexpected proof of the strength of her mind, and the extent of her information."

"Of the piety of this sister," adds Dr. Foote, "Mr. Randolph never doubted. Her profession of faith in Christ, and of peace following that faith had an influence upon him. His griefs had much likeness to hers. The same fountain might heal him."

His letter to Mr. Rice, written immediately on the receipt of intelligence of her death, is dated "George Town, March 16th, 1816." The following passages, especially the latter, are characteristic: "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 anybody 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, and the day after, Mr. Leigh's which arrived on Saturday. His was much the more alarming of the two. On Sunday morning I awoke with the strongest impression on my mind that Mrs. Randolph 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."

In the same letter the writer most gratefully acknowledges his sense of the kindness of Mr. and Mrs. Rice to his sister-in-law.

Of the death of Mrs. Randolph, Mr. Rice declared, "I have no wish, in reference to my last end, but that it may be like hers." Her last words were "Christ is my only hope."

One circumstance remains to be mentioned in connection with the death of this lady, which is alike honorable to her and to Mr. Rice. When about to make her will, she was constrained by a sense of gratitude to leave him a handsome legacy. She on reflection, forbore to do what she ardently desired to do, because with that delicacy which belonged to her, she feared that such an act, on her part, might excite, against him, a charge of mercenary motives. She could not be satisfied, however, until her wish in this matter, and her reason for not gratifying it, had been communicated to him; and she was glad to learn that her conclusion was cordially approved by him. On opening her will, however, it was discovered that she had at last changed her mind and left him a thousand dollars; which, her legal friend, who drew the paper, advised her that she might safely do, as all must acknowledge that this much, at least, was due to Mr. Rice as a matter of debt.

But Mr. Rice at once resolved not to use any of this money. He distributed it to several charitable objects to which she had been a contributor during her life.

In Richmond 1812-1823.

1816.--American Bible Society--
A Visit to New York, &c.

In April of this year we find Mr. Rice very busy in the prospect of a journey to New York, where he was to assist in the organization of a national Bible Society. The Bible Society of Virginia had been formed three years previously. Mr. Rice goes to New York as a delegate from this society. He corresponded beforehand with the auxiliary societies of Norfolk, Petersburg, and Fredericksburg. He proposes on his way to visit Fredericksburg, Alexandria, Washington, and Baltimore. In Washington he expects to visit leading men, to ascertain their views and secure their patronage of the proposed institution. Among these he mentions his friend, Mr. William Wirt, who is taking more interest than he heretofore appeared to take in the affairs of religion, and especially in Bible societies. "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."

In his letter to Mr. Maxwell, of Norfolk, in which he mentions all these plans, he regrets that he cannot go by the way of that city, and refers in the following to that church, about which Mr. Maxwell had written to him: "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 laborer to be found in the vineyard of the Lord. His worth is great; and I do expect that his usefulness will be considerable. May God give him many seals to his ministry!"

With pastoral solicitude he endeavors to provide for his congregation during his absence. He begs Mr. Maxwell to use his influence with his relative, Mr. Cowan, that he may come and preach to the people in Richmond, and also assist Mr. Kirkpatrick in the vicinity of the city, who "has a vast field before him for cultivation, and has not strength equal to his labors."

The convention of delegates from various Bible societies met in the consistory room of the Reformed Dutch church, New York, May 8th, 1816. They resolved "that it is expedient to establish, without delay, a general Bible Institution for the circulation of the Holy Scriptures, without note or comment."

This was the beginning of the great Society which now issues millions of copies of the sacred Scriptures, and prints them in as many as two hundred and fifty languages and dialects.

Mr. Rice was a member of the committee "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 address was written by the celebrated Dr. John Mason.

The interesting business which had called him to New York being finished, Mr. Rice turned his face homeward. He stops first at Princeton to visit his friend, Rev. Archibald Alexander.

Great changes had taken place since these two Virginians were associated at Hampden Sidney about twelve years before this time. The growing importance of Mr. Rice's labors and influence, in the Church and the country, is sufficiently manifest in these sketches. Mr. Alexander was now only in the fourth year of the Professorship of Theology which continued for nearly forty years; yet referring to this period, 1813-1817, his son, Rev. Dr. J. W. Alexander gives in the "Life of Dr. A. Alexander," the following remarkable account of the pupils of those few years: "Among those who still survive, it is a pleasing duty to name, as falling within this period, Rev. Henry R. Weed, D. D., of Wheeling, and the Rev. William Blain, of Hudson Presbytery, two of the first three alumni; Professor Hooper, of the Baptist Church; Rev. John Barnard, of New York; Rev. Dr. Howe, of the Reformed Dutch Church; Rev. Dr. Swift, of Pittsburg; Rev. Dr. Biggs, of Cincinnati; the Rev. Drs. Henry, Snodgrass, Chester, Hodge, Sprague, and Magie; and Bishops Johns and McIlvaine." Of thirty who had died, of the six classes of this period, were "President Chamberlain, of Oakland College, Ohio, a man of talents and energy, who came to a tragical end; Professor Graham, of Union Theological Seminary, Va., who died about the same time as his venerated preceptor; Larned, a prodigy of early eloquence, whose name is often mentioned with those of Whitefield and Summerfield, who shone brightly for a few years, and then closed his career in New Orleans; Nevins of Baltimore, who will never be forgotten by any who esteem childlike piety, united to genius, wit, and oratorical impression; Newbold, of 1816, the first of a long catalogue who devoted themselves to foreign missions and who was cut down while meditating a life of hard service on the frontiers of Russia and Turkey."

Mr. Alexander was now just entering upon his forty-fifth year; Mr. Rice was in his fortieth.

After he had tarried for a while at Princeton, Mr. Rice attended the meeting of the General Assembly in Philadelphia, during which he preached several times, with a good degree of acceptance, in different churches.

He returned to his home and his charge in Richmond greatly refreshed and invigorated.

The new house of worship, near the Market, was occupied some time during this year. I find no account of any formal dedication, but, after all troubles that had attended the first undertaking, the occasion was one of great joy.

Samuel I. Mills--A Sabbath School.

Mr. Mills visited Richmond in 1816. He afterwards became distinguished as a Christian philanthropist. The following, from a letter written by a lady, has been preserved by Dr. Foote: "We had a visit from Mr. Samuel I. Mills, then unknown, and quite young. He had several schemes on hand, colonization, one of them. But I think he did most in private. Miss E. G. was staying with her cousin, Mrs. Wirt, and was very often with me. She has ever ascribed her conversion to Mr. Mills' conversation. She is now the wife of Governor G., of Georgia, and some time since sent me word that she never passed a day without remembering me in prayer, since early in 1817. During this visit Mr. Mills induced Messrs. H. M. and E. B. to commence a Sabbath School. They went to a Methodist lady, Miss Polly Bowles, who taught a little day school near the Mason's Hall, and in her school room, commenced the school with prayer. Soon after this Sabbath School was removed to the Mason's Hall; and a better one I never knew."

In Richmond 1812-1823.

1817-1819.--Pastoral Labors.

The years that follow those already referred to, during Mr. Rice's pastorate at Richmond, were crowded with much public business. The biographical sketches before us are deficient in their accounts of pastoral work. But there is evidence that the congregation steadily increased, and that Christians grew in grace and knowledge. Mr. Rice's zeal and devotion were, to a remarkable degree, imparted to the people of his charge. Some of the best Christians ever known to this writer grew up under his faithful ministry. A few of these are living; others being dead, yet speak, in the works that follow them, and in the Christian character of their pious descendents.

"The Virginia Evangelical and Literary Magazine."

The Christian Monitor, after the conclusion of its second year, in September, 1817, was published no more. The magazine, which was to succeed it, now began to absorb Mr. Rice's attention and energy. He was impatient at the difficulties that beset him, but never ceased to press forward, as was usual with him, to the object which he had undertaken. "It seems to be thought," he writes, "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, etc., etc., which will require considerable activity to bring out the work at the time contemplated. I wish that some more spirit could be infused into the Presbyterians in this State. We are getting very languid. The excitement which appeared to have been raised at Synod, I fear has subsided." To Mr. Alexander he writes again, December 17th, 1817: "Why I have not before 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 by mail, if private opportunity fail, I will very willingly pay the postage, and be much obliged to you for your labor, as will be many a Virginian besides. I hope then you will not refuse this request."

On the subject of controversy he adds the following excellent remarks: "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."

This letter closes with an earnest appeal to Mr. Alexander to enlist the services of Dr. Samuel Miller, of Princeton. "We want the aid of his historical knowledge. All that we can find concerning the use and progress of the Presbyterian Church in this country, will furnish very acceptable matter for the magazine."

The magazine made its first appearance in the month of January, 1818. In an elaborate "Introduction," its character and purpose were fully set forth. It was to be "Evangelical" as distinguished from "Religious" "because the term Religion 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."

Its doctrines were to be principally "1. The total depravity of man. 2. The necessity of regeneration by the Holy Spirit. 3. Justification by faith alone. And 4th. The necessity of holiness as a qualification for happiness." In maintaining these doctrines the expositions of the work would be modified by the peculiar views of its editor and other writers as Christians and Presbyterians. "What is called religious controversy 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."

"The literary department was designed to serve as a vehicle of valuable essays on agriculture, inland navigation, the construction of roads, the great concern of schools, and whatever its correspondents would furnish for the promotion of internal improvement. The editor believed that the enterprising people of the country only wanted information on this subject to stir them up to a degree of zeal and activity never before witnessed. Its

columns were freely offered to those who possessed knowledge on these subjects, and they were urged to impart it for the benefit of the country. An opportunity would be afforded to the pious and enlightened, the theologian, the philosopher, the economist, and the man of letters, to diffuse useful knowledge among their fellow citizens."

The magazine was a handsome pamphlet of forty-eight pages.

Under the circumstances attending its publication, and the manifold obstacles which beset it at all times, its continuance for ten years must ever be remembered as a monument of Mr. Rice's untiring industry and perseverance. The several branches of knowledge and improvement to which he refers in the prospectus have now their separate organs and their literature; and great religious publishing associations are doing what he attempted for the increase of religious knowledge. The expansion of his thoughts and plans illustrate his foresight of what was needful for the public welfare.

The first number of the magazine contained No. 1 of Essays on Divinity, by Dr. Hoge; Reflections on the New Year, by Dr. Matthews; 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 other reviews; with several columns of religious and miscellaneous intelligence. It was well received by the public.

In January, 1819, we find that there is a prospect of losing, at the end of the first year, two or three hundred subscribers and that there will probably not be so many in their places. "But I do not despair," writes the indefatigable editor, and again, when some of the brethren on whom he depended have become remiss, "But this does not dishearten me." While some complain, he receives many solid testimonials from men whose judgment is well worth regarding, and hopes to be able to make the ensuing volume, in every way, more creditable than the first. He has bought a little font of Hebrew and Greek type, and hopes to show the world that "we are able to give them a little that is uncontaminated from these springs."

A Printing Press--University of Virginia, Etc.

Under date of January 10th, 1819, he writes to Mr. Maxwell: "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 each. The press, with all its fixtures of type, cases, book press, etc., etc., 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 yield a product of nearly thirty dollars a week. The magazine will pay sixty dollars a month. And these two items will pay expenses, supposing we employ four hands. But four hands will do just twice as much as the work stated. I shall employ them in printing good things to be circulated through the country, and sold to the best advantage. The object is to promote religion and learning. What would you think of the republication of Smith's History of Virginia?"

This work was published in an octavo volume and also, in a volume of the same size, Selections from the Sermons of Dr. Moses Hoge, issued after his death.

But a favorite scheme of Mr. Rice was to employ his press in publishing pamphlets answering the three questions--Why are you a Christian? Why are you a Protestant? Why are you a Presbyterian? "The pieces," said he, "should touch the Deistical, Catholic, Socinian, Baptist, Arminian, and Episcopal controversies; but all in the genteel and most brotherly style. . . . 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."

The statesman of Monticello was at this period pouring forth his remarkable opinions touching the divinity of the Saviour of mankind, and among all the religious sects, directing against the Presbyterians the most intense expressions of hatred. In view of this influence and the establishment of the University of Virginia, Mr. Rice had reason to be stirred; and his labor was not in vain.

His article in the magazine of December, 1819, entitled "Something Curious," produced a great sensation, and is said to have prevented the appointment of the infidel Dr. Cooper to a professorship in the University. This piece was followed by "The Observations of a Lunatic on the Transactions of the People in the Moon," occasioned by the departure of Dr. Cooper from Virginia.

The temper of the illustrious founder of the University, in regard to this matter, may be discovered on page 322, volume 4, of the "Writings." The following extract is mild, compared with many other passages that may be found in the same volume:

"Their pulpits are now resounding with denunciations against the appointment of Dr. Cooper, whom they charge as a monotheist in opposition to their tritheism. Hostile as these sects are in every other point, to one another, they unite in maintaining their mystical theogony against those who believe there is one God only. The Presbyterian clergy are loudest; the most intolerant of all sects, the most tyrannical and ambitious," etc., etc. "We have given them stated days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands. But in despite of their fulminations against endeavors to enlighten the general mind, to improve the reason of the people, and encourage them in the use of it, the liberality of the State will support this institution, and give fair play to the cultivation of reason."

Happily the institution has given fair play to the cultivation of religion, and so has fulfilled the desires of Mr. Rice and others of that day who thought and felt as he did--than whom none were more zealous to "enlighten the general mind, improve the reason of the people, and encourage them in the use of it." But the success of reason in the realm of France, from which the philosopher of Monticello drew his system, had not been such as to commend the reason which he exalted, without the revelation which he despised.

The difference between John Randolph and his contemporary, in their estimation of the Presbyterian Church and its clergy, is worthy of consideration.

While the magazine was thus vigorously employed in its appropriate sphere Mr. Rice devoted his pamphlets to subjects that belonged strictly to religious controversy, which he preferred to exclude from the pages of the magazine.

The first number of the Pamphleteer was on the "Subjects and Manner of Baptism." The second discussed the question "Whether there be One Order of Ministers in Christ's Church, or more than one."

Some of the Presbyterians of the Valley complained because Mr. Rice did not defend the doctrines of their Church when assailed, and began some measures to establish another magazine in Lexington. Some claims recently advanced as to the divine authority of different orders in the clergy, and the supremacy of a Diocesan Bishop seemed to them to demand investigation. The able and thorough discussion of the subject by Mr. Rice in his Pamphleteer is said to have satisfied them, and led them to abandon the project of another magazine.

In Richmond 1812-1823.

Sabbath Schools.

In reply to the courteous inquiry of your correspondent "Antiquarian," in the Central of September 1st, I give such information as I have been able to find on the subject of Sabbath Schools. It will be found to be very deficient as to the names of the early superintendents, teachers, etc., of the school in Richmond.

The organization of this Sabbath School was in the year 1816, as is shown in the sketch published November 3d. It was one of the first, if not the first, established in the State. Some of your older readers, in Richmond, may possibly be able to recognize the Misses--not "Messrs." as printed--"H. M. and E. B." who, at the suggestion of Samuel I. Mills, began this school, first at the school room of Miss Polly Bowles, a Methodist lady. This Sabbath School, soon afterwards removed to Mason's Hall, was the Sabbath School of the First Presbyterian church.

Looking through the earlier numbers of the magazine published by Mr. Rice, I find in the years 1818, 1819, and 1820, the following allusions to Sabbath Schools in Richmond and other places in the State. Some of the communications describing these schools are very long and very particular, as to the methods of teaching and other matters. These communications show that there was much zeal in this cause, that the instruction was probably more solid and thorough than it is at this present day, and that, in proportion to the population, the number of scholars attending the schools was larger than it is now.

The following statements are found in the magazine of February, 1818. They are interesting in their references to Sabbath Schools, and also to

other works of Christian benevolence, about which there was a degree of activity which may be found to exceed that at present displayed in regard to some, at least, of the objects mentioned.

"In the city of Richmond we are happy to observe increasing zeal and activity in the works of Christian charity. A Female Bible Society, auxiliary to the Bible Society of Virginia, has lately been formed; and has recently contributed upwards of two hundred dollars to the funds of the parent institution.

"A missionary society, denominated the Auxiliary Missionary Society of the Presbytery of Hanover, in aid of the Board of Missions of the General Assembly, has been recently organized, and located in this place; and a female association has been formed for increasing the funds of this institution.

"A cent society for the education of poor and pious youth for the ministry of the gospel, also exists among us, and pursues the object of its institution with laudable zeal. It is called the Female Cent Society of Richmond and Hanover. It may be added that an association embracing the objects stated in the two last articles exists in the town of Manchester.

"There is also among us a society for the aid of the Baptist Domestic and Foreign Missionary Society.

"The Methodists, Baptists, Episcopalians, and Presbyterians all have Sunday Schools under their direction, which are attended by considerable numbers of children.

"It is known that Sunday Schools are established in all of our large towns."

Communications from Lynchburg, in the magazine for March, 1818, report a flourishing Bible Society, a Missionary Association of the Presbyterians and two others, and the building of churches by the Baptists, Methodists, and Presbyterians, and that "we contemplate the immediate establishment of a Sabbath School."

In the Synod of Virginia in 1818 it was reported that "Bible Societies, Tract Societies, Missionary Associations, and Sabbath Schools are increasing. Mr. Chester, a missionary employed by the Society in Fredericksburg, in a tour of three months in the counties of Albemarle, Orange, Madison, Culpeper, etc., organized twenty Sabbath Schools to which appertain thirteen hundred scholars."

The magazine of July, 1819, states that "no fewer than eight schools in the county of Goochland, and on its borders, containing nearly 300 scholars, have formed a connection with the Sunday School Union of Richmond." The editor expresses the hope that a Depository of Sabbath School books will be formed in Richmond for the supply of the whole country on reasonable terms, and urgently appeals to the benevolent to gather into Sabbath Schools the children, and adult persons who are destitute of religious knowledge.

Under date of January 22d, 1820, Jesse S. Armistead, then a student at Hampden Sidney, writes a letter to Mr. Rice as President of the Richmond Sabbath School Union, in which he gives a most interesting account of a Sabbath School at the college, in which were taught about fifty of the children of the neighborhood. Thousands of verses of hymns and the Scriptures, and of answers in the Catechism had been recited, and a great many, by some children who could not read. Remarkable changes are reported among youths who had been accustomed to spend the Sabbath in hunting and other amusements; and a higher class in the School had become proficient in the study of the doctrines of the Bible. This letter well deserves to be republished in full.

In the magazine for May, 1820, a letter from Essex county, covers about three and a half pages. It gives a deeply interesting account of a school in that county similar to the letter from Hampden Sidney.

From Fincastle, under date 19th of March, 1820, a letter is published in October of the same year, which describes the happy influence of a Sabbath School in that town, where, before its organization, it was not uncommon to see from 30 to 100 boys, between the ages of 7 and 18, in the commons and pasture grounds engaged in various kinds of amusement and vice, on the Sabbath day. The average number in attendance on the Sabbath School were from 60 to 80 or 90, and their progress in acquiring moral and religious instruction generally, and in some cases particularly, was such as did credit to their teachers and superintendents.

The magazine for December, 1820, gives account of a revival in a Sabbath School in Pall Mall, England, which is very instructive, as showing how an extraordinary work of grace, which issued in the conversion of more than twenty-five young persons, attended the simple method which had been adopted--this was a meeting for children and young people, regularly at the close of worship on Sabbath evenings, when they were instructed in religion.

In closing this piece, referring principally to Sabbath Schools in Virginia sixty-five or seventy years ago, it may be remarked that there was a capacity of endurance and continuance in the exercises of religious instruction, which in this age of hurry is deemed insupportable. Several reasons, some good and some insufficient, might be given for this change. There were fewer means of instruction, hence more attention was given to those that were practicable. But it is evident that the increase of methods, and the devices to make them attractive, and the excessive cultivation of the musical feature, and other things that are more entertaining than useful, have displaced the thorough training and mental discipline of the former days. The children in the Essex school recited from three to five lessons every Sunday, and the exercises were continued for four hours. The superintendents, of whom there were two, examined exercises that the children had written at their homes during the week. The catechism classes read together in the New Testament. One of the superintendents concluded the exercises of the day by reading to the whole school, and to visitors, some moral, and religious, and entertaining tract, tale, story, or essay, "of which the works of Miss Hannah Moore furnished, by far, the best." "This last practice has been much approved, and has often attracted considerable numbers of visitors, who have also expressed the highest gratification at these readings."

Jesse S. Armistead, who wrote the letter from Hampden Sidney, which I hope may at some time be laid before your readers, will be recognized as, afterwards, the able and distinguished divine and Doctor of Divinity.

It will be observed that Mr. Rice was President of the "Richmond Sunday School Union;" and that this Union extended to schools generally throughout the wide boundaries of Hanover Presbytery. Mr. Rice's labors in this behalf, added to his various other important engagements, present another proof of his extraordinary energy and capacity for the dispatch of business. Thus the narrative of his life and labors continues to show the extent to which existing Christian institutions in the State and country received some of their early vitality from his influence.

In Richmond 1812-1823.

Extracts from "An Excursion" in 1818,
as Published in the Magazine,

Lynchburg.

"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 residences 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."

A Meeting of Presbytery.

"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."

Rev. James Turner, of Bedford.

"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. Everything about him is plain, simple, and unaffected. The tones of his voice are more expressive of cordiality and perfect good will, than any 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 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 would 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."

The People in the Valley of Virginia.

Having given an animated description of a journey across the Blue Ridge, Mr. Rice proceeds:

"Having passed the mountains in safety, though not without much labor, 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 everything afforded to us was in excellent plain style; we were entertained with a cordiality which would have commended much coarser fare, and were stored 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 there. 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 book-case 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 favorable specimen of the Cohees, we pursued our way, to the south of Lexington, down the delightful valley, lying between the North and South mountains. This whole country, consisting everywhere 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 everything 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 condition, 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 descendants for another century will probably build their dwelling houses next door to the spring house."

In Richmond 1812-1823.

Further Extracts from "An Excursion
into the Country" in October, 1818.

Rev. Samuel Brown.

"The record of the incidents of this day (October 14th) 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 lightening 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, 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, mis-

taken for the invasion of death; and still he might be alive. The roads, however, trampled by the 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 on the churchyard, 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 seemed 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 have 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 favorite 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 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 returned 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."

A Meeting of the Synod of Virginia.

"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 honor 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 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 honor 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."

In Richmond 1812-1823.

The University of Virginia.

Returning from the Synod of Virginia at Staunton, in October, 1818, Mr. Rice crossed the Blue Ridge at Rockfish Gap and proceeded to Charlottesville. He paused at the place marked out as the seat of the University of Virginia, and stood in front of the buildings already erected. His soliloquy on this occasion is published in his "Excursion into the Country," of which

several passages have already been printed in these sketches. He commends the plan of the buildings as judicious and creditable to its author, and would give the praise to the friends of the institution which they deserve; but he gives expression to his deep concern, shared by many of his Christian contemporaries, as to the influence of the institution. "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 vigor, or a poisoned spring spreading disease and death." "Verily, there is an awful responsibility resting on those to whom this great affair is entrusted." "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 influence of religion in some form or other. And 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."

These few passages which might be greatly extended by quotations from this piece, and other writings that proceeded from the same pen, reveal the state of public sentiment at that time in Virginia, and may serve to show that Mr. Rice and others who experienced his pious solicitude, on this occasion, contributed to the fulfilment of his prophetic words by the issue which they so ardently desired. But while Mr. Rice was so zealous for religion, his views were liberal to a degree that commended them to all who were not absolute Deists; and were such as might be regarded, even at the present day, as proceeding to the extreme verge of toleration; for his plan was "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."

Though Mr. Rice and Mr. Jefferson were "as wide asunder as the poles," in their views of the Christian religion, it is due to the latter to insert the following from a letter to Dr. Cooper written November 2d, 1822: "In our University you know there is no professorship of divinity. A handle has been made of this, to disseminate an idea that this is an institution, not merely of no religion but against all religion. Occasion was taken at the last meeting of the Visitors, to bring forward an idea that might silence this calumny, which weighed on the minds of some honest friends of the institution. In our annual report to the Legislature, after stating the constitutional reasons against a public establishment of any religious instruction, we suggest the expediency of encouraging the different religious sects to establish, each for itself, a professorship of their own tenets, on the confines of the University, so near as that their students may attend the lectures there, and have the free use of our library, and every other accommodation we can give them; preserving their independence of us, and of each other. This fills the chasm objected to ours, as a defect in an institution professing to give instruction in all useful sciences. I think the invitation will be accepted, by some sects from candid intentions, and by others from jealousy and rivalry. And by bringing the sects together, and mixing them with the mass of other students, we shall soften their asperities, liberalize and neutralize their prejudices, and make the general religion, a religion of peace, reason, and morality."

It is remarkable that the first part of this letter--Vol. IV. of the "Writings," page 358--contains such remarks on the doctrines and devotions of Christians, especially Presbyterians, as in low abuse and ridicule, would hardly find a parallel on the pages of Paine or any other writer of his class. The enlightened advocate of religious freedom, whose righteous indignation was excited to such a high degree of fervor by the controversies of religious sects, was, himself, on these subjects, one of the most intolerant and bitter of men. He deserves honor of his country for his labors in behalf of religious liberty and education. The prevalence of his own views would have made the one a mere name for the widest license of belief and practice, and the other an engine of destruction.

Buried Treasures.

Reluctantly the writer of these sketches forbears to present further extracts from the Literary and Religious Magazine published by Mr. Rice. Virginia has a literature hidden away, in these volumes and elsewhere, which it is to be feared will continue to remain neglected and unknown, while modern works of less merit engage the attention of her people.

The Presbyterian Church in our State has, in Mr. Rice's magazine, and other publications, that are out of date and out of print, and in the manuscripts of deceased ministers and others, works, that, for solid matter, elegance, and simplicity of style, and pure, forcible English, would have taken rank with standard works in the religious reading of the Christian world, if the State had been more conspicuous in that world, and the efforts to make its authors known had been more forward.

Among the papers found in the magazine there are some of surprising ability by the editor and his contributors. There are literary criticisms which would have commanded attention in the great British reviews. The "Short Discourses for Families," by Rev. Matthew Lyle are, in substance and style, superior to some similar works that have attained an immense circulation; while the series of "Essays on Divinity," by Dr. Moses Hoge are distinguished by their eloquence, clearness, and theological ability.

In Richmond 1812-1823.

Domestic Missions.

The history of the Presbyterian Church in Virginia abounds in deeply interesting narratives, embracing many pathetic and humorous incidents and anecdotes of missionary excursions. The organization of the old churches in the Valley was largely due to the labors of young ministers sprung from the Scotch families in the north of Ireland; natives of that country, or born of parents who had emigrated to America.

In eastern Virginia Samuel Davies led the way in such excursions, extending from Hanover to North Carolina; in which labors his contemporaries and successors, Robinson, Todd, Henry, Patillo, etc., etc., greatly abounded. The seed sown by the manifold toils and dangers encountered by these worthy

men bore fruit to the generations following, the value of which it is impossible to estimate. The gathering of the Briery church was due to one of Davies' missionary tours, and the extraordinary conversion of "little Joe" Morton and his wife, from whom descended so many excellent Presbyterian families may be traced to the visit of Mr. Davies to their house while on this excursion. But this is one of the many facts showing that the missionary labors of the latter part of the last century and the early part of the present were blessed of God to the planting of the Presbyterian Church in eastern and southern Virginia, and the awakening and conversion of ancestors whose children and whose children's children have continued to be, humanly speaking, the main strength of the Church in all that region. In the early days of Rev. A. Alexander and of Rev. John H. Rice, as for some time previously, the young ministers who afterwards became leading men in the Church, served as missionaries of the "Synodical Commission." In the sketches of Mr. Rice already published the zeal and the success of several of these, as well as Mr. Rice's deep interest in their work, have already been mentioned. Mr. A. Alexander, before his settlement as pastor in Charlotte, and while yet a licentiate, and about twenty years of age, was employed by the Commission. He went forth for part of the time in company with Benjamin Grigsby, then, for some time, he was alone, until he was joined by William Calhoun; and near the close of the excursion these two overtook Matthew Lyle. During six months Mr. Alexander visited Rockingham, Amherst, Prince Edward, Charlotte, Lunenburg, Nottoway, Amelia, Dinwiddie, Prince George, Mecklenburg, Halifax, Pittsylvania, Patrick, Henry, Franklin, and Botetourt in Virginia; and Granville, Wake, and some other counties in North Carolina. The "perils" of the young missionaries give them, with many others in modern times, who have endured hardships as good soldiers of Christ, a claim to an honorable place in that apostolical succession which is purchased by such endurance. Mr. Alexander's sketches of remarkable Christians whom he found in remote and retired places, and of remarkable conversions, make his narrative very instructive: while the sketches of various scenes, persons, and adventures, give it a romantic interest. The remarks already made as to the permanent effects of such missionary labors find abundant illustrations in this narrative. An able and distinguished divine of our Church, now living at an advanced age, ascribes the conversion of his own mother, on her testimony, to one of the earlier sermons of Mr. Alexander. The influence of that sermon may therefore be traced by "gracious results" extending to many of her descendants already referred to in these sketches, see letter of Rev. Dr. B. M. Smith in "Life of Dr. A. Alexander," page 270. The sermon is, by Dr. Smith, supposed to be the one which Dr. Alexander subsequently wrote out as a tract, "Ruth the Moabitess," published by the Presbyterian Board of Publication. As to the advantage of the discipline of these early missionary labors, the following remarks are quoted from Dr. Hall by Dr. Alexander's biographer: "It deserves to be noted by all ministers and candidates, that one of the chief external means by which Dr. Alexander attained what are often called his inimitable excellencies as a preacher, was his spending several years after licensure and ordination in itinerant missionary service, preaching in the humblest and most destitute places, often in the open air, and adapting his language and manner to minds that needed the plainest kind of instruction. It will be a good day for the ministry and the Church, when the performance of a term of such itinerant service shall be exalted as part of the trials of every probationer before ordination.

The Young Men's Missionary Society of Richmond.

Mr. Rice's interest in the Home Missionary work in Virginia, of which he gave frequent proofs while in Charlotte, increased during his residence in Richmond; as shown by his letters already quoted. Through his influence, chiefly, it appears that Rev. Jesse Turner labored in Hanover. Mr. Turner afterwards lived for many years in the vicinity of Richmond, and was well known to not a few of its older citizens now living. Rev. John Kirkpatrick, the distinguished orator and preacher, the father of ruling elder T. J. and Rev. John M. Kirkpatrick, resided for a while in Manchester, before his settlement in Cumberland; and under Mr. Rice's direction labored in the region around. Mr. Post, commended to Mr. Rice by Mr. Alexander, came from Princeton, as I suppose, and labored in Albemarle. In February, 1819, Mr. Rice writes of him to Mr. Alexander: "It gives me pleasure to inform you that Mr. Post is producing a great sensation in the part of the country where a letter not long ago from General C----, in which he mentioned that having heard him once, he rode fifteen miles to hear him once again. The people near Milton are very anxious that he should settle among them, and I wish that he would. Albemarle is 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."

The Synodical Commission had now, in 1819, been abandoned, and the work of Home Missions seems to have developed upon the Presbyteries, or upon societies organized by particular churches. Rev. William Chester was, about this time, laboring in the employment of the Missionary Society of Fredericksburg, in several counties on the eastern side of the Blue Ridge. He was afterwards Dr. William Chester, of Hudson, New York; and when Mr. Rice, in 1823, visited the Presbytery of Albany, to solicit contributions for Union Theological Seminary, Dr. Chester "bore testimony to the wants and claims of that part of the country and advocated the object with great ardor."

This gentleman while yet, probably, a missionary in Virginia, visited Richmond in the early part of 1819. Of his visit Mr. Rice gives the following account. The apparently trivial circumstance, which led to the formation of a society at that time, is more interesting because this society continued to exist, as I shall show, till the year 1864. "When Chester was here the other day, he gave me the third 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 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,' auxiliary to the Young Men's Missionary Society of New York. The sum of five dollars is to be contributed annually by the members. The officers are all such young men as I approved."

At the first annual meeting held the following April one hundred members had been enrolled. Missionary labors to the amount of twenty-two months had been employed. The demand for such labors was increased. Franklin, Pittsylv-

vania, Lunenburg, Nottoway, Surrey, Prince George, Princess Anne, Charles City, New Kent, Louisa, Orange, Albemarle, Fluvanna, Buckingham, Amherst, Nelson, were all loudly calling for and eagerly expecting missionaries. A similar society had sprung up in Norfolk, one in Mecklenberg, two in Albemarle, one in Buckingham, one in Fluvanna, one in Lynchburg, two in Bedford, all organized within about a year. The movements of the Richmond society had produced considerable sensation through the State--and given the impulse to Norfolk and Alexandria. A city missionary was wanted for Richmond, and there was a great cry for men. Later in the year Mr. Kirkpatrick had gone to Cumberland and Mr. Blair was becoming more and more infirm every day--hence the burden on Mr. Rice was very heavy and his anxieties for the cause increased.

In 1821 missionaries had been sent to Brunswick, one of whom was Mr. King; and there was a prospect there of organizing three churches. In the winter following Mr. L----, from Andover, labors in Richmond, and not in vain, and subsequently the same, or another from Andover, in New Kent and Charles City, and "pleases the people exceedingly."

In 1823, Mr. Rice writes, "I am going to the North to endeavor 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."

After his removal to the seminary, Mr. Rice continued to devise for the Domestic Missionary Society. Not more than one fifth of the people, as he calculated between the Potomac and the Mississippi, acknowledged a connection with the Church of Christ in any form; and more than three-fourths of these were under the guidance of extremely ignorant preachers--many of them decided Antinomians. "Yet the friends of Zion have encouragement; for almost anywhere in all this region a missionary sent out in the right spirit, to labor on right principles, can build up a church."

In 1825 he wants a young man of talents and piety for an opening at Milton, of Dan River, to superintend a female academy and preach.

In 1828 he wanted three or four sterling men. He feared that under the influence of the revival attending the labors of Mr. Douglass and Mr. Nettleton, imprudent men of other denominations would kindle a wildfire: so that everything would be seared and withered by the fierceness of the blast. He pleads with Mr. Alexander to send him Kirk, Young, and others of the same spirit.

Later in the same year he writes to Mr. Alexander from Union Seminary: "There is still a gradual growth of religion in this region, and a strong spirit of inquiry. What do you think of a Presbyterian meeting to ordain a minister at Painesville in Amelia county? Thirty years ago that place went by the name of Chinquepin church; but it was changed, by a formal resolution, in honor of Tom Paine, into Painesville. And now one of our students is laboring successfully there to build up a Presbyterian church! But we do now want at least twenty missionaries in our bounds."

More might be added. But these facts will suffice to show the importance of the work of domestic missions during the period under consideration; and the energy with which Mr. Rice entered into this department of Christian labor, as he did into everything else by which religion might be promoted.

The "Domestic Missionary Society of Richmond" was the successor, or continuation, of the society above referred to. It was the missionary society of Hanover Presbytery, New School; to which it made annual reports. Its principal contributor was the United Presbyterian, now Grace Street Presbyterian church; to the Ladies' Circle of Industry of that congregation it was mainly indebted for its usefulness. The account of its receipts and disbursements for the fiscal year ending in the spring of 1862, as presented by Mr. J. N. Gordon, treasurer, lies before me. The receipts were \$1,845.29 of which the United Presbyterian church gave \$711.64 and the Circle of Industry \$262.83. Pole Green and Salem gave \$116.05, and the other churches of the Presbytery and individuals the balance. The disbursements were donations in aid of feeble churches from Northampton to Henry county; and a contribution of \$200 to Rev. J. C. Stiles, then laboring as an evangelist in the Confederate army and elsewhere, under the care of the United Synod's Board of Missions.

This society ceased to exist when the reunion took place in 1864; and all gifts for Domestic Missions began to be embraced in our present system.

But in view of the remoteness of our central committee and the nearness of our destitutions, the question arises whether a more general return to the method of our fathers might not draw forth more liberal contributions--with the understanding of course that all congregational societies should be strictly auxiliary.

In Richmond 1812-1823.

1819.

In previous sketches the history of several matters in which Dr. Rice was interested has been carried forward beyond the year 1819, so as to finish in one narrative what was to be said about them. I now return to this year in order to mention other persons and subjects which are referred to in the correspondence of this and subsequent years, and which it would not be proper to pass over.

Mr. Josiah Smith, of Montrose in Powhatan county, died on the 4th of January, 1819. In a letter to Mrs. Smith, Mr. Rice thus expresses his feelings in regard to this excellent man: "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 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. . . . 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." In an obituary, published in the magazine, it is said: "It is seldom that the death of a private, modest, unobtrusive individual causes such a sensation as was produced by this melancholy event."

A letter to W. L. Smith, a son of the deceased, then about twelve years old, contains excellent advice from his father's friend. Of Josiah Smith, Dr. Foote says: "His parents were the people that often rode fifty miles to hear Davies; fording James river, and often carrying each a child too small to be left at home, or to ride alone; and Josiah, probably, went that way more than once when a child."

Mr. Rice Moderator of the General Assembly
of 1819.

Mr. Rice is said to have discharged the duties of this high office in a manner that gave great satisfaction to all the members, and increased his fame and influence in the Church; while he thus also obtained a more extended view of all those interests which were so dear to his heart. From his letters to his friends I give a few extracts: "We had a most delightful excursion to the North. I never saw so large an assembly of preachers on any other occasion; and they brought up many encouraging reports respecting the prevalence of religion. I suppose that not fewer than ten thousand 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."

During the sessions of the General Assembly Mr. Rice delivered a sermon before the Board of Missions, which was afterwards preached before the young men at Richmond, and published for their advantage, being, as was thought, an excellent discourse.

Mr. Rice a D. D.

The reputation acquired at the General Assembly procured for him this title. Writing to Dr. Alexander, in October, he says: "I have heard from Drs. Miller, McDowell, and Green, that I have been honored with a diploma from the college of New Jersey. I have never valued, and of course never coveted academical honors. 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.

The next year, his friend Rev. Conrad Speece received the title; upon which occasion Mr. Rice wrote as follows: "The Princeton folk have doctored brother Speece. He is now a D. D. and I am glad of it. I did 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."

Director in the Princeton Seminary.

The theological school at Princeton was now in its fifth year; and under Dr. A. Alexander, and his colleague, Dr. Samuel Miller, aided by Mr. Charles Hodge, who about this time passed from the position of a student to that of an assistant teacher, was rapidly rising to the eminent usefulness and fame which it afterwards attained. While Mr. Rice was Moderator of the Assembly he was appointed as one of the Directors of the institution. He continued to hold this office till 1824, when his duties as Professor in the seminary in Prince Edward made it proper to resign.

A Letter to Rev. Dr. Chalmers, of Scotland.

Instances have already been given in these sketches to show the remarkable foresight of Dr. Rice touching the methods of promoting religion; from which it appears that his thoughts and plans have since been amplified and organized in some of the great and commanding schemes of Christian benevolence by which the work is now carried forward. His letter to Dr. Chalmers, of August 14th, 1819, clearly foreshadows the association of the association of the Protestant Christians of all lands now known as the Evangelical Alliance, and also such a union of Presbyterians as was obtained in the Presbyterian Alliance. After alluding to the great Bible and Missionary Associations, organized within twenty-five preceding years, the growth of evangelical piety among Christians, and the conversion of heathen, Mahometans, and Jews, he says: "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." He cites the wonderful favor shown by heaven to the Bible Society as pointing to the adoption of other measures of universal co-operation. He proposes, for example, that the American churches should aid the Scotch mission among the Tartars, and that the Scottish Church aid their American brethren in missions among the blacks, the Indians, and the Spaniards; and in their vast domestic missionary field. He sent Dr. Chalmers an overture on this subject adopted by the General Assembly, and, as I presume, prepared by himself.

On the subject of co-operation among Presbyterians, he says: "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 carrying on for evangelizing the world," etc., etc.

In Richmond 1812-1823.

1819-1820.--About Young Preachers.

In the fall of 1819, the church in Norfolk was seeking a pastor. In a letter to Mr. Maxwell of that city, Mr. Rice expresses his views as to the

qualifications which the congregation should require. 1st. Unquestioned piety and active zeal. 2d. A voice, gesture, and manners, in and out of the pulpit, acceptable to the people. "How did such a plain man as I ever become acceptable to the Norfolcensians?" 3d. Good intellectual bottom. Any young fellow who has a smooth face and a fine voice can run away with the people for three months. . . . 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. . . . 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. . . . 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 unpalatable advice and reproof, is not the way to obtain human applause."

The following are allusions to two young preachers who had visited Norfolk and Petersburg: "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 detect 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 these places, I can not determine."

Vicisitudes in Pastoral Life.

In October, 1819, he writes to Dr. Alexander of his great desire for a missionary to labor in Richmond. The time was an important one. There was more than usual spirit of inquiry among the people. "The Presbyterian interests here, amidst the jealousies and opposition of Baptist, 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 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 the truth. I am willing to do my duty in the judicatories of the Church, but very unwilling to leave my people in their present condition."

Mrs. Jean Wood.

This lady first appears as a correspondent in the memoir of Dr. Rice in January, 1820. She was one of his most valued friends, and useful and liberal helpers in every good work. Her father was a Scottish clergyman, who resided at Clarmont in Stafford county, Va. He died while his daughter was yet young "but not until his instructions and the use of his library had given a powerful impulse to her mind." When Mr. Rice first came to Richmond Mrs. Wood's husband was yet alive. He was General James Wood, a distinguished revolutionary officer, and at one time Governor of Virginia. General Wood's residence at Olney, near Richmond, was celebrated for its hospitalities, and the

favorite resort of cultivated people. Some of the most famous men of the day were wont to gather there. The brilliant conversation of Mr. Wood was especially attractive to her visitors. She was remarkable for her classical attainments in literature, the dignity and grace of her manners, and her genuine and unaffected politeness. "She possessed uncommon fluency, had a ready and brilliant wit, and a rich imagination. The circle at her fireside crowded around her, and listened with delight to conversation sometimes grave and sometimes gay, as best suited the subject; to the anecdotes of Revolutionary heroes with which her mind was stored; to her details of events that occurred during the war in 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 everything from her was interesting. To the last, the young whom she honored with her friendship, preferred her society to that of their gay coevals."

Mr. Maxwell, from whom this sketch of Mrs. Wood is taken, presents an engaging picture of her domestic and Christian character, her affection for her friends, her sympathies, her charities, and her piety.

When Mr. Rice first came to Richmond he and Mrs. Rice were entertained for a time at Olney. Thenceforward Mrs. Wood waited upon his ministry with the most lively and affectionate zeal. After the death of her husband, which occurred about a year after the settlement of Mr. Rice, she removed to the city, in order to be nearer to the church, and that she might be convenient to the duties which she so faithfully rendered. When she became too infirm to engage in active service she abounded in quiet liberality to the cause.

The Female Orphan Asylum of Richmond, of which Mrs. Wood was one of the founders, is a memorial of her Christian benevolence.

Going to the General Assembly of 1820.

As Moderator of the next preceding Assembly, Dr. Rice went this year to Philadelphia to preach the opening sermon. He writes to Mrs. Wood of some of the incidents of this journey. He had a prosperous journey to Washington, and a pleasant time while there, except that he 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 to audiences quite as intelligent as the one I had there."

From Washington Dr. Rice proceeded to New York before the meeting of the General Assembly. The distance which is now traversed in five hours, occupied him for forty-eight hours. The object of his going to New York was to attend the anniversary of the American Bible Society. To Dr. Milner, of the Episcopal Church, who read the annual report, he refers as "one of the finest fellows that I know; intelligent, pious, liberal; I cannot help loving him as a brother, and wishing that all of every denomination were like him." He complains however of six or eight long speeches fixed to resolutions, in which nature and feeling were sacrificed to rhetorical flourish.

From New York he returned to Princeton, and there enjoyed delightful communion with his old friends Drs. Green, Miller, and Alexander. But what pleased

him most was the examination of seventy students in divinity, who acquitted themselves so well that hope might well be entertained of their extensive usefulness in the church. Among the alumni of this period some of whom may, as graduates or undergraduates, have been present at this examination, I find Drs. Wisner of Boston, John Brekenridge and Potts of St. Louis, Revs. H. S. Pratt of Georgia, J. W. Douglas of Virginia, J. H. Kennedy of Pennsylvania, Joseph Sandford and J. L. Christman of New York, A. Aikman and Professor Dod of New Jersey, Samuel G. Winchester of Natchez and Theodore Dwight a man of color.

In Richmond 1812-1823.

At the General Assembly of 1820.

The meetings of the General Assembly were at this period held every year in Philadelphia. The opening sermon by Dr. Rice was on Romans xiv:19, "Let us therefore, follow after the things that make for peace and things wherewith one may edify another." It is referred to, by Mr. Maxwell, as not particularly able, nor remarkably eloquent, but as breathing throughout a spirit that was eminently evangelical. It was received with much favor and seems to have captivated the hearts of his brethren; and to have produced an excellent effect upon the deliberations of the body; while it extended his reputation and influence over the country, and prepared the way for his more extensive usefulness. It is probably, as his friend Mr. Maxwell suggests, that he sought such influence that he might consecrate it to the service of the Church. At any rate, it may be safely said that he was, by grace, eminently free from natural or worldly ambition.

The topics touched in the discourse were official pretensions--the love of distinction and influence--parties in the Church--discoveries in religion--uniformity of opinions--and the spirit and forms of doing business in the Assembly. "If," said he, "I might be permitted to recommend such a thing to my fathers and brethren, I would most earnestly and solemnly recommend to all, not to propose a single measure, or rise to make a speech during the session of the Assembly, without first attempting to realise that God takes cognizance of our thoughts and motives, and without ejaculating a prayer to the hearer of prayer for direction and assistance."

He declared that a Congress of plenipotentiaries from all the states in Christendom, held to deliberate on the political interests of the world, would, in comparison with the mighty, the incomprehensible interests that claim the attention of this Assembly, be no more than the dust of the balance, or the atom on sunbeam, compared with the solid dimensions of the material universe. "Why, brethren, it is not the temporary interests of worms of the dust. It is not the concerns of a perishing world that claim our attention; it is the concerns of many, very many, immortal souls; it is the interests of the kingdom of our Lord and Saviour, Jesus Christ; it is the honor of our God that engage our deliberations and demand our very best affections."

Dr. Foote says, "In perusing the sermon one knows not which to admire most, the good sense and piety embodied in the discourse, or the independence of the man in preparing and delivering it. Its appropriateness was felt at the time. The greater part of it might be read with propriety at the opening of every Gen-

eral Assembly. The truly benevolent spirit of the speaker won the hearts of the Assembly; all parties, for there were parties there ready to engage in combat, revered the man, and desired his friendship. If the greatness of a sermon is to be measured by its permanent effects, this was one of the greatest, if not the greatest of Dr. Rice's public efforts. His own deportment in the Assembly was in accordance with his sermon. When, in succeeding years, he visited the churches to obtain their assistance for building the Union Theological Seminary, he was received as a man of peaceable and lovely spirit.

Letters from Philadelphia.

The following extracts are from letters addressed to his neice, Miss Harriet B. Minor: "It is a great pity that your aunt (Mrs. Rice) 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 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."

"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."

Death of Dr. Moses Hoge.

This eminent man died in the city of Philadelphia about five weeks after the foregoing reference to him was written. Having been usefully employed in the deliberations of the Assembly, he was, at the time of its adjournment too ill to leave the city. After more than five weeks of sickness, during which his sufferings were very great, and were borne with exemplary patience, and entire submission to the will of God, his mind being all the while calm and tranquil, and sometimes much sustained and elevated by the consolations and prospects of religion, he passed, on the 5th of July, 1820, "to the General Assembly and Church of the first born which are written in heaven."

Such is the inscription upon a marble tablet erected to his memory in the Pine Street church, Philadelphia, in the burial ground of which he was interred.

"His ruling passion," wrote Dr. Rice, in his magazine, "was strong in death. Love of the Church of Christ, and desire to promote its welfare possessed him to the last. Often when asleep, among inarticulate noises made in fruitless attempts to speak, he was heard to say with strong emphasis, 'the Church, the Church--the Bible Society.'"

During Dr. Hoge's laborious and self-denying ministry in Northern Virginia he had been engaged in training young men for the ministry; among these was

William S. Reid, whose memory is so fragrant in the history of the Presbyterian Church in Lynchburg.

He became President of Hampden Sidney College in 1807, and in connection with the duties of this office taught theology. By the formal action of the Synod, he was, in the year 1812, appointed professor of Theology, an office which jointly with that of President, he continued to hold till his death. His whole service at Hampden Sidney therefore occupied thirteen years.

During the period between 1807 and 1812, I find the following names of students for the ministry prepared under his training, John B. Hoge, his own son, Andrew Shannon, James C. Wilson, John D. Ewing, Jesse H. Turner, Charles H. Kennon, Samuel D. Hoge, his son, William S. Lacy, Samuel McNutt, John Kirkpatrick, and Walter S. Pharr.

Between 1812 and 1820 I find no record of the names of students. I have already referred to Daniel Baker, as being at Hampden Sidney, and though not as it seems, a regular student of theology there, being greatly stimulated by the example and instructions of Dr. Hoge, and going thence to Princeton College, where he was one of a few students with whom began the great revival that issued in the conversion of so many young men who afterwards became eminent preachers in the Presbyterian and Episcopal Churches. Mention has also been made of Edward Baptist, a student of theology under Dr. Hoge, then preparing for the ministry in the Baptist Church; to whose efforts was due the establishment, first of a theological school in Powhatan county, and afterwards, from that, the foundation of Richmond College.

The number of students of theology at Hampden Sidney in 1817, when Synod resolved to establish a professorship of Biblical Criticism and Ecclesiastical Polity, was seven.

Dr. Hoge's life at Hampden Sidney was laborious and self-denying. He endured many hardships, through inadequate support and the burdens imposed upon him in teaching and preaching. But as, by his life, he contributed, to an untold degree, to promote pure and undefiled religion, and to train a ministry for the Presbyterian and other Churches; by his death he opened the way for the establishment of Union Theological Seminary, for which mainly through his influence, the way had been prepared, and the time had come.

It is remarkable that Rev. Drury Lacy and Dr. Moses Hoge, whose names are associated as ancestors of ministers and teachers, both died in Philadelphia.

Dr. J. W. Alexander, in his life of Dr. A. Alexander, mentions Dr. Hoge's visit to Princeton before the General Assembly, and ascribes his illness to a cold eastern rain, to which he was exposed when he went to view, in the cemetery at that place, the graves of Presidents Burr, Edwards, Davies, Witherspoon, and Smith. But he gives the date of this visit as 1817, which if it just preceded his death, should be 1820. In connection with the mention of this visit, which is referred to as a source of "singular gratification" to Dr. A. Alexander, there will be found on pages 394-403 of the Life of Dr. A. Alexander an interesting sketch of Dr. Hoge; and also in Dr. Foote's Sketches, second series, many particulars are given of his useful life.

John Randolph's eulogy may here be repeated, "I consider Dr. Hoge as the ablest and most interesting speaker that I ever heard, in the pulpit or out of it; and the most perfect pattern of a Christian teacher that I ever saw. His life affords an example of the great truths he dispenses to his flock."

In Richmond 1812-1823.

Last Days of Theological Instruction
at Hampden Sidney College.

In order that the gradual extension of theological instruction at Hampden Sidney College, which finally issued in the establishment of the Union Theological Seminary, with which Dr. Rice's name is so conspicuously associated, may be more clearly understood, it will be necessary to give a few more facts connected with Dr. Hoge's administration as President and teacher of theology.

It appears that, besides the fund which Hanover Presbytery had been for so many years slowly accumulating for a theological school, Synod had a separate fund for the same purpose. The salary of the Professor of Theology, "from the permanent and contingent funds of the Church," was, in 1815, six hundred dollars; in 1816 it was eight hundred dollars. In 1817, as already stated, Synod resolved to establish a professorship of Biblical Criticism and Ecclesiastical Polity; "as soon as adequate funds can be raised for the purpose."

In 1818 the funds of Synod amounted to \$4,779.16, with subscriptions for upwards of four thousand dollars more. "Mr. Ebenezer Scott, a Scotch gentleman of Petersburg, made a donation of \$1,000."

Twelve students, this year, studied theology under Dr. Hoge.

Dr. Hoge is said to have been remarkably happy in the selection of his assistants at the college, throughout his whole term as President. Among these were: "Charles H. Kennon, for a time vice-president, a man of great ability, whose death was much lamented; John B. Hoge, the splendid orator, taught in the college for a length of time; S. D. Hoge, a superior teacher, was for a time vice-president; James C. Wilson assisted for a time, afterwards chosen to be Professor of Ecclesiastical History in the Theological School; Gilbert Morgan was employed for a time, and his life has been spent in advancing the cause of education on liberal principles." This quotation is from Dr. Foote, who says, Dr. Hoge asked for teachers at the throne of grace, "and God sent him more and better ones than the trustees were able to sustain." It will be seen, from the character and influence of these teachers, that, while Hampden Sidney was growing in its literary and scientific advantages, the influence that pervaded the institution was eminently favorable to its theological students.

Suspension of Theological Instruction at the College.

The death of Dr. Moses Hoge in 1820, as intimated in the last sketch, led to the establishment of Union Theological Seminary. The question arose whether the Church in Virginia should contribute its funds and educate its candidates for the ministry at Princeton, or continue to look to whomsoever might be the President of Hampden Sidney for theological instruction. The difficulty of

finding a successor to Dr. Hoge, gave greater interest to the discussion that arose about this question. The Board of Trustees of Hampden Sidney elected Dr. Alexander as President of the College. This action took place in the summer of 1820. In the fall of the same year, the Synod, in session at Lynchburg, gave Dr. Alexander a cordial invitation to return to Virginia and become its teacher of theology, in a separate school if possible; but Synod would have agreed to any arrangement he might have made with the college. The invitation of Synod was followed by many letters of persuasion from Dr. Alexander's friends in Virginia. But the indications of Providence, pointing to Princeton Seminary as his field of labor, and the growing interest and usefulness of his work in that institution, must have been clear even to those who most ardently desired his return to his native State.

After the failure to obtain the services of Dr. Alexander, nothing was done towards the election of a teacher of theology for two years. "For two years," says Dr. Foote, "the Synod did nothing for the advancement of their Theological School. There was a division of sentiment on two subjects: should the Synod go on with their school? and who should be the professor? The former was sooner settled than the latter. The terms on which the funds of Hanover Presbytery, and much of the Synod's, were used required a theological school in Prince Edward, Virginia. There were many men in the Synod fit to occupy the chair of theology; and four of them, before their death, did fill such a chair, viz.: Rice, Matthews, Baxter, and Wilson. Speece stood in equal, perhaps higher admiration, in the Synod than some of these; and Hill and Lyle were not far behind. The Synod declined a nomination from prudential motives."

Jonathan P. Cushing.

The election of Mr. Cushing as Dr. Hoge's successor in the presidency of Hampden Sidney was most favorable for the college, but as he made no profession as a teacher of theology, the election, at the same time, was one of the circumstances in the providential chain of events that was now leading to the establishment of a separate theological school.

As the introduction of Mr. Cushing at Hampden Sidney was due to Dr. Rice, and his successful administration at the college was so important in promoting all the blended interests, that about that time gathered around the institution, it seems to be proper here to give a brief sketch of this useful man. He came from the far State of New Hampshire; but seems, like the great orator of Mississippi, to have brought to the South the spirit and manners that brought him into sympathy with our own people as if he had been "to the manner born." He came to Richmond in search of health. Dr. Rice, being favorably impressed with him, introduced him to his friends in Prince Edward. Dr. Hoge discovered his worth, and at once endeavored to secure his services as a teacher. Mr. Cushing seems to have been attracted by the benevolent and amiable character of Dr. Hoge; and while refusing to accept any regular appointment, aided in the instructions of the college. His conscientious views of the duties of a teacher forbade him to assume them while he was in feeble health. The first office which he accepted was the humble one of librarian, in the year 1818. The students were attracted to him, and his influence over them soon began to be apparent, and of an excellent and stimulating kind. He was enamored of the study of the natural sciences; and directed the attention of the young men to that department of education, and

soon began to impart to them some of his own enthusiasm. The trustees procured apparatus; and in 1819, Mr. Cushing was elected to a chair to Natural Philosophy and Chemistry.

Quoting from Dr. Foote: "In discipline Mr. Cushing excelled. Tall, dignified, noble in appearance, master of manners and self-respect, he swayed the hearts of the college boys, they knew not how. They would will to do as he willed to have them. He possessed the rare art of managing Virginia boys. Treating religion and its ministers with the greatest respect, strictly moral and upright, he had not connected himself with any church in Virginia. This circumstance detracted somewhat from his influence with a part of the community, and prevented that full outpouring of approbation which his qualifications and labors deserved."

During the interval between the death of Dr. Hoge in 1820 and the removal of Dr. Rice to Hampden Sidney to begin the seminary, in 1823, the college greatly flourished under President Cushing. "The new President obtained able teachers and sustained them; was raising funds and preparing to erect the present college buildings." In 1822 "An interesting revival of religion had been enjoyed by the congregation at the college, and a large number of the students had become hopefully pious."

While these things took place at Hampden Sidney, Dr. Rice was busily employed in Richmond and engaged in important public services, of which it will be necessary to give some account, before we approach his removal to his final work in Prince Edward, towards which, unconsciously to himself, providential circumstances were now leading him.

In Richmond 1812-1823.

A Crisis in Theological Education.

One of the many useful lessons taught by a study of the life and labors of Dr. Rice is the importance of perseverance, in a good work, under difficulties. The perplexities that beset the question of theological education in Virginia, after the death of Dr. Hoge, were briefly referred to in the last sketch. They will be more distinctly seen in the following remarks quoted from Mr. Maxwell, and from Dr. Rice's letters in 1820. Those who have not previously become familiar with the early history of Union Theological Seminary may here be more deeply impressed with a sense of the labors and cares which were imposed upon Dr. Rice and his co laborers; and it is yet to be shown that these obstacles, which now beset them, were but the beginning of the adverse circumstances which were finally overcome. The conflict and the victory are instructive and inspiring. The work that was accomplished is an enduring monument, to remind us that the faith and patience of those who were raised up to effect it, should be held in grateful remembrance; to excite thankfulness to Him from whom all good counsels and all other gifts proceed; and to encourage unflinching trust in the God of our fathers, who hath hitherto helped and led His people; and enabled them to achieve success when, to the human eye, all things seemed to be against them. Mr. Maxwell remarks that Dr. Rice felt the death of Dr. Hoge "more sensibly, from the apprehension that it excited in his mind, for the fate of the Theological Seminary, of which the deceased had been for sometime the sole pro-

fessor, 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 without some very specious and imposing reasons for favoring 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 Sidney, 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 the sole nursery for 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 therefore, most anxious to retain our small school in our 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.

Writing to Mr. Maxwell, July 12th, Dr. Rice thus expresses his own anxious feelings: "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 Sidney 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 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 with me fully, freely, and speedily on this subject."

To Dr. Alexander, July 21st: "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 our giving up our fiddling 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 it cannot go back. The most of the money that has been given, has been given expressly on the condition that there should be a theological seminary at Hampden Sidney.

"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 \$50 a year for five years. Petersburg, Fredericksburg, etc., 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 in 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 Sidney College and that you were unanimously chosen to succeed Dr. Hoge. O if you would--, but I check myself. May the Lord dispose of you for His glory; and the best interest of the Church."

To Mr. Maxwell, September 2d, 1820: "Let no worldly consideration prevent your going to Synod. The tug of war will be there. We shall have ---- 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 educate 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 action of Synod was so far favorable to the continuance of theological instruction at Hampden Sidney that it cordially approved the invitation already extended by the Board of Trustees to Dr. Alexander.

In Richmond 1812-1823.

Last Years in Richmond.

This sketch will bring the narrative of Dr. Rice's life and labors down to the summer of 1823, and the close of his pastoral service in the city of Richmond. Much will be omitted that would probably be acceptable to the Central Presbyterian, which has most kindly given the writer all the liberty he desires as to the continuance of the sketches in the discursive style thus far pursued; and other friends, who have signified their unabated interest in this publication, might not be displeased with some details and collateral sketches which will, in future, be left out. But the fear of that weariness which sometimes arises from monotonous pursuit, even in matters of interest, and which is especially to be apprehended in those readers who are not particularly addicted to such historical researches, constrains me to labor henceforth for a greater degree of condensation. The period remaining after this sketch embraces Dr. Rice's important work in his immediate association with Union Theological Seminary, and extends over a little more than eight years, to his death. By

the closest adherence to his individual work and history, it will be hard to compress all that ought to be told, in the brief compass that now seems expedient.

Pastoral Work.

The winter of 1820-21 was, to the church under his care, a time of refreshing. Writing on the 5th of December, 1821, he says: "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 baptized 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." The additions this winter were more than thirty, and there seems to have been an increase in the spiritual-mindedness of the congregation, and in Christian activity. The busy pastor, though during all this absorbing period greatly oppressed with public cares, finds time to write letters of consolation, which evince a particular remembrance of his Christian friends in different places, and of their peculiar sorrows. He sends letters of counsel to young Christians who have gone abroad; and, of sympathy and advice to young ministers, on subjects about which they had written to him.

The Magazine.

This publication, at this time, gave him much trouble. He refers to it as flagging for want of support, and yet 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." Again to Mr. Maxwell, to whom, principally the letters on this subject are addressed, and who was one of his most steadfast friends--"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." He regarded it as now more important than ever because it was feared by infidels and Socinians, and claimed that it had great efficiency in keeping the "notorious Cooper" from the University. While at Princeton, in May, 1822, to attend, as a Director, the examination of the students of the theological seminary, he is constrained, at this distance from home, to prepare the matter for the June number of the periodical. Later on, in the spring of 1823, when he is yet feeble from the illness of the previous fall, the result of overwork, he writes, "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. . . . My physical powers are effete. Intellectual labor overcomes me, and without time to recruit, I can no longer perform the service of two or three men." In the year 1821 he first enlisted the aid of Mr. William Wirt, who was, at that time, Attorney General in the administration of Mr. Monroe. Mr. Wirt's "Hints to Preachers" appeared in the magazines of September and October, 1821. The letters of this distinguished Christian gentleman and clever writer, written in the intervals of laborious official duty, touching the magazine and other matters, form a very agreeable part of the correspondence in Maxwell's Memoir of Dr. Rice.

Hanover Presbytery.

The labors of Dr. Rice in the missionary work of the Presbytery, at this time, have already been anticipated in the sketch devoted especially to this subject. In April, 1822, he writes in the following despondent strain. But his despondence generally preceded the putting forth of more energy, and the following summer we find him "going to the North to endeavor to make arrangements for a more regular supply of missionaries." "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." It must be remembered that Hanover Presbytery then included all the ministers east of the Blue Ridge, from the Potomac to North Carolina. Seven active ministers, in all this field, presented a discouraging prospect. "But," he adds, "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."

At the General Assembly of 1822.

"Philadelphia, May 28th. I went from home as fully determined as ever I 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 a considerable portion were unacquainted with the routine of public business, I was under the necessity of taking hold and working with all my might." He refers to great harmony, increase of Christian temper, manifest improvement in the Church, and accounts of revivals of religion in various parts of the country. While in Philadelphia he preached acceptably in different churches; and, on one Sabbath afternoon, went with father Eastburn to his sailor's meeting, a sailloft near Market street, capable of holding seven hundred persons. The house was full. When Dr. Rice rose to speak to the sailors he determined to adopt the plain, affectionate style which he had used when speaking to the negroes in Charlotte county; and preached with great satisfaction and acceptance. "I saw immediately that I had riveted their attention. The hardy fellows were weeping all about me, and I wept too."

In New England.

After the General Assembly Dr. Rice proceeded to Princeton, where he was for several days employed in the way already mentioned. He then spent a Sabbath with his valued friend, Dr. McDowell, of Elizabethtown, N. J. On the following Monday he went to New York.

From New York, by stage, along the shore of Long Island Sound he travelled to Connecticut. He was surprised by the appearance of the country--not a dead level--but a rugged aspect of hills and rocks. "After riding about seventy miles, we were very kindly entertained by Mr. Dutton, one of the finest men I have ever met with."

Dr. Rice's account of these travels, under the title of "A Journey in New England," was afterwards published in his magazine. It is not much, if at all, inferior to Dr. Alexander's exquisite sketches of his similar journey at an earlier period. Dr. Rice visited Yale, Harvard, and Andover schools, and spent a fourth of July in Boston. He attended, as a corresponding delegate from the General Assembly, the Congregational Association of Connecticut at Tolland, and that of Massachusetts at Springfield; of both of which he gives a very pleasing account. He was every where most kindly received. His personal sketches of good men and New England hospitality are delightful; while the picture, like Dr. Alexander's, is varied by occasional allusions to the dark shadows of false doctrine that had begun to fall upon the better days of the Puritan faith in that goodly land.

Dr. William B. Sprague, the compiler of the invaluable "Annals of the American Pulpit," met Dr. Rice at both the Associations--of Connecticut and Massachusetts. In a sketch, written thirty years afterwards, he describes the impressions produced by the addresses and preaching of the Southern divine, and the great cordiality and affection with which he was received; and makes special mention of the happy effect of Dr. Rice's unusual request, when commencing his sermon, at Springfield--that every Christian present would silently lift up his heart and implore the divine blessing upon the preacher and the message he was about to deliver. The text was, "The love of Christ constraineth us." "I have rarely," says Dr. Sprague, "seen an audience more melted and subdued than on that occasion."

Return to Richmond and Visit
to Hampden Sidney--Illness:

Dr. Rice returned to Richmond from New England in July, 1822, or the early part of August. During the three months of his absence, not one member of his congregation, not even a child, had died. His heart was overflowed with gratitude to God. His joy was greatly increased by good news from Petersburg, where, under the ministry of his brother Benjamin H. Rice, a revival of religion was in progress, by which forty members had already been brought into the Church, and others brought under hopeful, serious impressions; and from Hampden Sidney, where twenty students had embraced religion in the previous three months, and there had been large accessions to the church in the neighborhood.

About the middle of the following month he left Richmond to attend the meeting of the Board of Trustees and the Commencement at Hampden Sidney College. While engaged in the performance of his duties, on this occasion, he became suddenly ill with violent fever and ague.

Elected President of the College of New Jersey.

While Dr. Rice lay ill at the house of his brother-in-law, Dr. Norton, near Hampden Sidney, Mrs. Rice was sent for by special messenger to Richmond. She came immediately, and was soon made sensible of the reasons for the serious alarm felt by his friends.

Mrs. Rice was the bearer of most important communications. On the 26th of September he had been unanimously elected President of the College of New Jersey at Princeton. Drs. Samuel Miller and John McDowell, and Chief Justice Kirkpatrick, a committee appointed by the Board of Trustees to present the call to him, wrote that on the 21st of October they would set out for Richmond for that purpose. Letters also came from Professor Lindsley, Dr. McDowell, and Dr. Miller entreating Dr. Rice's acceptance of the office, and representing that his doing so would be most important, if not vital, to the existence of the institution. The language, and persuasive temper of these appeals, indicate a degree of zeal on the part of these gentlemen and all the friends of the colleges, in this matter, that will surprise most of those who may read their letters.

Elected Professor of Union Theological Seminary.

The Synod of Virginia which met at Staunton in October, 1822, conveyed their theological school at Hampden Sidney (suspended since the death of Dr. Hoge), to Hanover Presbytery.

On the 16th of November the Presbytery met and accepted the trust.

Rev. Dr. John H. Rice was then elected Professor of Theology in an institution, the outlines of which were sketched--those of the present Union Theological Seminary.

Dr. Rice's condition was distressing. His nervous state, as described by himself, was peculiar. His recovery was slow. In March, 1823, he sent his final decision to Princeton.

The acceptance of the Professorship of the seminary followed.

In April he visited Gloucester and Matthews county, Va., for his health, and was greatly refreshed in body, while his heart was touched by the kindness of the people.

On the 2d of June he addressed a letter to the Session of the First Presbyterian church, tendering, in the most affectionate terms, his resignation of the pastoral office. On the 16th of the same month, at a congregational meeting of which Rev. John B. Hoge was Moderator and Mr. Fleming James, Secretary, the congregation, with deep sorrow, recorded their acquiescence in the decision of the Presbytery.

Leaving Richmond, 1823.

The last sketch brought down the history of Dr. Rice to the 16th of June, 1823, the day on which the congregation of the First church, Richmond agreed to the removal of their pastor, that he might accept the appointment of teacher of theology which he had received from Hanover Presbytery. It was a time of great mourning among this people, and the expressions of grief, that have been preserved in the memoirs of Dr. Rice, show the depth and tenderness of the feeling that prevailed. One of the resolutions of the congregational meeting declares "that in the afflicted and destitute state of the church it becomes the members to humble themselves and mourn before God, and seriously to inquire the cause of this visitation."

At the next stated meeting of the Presbytery in October the pastoral relation was dissolved, and the Board of Directors of the Seminary was requested to take measures for "inaugurating Dr. Rice as professor in the Seminary."

At the same meeting of Presbytery Rev. John B. Hoge was installed pastor of the Shockoe Hill Presbyterian, now known as Grace street, church.

Although the pastoral relation of Dr. Rice to the First church continued until October, his labors in that relation virtually ceased in the summer, for his wasted and feeble condition required him then to leave the city in pursuit of health. Rev. J. G. Hamner supplied the church. A deeply interesting and pathetic letter from Dr. Rice to this young minister, written in New York, August 3d, 1823, reveals the affectionate solicitude of the retiring pastor. The writer of these sketches had hoped to obtain from Dr. Hamner some reminiscences of Dr. Rice and the congregation of that day, but the day before his request reached Baltimore this now aged minister was stricken with paralysis. He was eighty-nine years old the 6th of January, 1887.

Dr. Rice Visits New York and New England.

"About the middle of July Dr. Rice embarked, to try the advantage of the sea air, on a voyage to New York. Not finding much advantage from this short trip, he proceeded to visit Saratoga to try the medicinal waters." He went forth on this journey not only on account of his health, but in accordance with the action of Presbytery appointing him a special agent to solicit funds for the erection of buildings for the accommodation of the professor and students of the Seminary. Dr. Rice found the Presbytery of Albany in session at Saratoga, and was encouraged by some of the brethren to present his cause. Rev. John Chester, pastor of the church in Albany, warmly commended the claims of the Seminary, and said he addressed the Presbytery then in a house erected mainly by Southern funds. Rev. William Chester, of Hudson, who had labored in Virginia as a missionary, added his valuable testimony as to the importance of the proposed theological school. The Presbytery was moved by these appeals, having been previously prepared to receive Dr. Rice and his mission with favor by the reputation and good name which he had acquired all over the country, through his public appearances in the General Assembly and elsewhere and his Christian zeal and benevolence. At Schenectady he was kindly welcomed by Dr. Nott. At Albany he received substantial proof from the congregation of Rev. John Chester of their own as well as their pastor's interest. He visited Lebanon Springs and derived benefit from the waters there, and the more because his spirit had been refreshed by the kindness of Christian brethren in other places. At Boston he found his old friends to welcome him, and made new ones for himself and the Seminary. At Salem he was aided in taking collections by Dr. Cornelius, and at Andover was sustained and encouraged in his work by Messrs. Porter, Moses Stuart, and Leonard Woods. As the summer ended he turned his face to the south. He was in better health and spirits, and received as he journeyed homeward valuable assistance in several places where he preached and made collections, viz: in Philadelphia, in Baltimore, where he met with the excellent and remarkable Nevins, and in Fredericksburg, where the young pastor, Samuel B. Wilson, rendered assistance towards the establishment of the institution in which he was himself afterwards to follow Dr. Rice as a teacher of theology. On this excursion he was accompanied by Mrs. Rice.

The Day of Small Things.

The accounts given by Dr. Foote and Mr. Maxwell of Dr. Rice's beginning at Hampden Sidney as a teacher of theology, or, in other words, of the first session of Union Theological Seminary, are both serious and amusing. Mr. Maxwell's, as was his natural vein, is slightly sarcastic. The Board had authorized Dr. Rice to collect money, purchase a site, and erect buildings by the 1st of November. Mr. Maxwell thinks it was well that Dr. R. had learned not to despise the day of small things. The design was vast. The Professor was to build, to teach, to collect funds from all quarters, and to father students. The permanent fund, which it had taken years to accumulate, was about \$10,000, yielding an income of \$600. The contingent fund, rightly named, Mr. Maxwell suggests, depended on the contributions of the churches, and hardly exceeded \$1,000. "In short," says Mr. Maxwell, "it appeared as if he had been called to create the institution. . . . with a sort of poetic power to give 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."

President Cushing proved to be a friend indeed in this emergency. The Board seems to have expected Dr. Rice to reside at Willington, and to ride to the college every morning, and, in some room which he might find about the place, to teach his class. This was of course impracticable. Mr. Cushing and Professor Marsh of the college kept bachelor's hall in the old president's house, long ago burned down. Mr. C. proposed that Dr. and Mrs. Rice should live in this house, and he and Mr. Marsh would board with them. Mr. Cushing and Mr. Marsh slept in the large room of the first floor; there also was much of the chemical apparatus; and in that room Mr. Cushing was frequently compelled, on account of his delicate health, to hear his classes. There were two small rooms on this floor; one of these was used as the dining-room and parlor, and the other, which had no fireplace, was occupied by Dr. Rice's niece, Miss Harriet Minor. There were two rooms in the roof; one of these, which had no fireplace, contained the college library; the other, which had a fireplace, was Mr. Marsh's study. By the new arrangement this became the lodging-room of Dr. and Mrs. Rice, Mr. Marsh vacating it for their use at night, and they surrendering it, in good order, for his occupation every morning. The servants were lodged in the loft of the kitchen, and the servants' room adjoining the kitchen was, with some necessary improvements, raised to the dignity of an apartment, which became at once the place for the library of Dr. Rice, his study, and the recitation-room for the students of Union Theological Seminary. And here, in the fall of 1823, instruction was given to its first class, which consisted of Thomas P. Hunt, Jesse S. Armistead, and Robert Burwell.

Union Theological Seminary--Inaugural.

The inauguration of Dr. Rice as Professor of Theology took place a few months after he had begun the instruction of the three students, viz: on the 1st of January, 1824. His discourse on this occasion was founded on II Timothy, 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 with all good works."

In referring to the Scriptures, in the first place, as the source from which the preacher of the Gospel is to derive all that doctrine which has authority to bind the conscience and regulate the conduct of men, he said: "Among us, thanks to God for it, the principles of religious liberty and the rights of conscience are so well understood and so fully recognized that to attempt to establish them by argument or by the authority of Scripture, is to undertake quite a needless labor. We all know that God is the only Lord of the conscience. To prevent any misunderstanding of our views and feelings, I take this opportunity publicly and solemnly to declare, for myself, and for those under whose direction I act, that the principles of religious liberty recognized by the Constitution of the United States, in the Bill of Rights and Constitution of Virginia, and in the act establishing religious freedom, meet the most cordial and entire approbation of all who are concerned in this theological institution." The second division of the discourse enforced the following statement: The Scriptures afford the only information on which we can reply in answer to the all important question, "What must we do to be saved?" And the third enforced this: The Scriptures contain the most perfect system of morals that has ever been presented to the understanding or urged on the conscience of man. The inference from these remarks was that he who receives the office of a teacher of Christianity must go to the Bible for all that has authority to bind the conscience; and thence it follows that he is the best theologian who is most intimately acquainted with the Scriptures. The Bible ought to be the great text book. This sentiment and the boldness, clearness and simplicity with which the subject was presented by Dr. Rice, are said to have been especially admired by Dr. Leonard Woods, of Andover. Dr. Foote takes notice of its resemblance to the reply of President William Graham, of Washington College, who, when in New England, being asked, "From what then do the Virginia clergy obtain their divinity?" answered, "From the Bible."

The remainder of Dr. Rice's inaugural address was devoted to the subject of theological schools. In the discussion he considered the scriptural and historical authority in favor of such schools; the existing demand for such instruction in the country; the importance, to each section, of training its own preachers; the advantages of several seminaries located near the people over one or two at a great distance from some parts of the Church; the disadvantage of collecting great numbers in one institution; the urgent need of a Theological Seminary at the South; the importance of securing a competent number of theological teachers; and, finally, the necessity of cultivating piety in the students of theology. "The age," he said, "calls for men who, in the fervor of their devotion to the cause of their Redeemer and love to the souls of men, can forget self and its petty interests and make any sacrifice, submit to any privation, and undergo any labor, if they may but fulfil the ministry which they receive of the Lord; it calls for men of enlarged views and comprehensive religious benevolence; men who, notwithstanding, every way, can rejoice that Christ is preached; men who are willing that God should send by whom He will send, and whose great desire is that He may be glorified and sinners saved; men who can delight in the usefulness and success of others though they themselves should be nothing. He is, in truth, the best theologian who has brought his whole nature, moral and intellectual, most completely under the influence of that Scripture which was given by inspiration of God."

Rev. Matthew Lyle administered the oath of office.

The charge to the new professor was delivered by Rev. Clement Read. This address was not published in full. The author did not usually commit his thoughts to paper. From the few passages that are preserved, of what was uttered on this occasion, we gather that the style of Mr. Read was original, and that his thoughts were forcibly expressed, while his standard of orthodoxy and of duty were exalted. He said that "the professor of Theology is accountable for the improper ministerial acts of every preacher whose theological education was committed to his care, and which arose either from his negligent or defective instruction." That a ministry may be useful it is important--"1st, That it be learned; 2d, That it be plain and simple; 3d, Orthodox as well as learned; 4th, Pious as well as orthodox." He earnestly contended for the truth as the rock on which the Church is built, and that faith in this truth is essential to moral and religious character. The Westminster Confession of Faith shows what the Presbyterian church receives as true and condemns as heretical. Therefore, "a Theological Seminary, professedly under the patronage of the Presbyterian Church, should teach no doctrines but such as are agreeable to this standard. The consideration that the Confession contains the doctrines of the Reformation, and that it presents the most correct, lucid, and systematic view of the doctrines of the Scriptures that can be found in any language; and moreover, that a departure from it would endanger the peace and purity of the Church, gives additional force to this charge. Guard against innovations in this system under any pretence whatever. And in explaining the doctrines of the Church it will be of importance to follow the method, and even to use the terms employed by the standard writers of the Church. This will not only give uniformity to the religious opinions of the Church, but will shut the door against much wild and mischievous speculation. It will be your duty not only to see that the main pillars in the building of that system of faith, which has been reared by the piety and sealed by the blood of our ancestors, be not overturned; but that not a single stone in the edifice be removed out of its place. The least departure from truth is dangerous. Error, like the breach in a dam, though small at first, becomes wider and wider, until one general ruin is presented to the view."

Union Theological Seminary--Prayers and Tears.

The inaugural services which were the subject of the last sketch seem to have deeply affected the audience. The closing words of Dr. Rice were adapted to move the hearts of all who heard him, and their tears gave evidence of their sympathy. He declared that he had accepted the office in weakness, and in fear, and in much trembling, and besought the prayers of his ministerial brethren and other Christian friends. The following sentence now seems to have been prophetic: "And may we all rejoice together in seeing the institution, 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."

Rev. Clement Read reminded him that he had received from Hanover Presbytery a call to the highest station in the Church that was within their gift, and that this was a signal proof of the confidence of that reverend body in his talents and integrity, and a sure pledge of their future support of him in the discharge of his official duties. "I hazard nothing when I say that you will have the undivided support of the Board of Trustees, of which I have the honor to be a member. And, judging from the countenances of this respectable audience of the interest which they feel on the occasion, I am persuaded that you go into the office with the good wishes of all present; and, above

all, I trust, with the blessing of the Head of the Church, whose plaudit in your favor, in the day of final retribution, 'Well done, good and faithful servant,' will be a full compensation for your labor of love."

Choice of a Site for the Seminary.

President Cushing, of Hampden Sidney College, while studiously avoiding any officious interference in the affairs of the Seminary, is said to have rendered important service to Dr. Rice in this, as in other matters pertaining to the new institution.

Mr. Martin Sailer was the owner of "a small piece of woodland of about five acres not far from the College grounds." This Mr. "Sailer," as the name is given by Mr. Maxwell, or "Sailors" by Dr. Foote, is mentioned as an "old bachelor." He was persuaded by Mr. Cushing to give this land for the erection upon it of the buildings for the Seminary. "Sometime in the early summer of 1824," says Mr. Maxwell, "Dr. Rice, with the aid of his friend, Mr. Cushing, proceeded 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 the land had been secured, Dr. Rice learned, with deep interest, that this was the very spot to which, during the great revival of 1787-88, the pious students of Hampden Sidney College were wont to retire for secret and social prayer.

The First Building.

The committee of the Board, to which was entrusted the erection of a house for the accommodation of Dr. Rice and the students, commenced a brick building of 40 by 38, two stories high, with a basement. At its meeting in July, 1824, the Presbytery directed that twelve feet be added to the length of this building and one story to its height. So the house was finished fifty feet by forty, with three stories and a basement, and arranged to be the east wing of a future building, as it now is. There were accommodations in the third story for ten students. "Dr. Rice moved into this building when only the lower story above the basement could be occupied, and that had not been plastered. So the house was built over his head." Thus began the third session of Union Theological Seminary--the session of 1825-26.

Early Students.

The names of the first three--Armistead, Burwell, and Hunt--have already been given. Of these, the second-named (Rev. Robert Burwell, D.D.) is still living, at Raleigh, N. C. In the last Statistical Report of Orange Presbytery he is mentioned as stated supply of Oakland church. The General Catalogue of 1884 states that he was then Principal of Peace Institute. Dr. Burwell is in his eighty-fifth year.

To these three was added, in the session of 1824-25, Rev. Henry Smith. The new students of 1825-26 were John Barksdale, Francis Bartlett, Norval D. Howe, Dugald McIntyre, Roswell Tenney, and William S. White.

Interesting sketches might be given of several of these students, and to many readers of the Central Presbyterian the names will awaken reminiscences of their useful lives. The invaluable General Catalogue prepared by Rev. Dr. B. M. Smith, from which I obtain the names, gives an outline of the history of each one of these, as of all the students as far as they could be obtained, down to the enrolment of 1883-84. The works of these 744 students, many of whom rose to positions of great eminence as preachers at home and missionaries in foreign lands, and as teachers in literary and theological schools, and as authors, present a monument to perpetuate the memory of the early labors and sacrifices to which these sketches refer--a luminous commentary upon the faith which, in troublous times, laid these foundations.

A Visit from Dr. A. Alexander.

Dr. Rice's wisdom in the administration of affairs was perhaps never more clearly shown than in a plan which he set on foot in the spring of 1825 to bring Dr. Alexander to Virginia during the following summer. When it is borne in mind that much of the opposition to a Seminary in Prince Edward rose from the feeling that there should be one great Theological School for the Church, and that should be Princeton, where Dr. Alexander, a Virginian, was now so greatly prospering as principal professor, it will be seen at once that so clear an evidence of sympathy and co-operation, as such a visit would afford, would greatly strength(en) Dr. Rice and his co-laborers.

Writing to Dr. Alexander on this subject, March 18th, 1825, Dr. Rice thus expresses his feelings and shows the difficulties that environed him: "The elder brethren of Hanover Presbytery have kept themselves so isolated 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 that 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 is 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.

"But now for the application. I have given you this dismal account of Virginia to convince you that you must come to our 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 character. It cannot be expected, according to human probability, that the brethren here can do it. 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 anything, of the complaints and troubles that exist, for the people would be ashamed to let you know how they feel."

Dr. Rice adds: "You can with the greatest ease get to Petersburg by stages and steamboats;" and that there were more carriages in the neighborhood than ever he saw in any country place, and assures Dr. Alexander that many would think it a privilege to send to Petersburg for him.

Dr. Alexander came. He tarried for a while at Hampden Sidney, and witnessed the changes that had taken place since he and Dr. Rice were associated as teachers in the College. The present edifice had superseded the old building in which they taught. The College was enjoying a high degree of prosperity. The new building of the Seminary was emerging from the shadows of the forest.

The two friends and professors went forth to preach the Gospel together in Charlotte, Prince Edward, and Cumberland, everywhere attracting crowds and calling forth manifestations of affection. The people heard them gladly. The traditions of this mission long remained to awaken grateful and pleasing reminiscences. The effect, as it regarded Union Seminary, soon became apparent, and a wide and effectual door was opened for soliciting contributions in its behalf.

At Union Theological Seminary,
1823-1831.

Financial.

1825. The ⁴⁴Presbyterian ladies of Norfolk, Petersburg, and Richmond began this year their benevolent exertions for furnishing rooms in the new building of the Seminary. Dr. Rice thus expresses his feelings on the occasion, and alludes to the rooms called by the names of the cities by which the furniture was bestowed: "I certainly shall like our Seminary the better for having 'Norfolk' in it. Indeed, as we are to have 'Richmond' and 'Petersburg' there too, I begin to think we shall live in tolerable comfort."

In the month of June he received intelligence from New York by which he was greatly encouraged. His friend, Mr. Knowles Taylor, informed him that Mr. Jonathan P. Little, of that city, had determined to contribute \$2,500 for the endowment of a scholarship. In the following August the papers were received confirming the donation; and this event, concurring with the effect of Dr. Alexander's visit, greatly revived the hopes of all who were enlisted in the enterprise. On the first of September Dr. Rice writes to Mr. Little: "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. My friend Mr. Taylor gave me 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 if 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 were aroused, and more has actually been done in six weeks than in the previous twelve months. On the whole, I can confidently say that I have never known the giving the same sum in any instance productive of so much good in so short a time."

In the meantime, that is in the month of August or earlier, about two months after the first intimation of Mr. Little's liberal gift, and after Dr. Alexander's visit, the Trustees of the Seminary had sent forth an agent to solicit funds. This was Mr. Robert Roy, a young minister from Princeton, a native of New Jersey, who had been laboring as a missionary of Hanover Presbytery in the county of Nottoway. This young man deserves to be held in remembrance, for he proved to be a most efficient solicitor. Dr. Rice says: "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." Elsewhere he says that Mr. Roy had obtained eight thousand dollars, and "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."

The immediate object now in view was the endowment of two professorships and the completion of the buildings.

The plan of subscription was to find, first in the South and then elsewhere, fifty men who would bind themselves to pay one hundred dollars a year for five years, and one hundred who would agree to pay fifty dollars a year for the same period. Fifty thousand raised in this way would endow two professorships yielding an annual income of three thousand dollars. A third was prepared for other contributions of any amount, from \$250 to 25 cents.

Through the kindness of Col. J. P. Fitzgerald, the treasurer of Union Theological Seminary, there lie before me four little books containing subscriptions of this period, and some of which seemed to have been obtained previous to the summer of 1825. These books, left in his hands by his predecessor, Judge F. N. Watkins, will, with other valuable papers, be deposited in the library of the Seminary for preservation and future reference. They are interesting memorials of these early days of the institution, and the more so because the statements setting forth the character and design of the Seminary and the terms of subscription are in the handwriting of Dr. Rice. It may be added that the entries of payment are carefully recorded, and the subscriptions seem to have been paid, and sometimes in advance. Three of the books are plain blank books. These contain familiar names in Charlotte and Prince Edward, with a few from adjoining counties. There were doubtless other books in which the other subscribers in Virginia and elsewhere at the South were recorded. A fourth book, larger and more imposing in appearance, has stiff backs and is bound in red morocco. It has on the outside the following inscription in gilt letters: "Memorial of the Benevolence of the Citizens of New York to the Theological Seminary of Virginia." But this book belongs to a later period than 1828.

The Transfer of the Seminary.

1826. As early as May, 1825, Hanover Presbytery had, through a committee consisting of Dr. Rice and Messrs. Lyle and Paxton, sent a circular to the Presbyterians of North and South Carolina and Georgia soliciting their co-operation in the support of the Seminary; and in the fall of the same year the Board was directed to send a delegate to the other Presbyteries of Virginia, which had, as Dr. Rice said, "avowedly thrown off all interest in our Seminary." Dr. Rice visited North Carolina in August, 1825, and was "successful beyond his expecta-

tions" "in convincing the brethren of that State of the importance and necessity of building up a Southern institution." Again, about the 1st of April, 1826, he went to that State, before he went to the General Assembly in Philadelphia.

A committee was appointed by the Synod of North Carolina in October, 1825, to confer with a similar committee of Hanover Presbytery to adjust the principles on which the Seminary should be conducted. The former committee was Messrs. McPheeters, Witherspoon, and Graham: the latter were Dr. Rice and Messrs. Paxton and Taylor.

Measures were now in progress to place the Seminary first under the control of the General Assembly, that the trustees of that court might hold the property, which those of the Seminary could not do, because of the refusal of the Legislature of Virginia to grant the necessary act of incorporation.

At the General Assembly of 1826 the following committee presented the application of Hanover Presbytery, viz: Rev. Dr. J. H. Rice, Rev. Wm. J. Armstrong, Dr. Rice's successor in Richmond, and Ruling Elder William Maxwell. Presbytery asked the General Assembly to assume the control of the funds of the Seminary, to extend its patronage to the institution, and offered to the Assembly such negative control as might be necessary "to secure the exercise of proper Presbyterian principles."

The General Assembly appointed the following committee to consider this overture, viz.: Rev. Drs. Alexander, Laurie, and Janeway, and Messrs. Sabine and Gildersleeve.

On the 31st of May, the thirteenth day of the session, certain resolutions presented by the committee were adopted.

By the 1st resolution the plan of the Seminary was approved, and the General Assembly agreed to take it under their care and control.

2. The General Assembly agrees to manage the funds, but will not be responsible for losses occasioned by change of stocks, &c.

3. The Presbytery to draw annually or quarterly the avails of their funds.

4. Principal may be drawn on a year's notice; and in case the General Assembly resigns the charge and superintendence of the Seminary, the funds to be returned.

5. The General Assembly shall have the right to exercise a general control over the Theological Seminary of the Presbytery of Hanover--that is, they shall have a negative on all appointments to the offices of professors and trustees in said Seminary, and on all general laws or rules adopted by the Presbytery for its government.

6. That, therefore, the Presbytery of Hanover shall annually send up to the General Assembly a detailed report of all their transactions relating to said Theological Seminary, on which report a vote of approbation or disapprobation shall be taken by the General Assembly, and all appointments or enactments of

said Presbytery, or of the Board of Trustees acting under their authority, which may be rejected by the General Assembly shall be null and void. But the authority of the General Assembly over the Seminary shall be merely negative; they shall not originate any measure or give any special direction for the government of the institution.

7. That if it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian Church are inculcated in the said Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety and good order, the General Assembly may appoint visitors to examine into the state of the said seminary and to make a full report to them thereon.

8. That if the General Assembly shall be convinced that any professor in said Seminary inculcates doctrines repugnant to the Word of God and to our Confession of Faith, they shall require the Presbytery of Hanover to dismiss such professor and to appoint another in his place, and if said Presbytery neglect or refuse to comply with such requisition the General Assembly will withdraw their patronage and superintendence from the Seminary, and will take such other steps as may be necessary in the case.

9. It was provided "that if the Presbytery of Hanover accede to these terms the Theological Seminary at Hampden Sidney shall be denominated the Theological Seminary of the Presbyterian Church under the care of the Presbytery of Hanover, and the aforesaid articles and conditions shall go into effect."

The several steps by which, a year afterwards, under "these articles and conditions," the Synods of Virginia and North Carolina took the place of the Presbytery of Hanover must be the subject, in part, of another sketch.

At Union Seminary, 1823-'31.

Transfer of the Seminary--Synod of Virginia.

The resolutions adopted by the General Assembly of 1826, embracing the "articles and conditions" under which the General Assembly agreed to take from Hanover Presbytery the care and control of the Seminary, were laid before the Presbytery at its meeting in October of the same year.

Before action upon this paper another plan, the object of which was to place the Seminary under the care of the Synods of Virginia and North Carolina, was proposed by Dr. Rice.

Revs. Benj. H. Rice and William S. Reid were appointed a committee to wait upon the Synod of Virginia at its meeting then soon to be held.

The Synod of Virginia cordially agreed to this plan, and resolved unanimously to concur with the Presbytery of Hanover and the Synod of North Carolina in all the measures necessary and proper "to complete the said arrangement, and to secure to the Union Seminary, as far as possible, the entire undivided aid and patronage of all the churches within their bounds."

Such a union of sentiment in Virginia in so short a time was indeed remarkable. A superficial reader of these sketches may have been somewhat impressed with the magnitude of the achievement. But the closest student of the facts which have here been imperfectly collated must consult original and less condensed sources of information before he can justly comprehend the toil, the energy, the steadfast and unyielding perseverance, the combination of wisdom and gentleness and, above all, the importunity of prayer, by which through the divine blessing, so great an object had been obtained.

Synod of North Carolina.

Here there was yet to be another conflict of opinion, for there existed in this Synod a state of sentiment which required ability in argument and withal a great degree of prudence and Christian charity.

On the 3d of November, 1826, Dr. Rice appears in this the second ecclesiastical meeting of that fall at which he was present on this mission. He seems not to have attended the meeting of the Synod of Virginia. But as the Presbytery of Hanover closed its session in Lynchburg on the 23d of October, and Dr. Rice, with his colleague, Rev. Jesse H. Turner, had reached the distant town of Fayetteville eleven days afterward, bearing the action of the Synod of Virginia, this latter body must have met, at what place does not appear, in this interest; and these messengers were furnished with the action and transferred to Fayetteville within a period that, for the facilities of travel and mails at that day, was indeed surprising.

The opposition in the Synod of North Carolina was led by Dr. Joseph Caldwell, President of the University, whose heart was set on the establishment of a theological school in that State. Dr. Caldwell had the local feeling of his brethren on his side. Dr. Rice argued that the undertaking was too great for one Synod, and showed what had already been done for the Seminary in Virginia. The debate continued for two or more days. It was able and courteous, and heard with deep interest. At its close prayer was offered for divine direction, and then, with two dissenting voices, the Synod agreed to unite with the Synod of Virginia in the support of the Seminary, under the articles adopted by the General Assembly. Dr. Rice's account of the conclusion of the discussion is pleasant: "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." Dr. Caldwell is said to have had more influence than any other man in the State.

The action of the General Assembly of 1827, by which this body agreed to sustain the same relation and exercise the same species of control as they had proposed the previous year, followed; and the name thenceforward adopted was "The Union Seminary of the General Assembly under the care of the Synods of Virginia and North Carolina." See Baird's Digest, pp. 460-62.

Joy and Suffering.

Returning to Dr. Rice: So soon as the 14th of November or sooner, 1826, he has come back from Fayetteville, and is again at his post at the Seminary. He is rejoicing, as well he may, in the marvellous success of the Seminary which began three years before with the divided support of one Presbytery, and now has the immediate support of two Synods and the favors of the Church at large through its General Assembly. "I am more encouraged about our Seminary than ever I was before;" "I thank God, who has afforded greater success than I expected to the poor labors which I have performed."

But there is a shadow here which grows darker as the few years that are left of his history bring their increasing burdens. The attainment of what had already been secured by ecclesiastical patronage, pecuniary resources, and students for the Seminary, unfolded a wider prospect for yet greater labor, that the full harvest might be reached; and for that labor his physical powers, never fully restored since the illness of 1822-23, are insufficient. The following passages, written November 14th, 1827, are followed by many similar and more alarming statements, showing that for the remaining five years of his life he was strained beyond his natural powers of endurance and wearing out by overwork: "But while thus encouraged, there is one point which makes trouble for me. My labors 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 labor 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 more from nervous irritability. I can scarcely bear the sound made by my pen. The click of a pen-knife 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."

Journeyings Often.

Under such physical disadvantages Dr. Rice began in 1827 those visits to the North which continued for four years--that is, he went every year, and some years more than once, till near the close of the year 1830. He solicited funds for the Seminary in all the large cities, Baltimore, Philadelphia, New York, Boston, and in other smaller places. During the same period he visited North Carolina and various parts of Virginia, attended the General Assembly and the interior courts of the church, and was engaged in special labors assigned him as a presbyter.

His brief, rapid and graphic letters while on his journeys abound in deeply interesting narratives of his trials and encouragements while traversing the streets of cities in pursuit of donations for the Seminary; in entertaining and instructive personal sketches; in affecting and often prophetic statements touching the state of the Church and the country; in expressions of intense affection and ardent piety, and in words of exhortation to the teachers and students at the Seminary, in which he urged them to diligence and to the pursuit of holiness as the supreme object.

In the meantime, although the principal professor was so often absent during the session of the Seminary, the number of students steadily increased, and the erection of the buildings under his general superintendence went forward.

Two gentlemen who, during these early years, assisted Dr. Rice as teachers, and in his absence ably bore the chief burden of responsibility, are worthy of honorable mention, viz: Professor James Marsh, who taught the Ancient Languages in Hampden Sidney and assisted in the Seminary about two years, and afterwards, returning to Vermont, became President of the University of that State; and Rev. Hiram P. Goodrich, who, through the agency of Dr. Alexander, came to the Seminary in the latter part of 1826 and performed the duties of an assistant instructor till November, 1830, when he was elected to the chair of Oriental Literature which he held till 1838.

At Union Seminary, 1823-'31.

Exercises of Public Spirit.

Before proceeding, in a final sketch, to give some account of the result and the close of Dr. Rice's work in behalf of the Seminary, it is necessary to the completeness of this memoir to mention those matters outside of his duties to the institution which, during this period, engaged his attention. His public spirit was irrepressible. And his general labors and writings at this time were amazing--sufficient, it would seem, without his care about the Seminary, to have taken all his time and exhausted all his strength, now so much reduced. The following recital is, unavoidably, brief and imperfect:

Controversial Writing.

His controversy with Bishop Ravenscroft, of North Carolina, began in November, 1824, and was continued till July, 1827. The last series of articles in reply to the Bishop occupied a large part of thirteen consecutive numbers of the Magazine. The questions involved were Bishop Ravenscroft's assumptions as to the divine and exclusive rights and functions of the Episcopal Church, and then his objections to the circulation of the Sacred Scriptures by the Bible Societies without authorized interpretations of the Church. As Bishop Moore was then President of the Bible Society of Virginia, the views of the Bishop of North Carolina, on the latter topic at least, were not generally prevalent among his own people. In regard to the former Dr. Rice was careful to separate High Church notions from the Episcopal Church, so as not to make war upon this body of believers, with many of whom he associated on terms of intimate Christian fellowship and co-operated in works of Christian benevolence.

The last and longest part of this controversy was, on Dr. Rice's side, called forth by a challenge from the Bishop. In a letter to Dr. Rice, accompanying his sermon of March, 1825, on the study and interpretation of the Scriptures, he said, "You may accept these views if you can," and declared his purpose to preach his doctrines until they were "shown to be erroneous by better and higher authority than that of the editor or editors of the Evangelical Magazine."

Dr. Rice's reply to this sermon called forth Bishop Ravenscroft's book, a volume of 166 pages, 8vo., printed in Raleigh in 1826 and bearing the following title: "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. By the Right Reverend John Ravenscroft, D. D., Bishop of the Diocese of North Carolina." This

book Dr. Rice reviewed in the thirteen numbers of the Magazine already mentioned. These essays were afterwards published in a pamphlet and obtained an extensive circulation.

Mr. Maxwell remarks: "It is not a dry discussion, but he enlivens his reasonings with a frequent flow of good humor, 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. . . . 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."

The discussion took a wide range, and Dr. Rice's presentation of historical facts and arguments bearing upon the question of apostolical succession illustrates the extent and accuracy of his reading, and the information here gathered is valuable to any student of ecclesiastical history.

The reviewer declares that as his daily avocations were sufficient to occupy the time and attention of three men of his calibre, he was obliged to write in "ends and corners of time, by sentences and half sentences; otherwise he must neglect more important duties."

"Yet," says Dr. Foote, "his reply to the Bishop is one of unusual ability, power and research. The whole production is a masterpiece of polemics. The Bishop was an open, fearless man--a high churchman. He wrote strongly but unguardedly. The Doctor showed himself his superior in theological literature, and caution, and the suavity of controversy."

Dr. Alexander says: "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."

Mr. Maxwell, quoting from the Memoir of Bishop Ravenscroft, says that a day or two before his death he said: "I have much to be forgiven of God; I have many pardons to ask of my fellow-men for my harshness of manner towards them. But," lifting his eyes to heaven and striking upon his breast, "there was no harshness here." In the preface to his "works," it is stated that he gave full permission to the editors to alter the form of the "Vindication," the principal piece in this controversy, and to change some expressions in it; which the editors did not think proper to do, "that the reader might be able to form an unbiased judgment of its original character."

In a letter from Dr. Rice to Rev. Francis Bowman, of March 17, 1830, I find the following: "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 views and endeavor to pass for men of liberal minds."

Other Public Employments.

Passing to other subjects of general interest to the Church and the country; Dr. Rice will be found to have been an important counsellor in the steps which led to the organization of the American Home Missionary Society in 1826, and to have been engaged in the preparation of a tract on this subject; he preached the opening sermon of the American Board of Commissioners for Foreign Missions at its nineteenth anniversary, in Philadelphia, October, 1828, with great acceptance, and the discourse was published in the National Preacher and widely circulated; he was a member of the General Assembly's Board of Missions, an engagement which required long journeys; he was the author of the pastoral letter of the General Assembly in 1827; he was, with Dr. Speece and Mr. Maxwell, a member of the committee appointed by the Synod of Virginia in 1829 to communicate the action of Synod touching religious freedom to the Convention then assembled to form a new constitution for the State of Virginia; having about the same time heard of an appropriation of two millions of dollars in land to establish a university or literary fund in the Territory of Florida, he took measures, the issue of which does not appear, to secure the control of the literary and religious interests of that country and place them under the control of men of intelligence and piety, and of Presbyterians, as far as possible.

The Christian Observer, of Louisville, Kentucky, under date of May, 1885, in an article on the "Mural Tablet to Dr. Rice," unveiled at Union Seminary the previous week, says that Dr. Rice, besides the publication of the Christian Monitor which was followed by the Virginia Literary and Evangelical Magazine, "suggested the idea of publishing a weekly religious newspaper to Dr. A. Alexander, and to one of the ruling elders of the First church, Richmond--Mr. D. J. Burr. These suggestions led to the foundation of the Christian Remembrancer, now the Christian Observer, in Philadelphia, in 1815, and of the Boston Recorder, about 1817. He also secured the publication of the Family Visitor in Richmond in 1822, and edited it himself for some years. In 1827 Dr. Rice induced Rev. A. Converse to take charge of it. Dr. Rice may thus be called the father of the religious press in the country."

The latter part of this statement connects it with the period now under consideration, and is introductory to the following, which I copy from Mr. Maxwell: "About this time (March, 1830) Dr. Rice commenced publishing a series of letters to the venerable James Madison, ex-President of the United States. These letters were published in the Southern Religious Telegraph, a weekly paper edited by Dr. Rice's esteemed friend, the Rev. A. Converse, in the city of Richmond. The object of these letters was to show that our politicians and patriots should honor and favor the progress of the Christian religion among the people, on account of its happy influence on all the interests of the country." Mr. Maxwell adds that, though these letters were published anonymously, and Dr. Rice took some pains to conceal his connection with them, "the trains of thought which were known to be his favorite 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."

In connection with these letters, Dr. Rice corresponded with Rev. Francis Bowman, who had married his niece, Miss Harriet Minor, and was then preaching in Albemarle. Mr. Bowman's residence being in the region of country in which Mr. Madison resided, Dr. Rice hoped that Mr. B. might, through some of his friends who were in habits of intimacy with Mr. Madison, ascertain the facts as to the correspondence between Mr. Madison and Mr. Jefferson and some members of Hanover Presbytery touching the "Act for Securing Religious Freedom," which, though drawn up by Mr. Jefferson, was carried through the Legislature by Mr. Madison in 1784 or 1785. Dr. Rice was "pretty sure he had seen a letter from Dr. Samuel Stranhope Smith to Mr. Jefferson," and "knew that Mr. Smith was for some years in habits of intimacy with Mr. Madison," and had "heard that they visited each other and corresponded." In the following words Dr. Rice intimates his belief that the celebrated "Act for Religious Freedom" was written in part by Presbyterian divines: "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 more than is generally known, and I wish if possible to prove it."

This investigation is curious and interesting. Whether any of the desired discoveries were made does not appear. But the inquiry into this matter illustrates the untiring vigilance of Dr. Rice and his zeal for his beloved church and the cause of truth.

"There is," said he, "a mighty effort to discredit, and, if possible, put down Presbyterians." But he was not alarmed at this outcry, and hoped good would come of it. He ascribed it to the fact that Presbyterians were making progress. Their course was plain: to let everything alone and attend to their proper business, which was to endeavor to make their fellow-men good Christians.

Dr. Rice's views on the subject of slavery, and his foresight of the effect of abolition on checking the sentiment in favor of emancipation and disturbing the peace of the Church and the country, illustrated again the enlarged vision with which he was accustomed to regard matters of public interest and the accuracy with which he traced the future consequences of incipient conditions of public sentiment.

At Union Seminary, 1823-'31.

Interest in Revivals of Religion.

The revivals of this period were closely observed by Dr. Rice. Like many other wise and good men of that day, while rejoicing in the genuine work of divine grace everywhere, he feared certain measures and the fanaticism of some men. An admirable work on Revivals appeared in 1832. Besides a series of Lectures by Rev. Dr. Wm. B. Sprague, it contains an Essay by Dr. Leonard Woods, and twenty letters written by excellent men of the principal evangelical denominations, among whom were Doctors Alexander, Wayland, Dana, Miller, Hawes, McDowell, Porter, Payson, McIlvaine, Waddell, Griffin, &c. I find that Dr. Rice proposed that, at the anniversaries in New York, in May, 1828, there should be a conference of ministers on this subject. Hence, without finding any other

historical evidence that this most valuable work was the fruit of that proposal, I am led to infer that it was, and, therefore, to ascribe to the providential agency of Dr. Rice's active mind and heart another great public enterprise; for this book, an octavo of nearly 500 pages, is, in regard to its Scriptural discussions, its historical illustrations, its literary style, and its Christian spirit, perhaps the very best publication on this subject that has appeared in this country since Edwards wrote on Revivals. Indeed, some of its facts are a sequel to those given by Edwards, and it is a more comprehensive work.

Revival in Virginia, 1828.

During one of Dr. Rice's visits to the North he became acquainted with Mr. Nettleton, and found him, in his views and methods of promoting revivals, a man after his own heart. He esteemed him as an eminently holy man and a Bible preacher. In the early part of 1828, finding Mr. N. in "wretched health," he persuaded him to come to the Seminary and the milder climate of Virginia for rest. Such was the physical weakness of the evangelist that Dr. Rice doubted his ability to travel in the stage from Fredericksburg, and sent forward positive warning that he must not be expected to preach. Dr. Rice greatly desired, by these attentions to Mr. Nettleton, to draw more closely to the South the affections of New England, and to give Mr. N. an opportunity to converse, even as an invalid, with the students of the Seminary; for he had discovered that he was "the strongest advocate for high attainments of knowledge and holiness in candidates for the ministry, and that his whole experience had convinced him of the miserable consequences which grow out of the rashness and inexperience of confident young men, and the danger of running down revivals by over-excitement.

All that Dr. Rice expected, and much more, was accomplished by this visit. Providence ordered that the health of Mr. Nettleton should so far improve that he was enabled, after a few months, to engage in public labors at Hampden Sidney and in the surrounding country. According to Mr. Nettleton's own account, one hundred inquirers were at the first inquiry meeting. This was held in Dr. Rice's residence. The seed sown by Dr. Hoge, and Rev. Drury Lacy, and Rev. Matthew Lyle, and others, now yielded a rich harvest. This was the period, too, of the remarkably successful labors, in Prince Edward and Charlotte, of Rev. James W. Douglas, under whose ministry there is said to have been a continuous state of revival. Dr. Rice remarked that the work was in an unusual degree among a class of society that had previously been almost entirely free from religious influence--lawyers and educated men. Seven lawyers were seen in the bar at Nottoway Courthouse, one day, all of whom were professors of religion. The names which he gives of several members of the legal profession who embraced religion at that time, are sufficient to indicate to many now living the salutary and abiding effect of the work upon these men and their descendants--viz.: Henry E. Watkins, Samuel C. Anderson, Nelson Page, Morton Payne, and Peyton Harrison.

In Charlotte, Mecklenburg, Nottoway, Cumberland, Powhatan, Buckingham, and Albemarle, a "mighty sensation" was produced. Mr. Nettleton visited the Valley of the Shenandoah, and was present at the Synod of Virginia in Staunton. In all these places his labors were blessed.

James Brainard Taylor.

Mr. Knowles Taylor, a native of Connecticut, a distinguished and most zealous layman in the Presbyterian Church in New York city, was one of the warmest and most useful friends of Dr. Rice and the Seminary in all that section of the country. His brother, James Brainard Taylor, a student for the ministry, and a young man of eminent piety, was invited by Dr. and Mrs. Rice to come to the South on account of his health. He became their guest in November, 1828. Lingerin till March, 1829, he died under their roof. The ministry of his excellent host and hostess was to them a labor of love and gratitude; and the influence of the young Christian, which was felt to be a blessing to their house and to the Seminary, was extended to a wider circle by the "Memoir of James B. Taylor," begun by Dr. Rice and finished by his brother.

The following summer Mrs. Rice accompanied Dr. Rice on a collecting tour in New England, and they, with Mr. Knowles Taylor, visited, at Middle Haddam, Conn., the bereaved parents of the young man.

Last Two Visits to the North, 1830--Illness.

In May, 1830, Dr. Rice visited New York to attend to the collection of some instalments due on subscriptions which had been made by generous friends in that city, who had contributed to the endowment of the "New York Professorship." Among many interesting incidents of this visit only one can be mentioned: "On Sabbath I was still indisposed, and so I stayed 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 an hour and a half. The people were very still and attentive all the time."

He returned from this visit with health improved, and during the summer was busily employed in the duties of his chair, and in the preparation of his letters to Mr. Madison and the memoir of J. B. Taylor.

In September, at the commencement of the college, his unusual vigor gave pleasure to his friends. Soon afterwards he attended a meeting of the trustees of the Seminary.

In the month of October he was again at the North. Going by way of Richmond, Baltimore, and Philadelphia, he tarried for a while in New York with his brother Benjamin, then the pastor of the Pearl-street church in that city.

He next went, to finish certain collections, to towns on the Hudson river. At the town of Hudson he met heavy rains, and was seized with a severe cold, which fastened upon his lungs. His heart, throat and lungs became inflamed. Happily, Mrs. Rice was with him on this journey. The return to his home was, as read in the light of events that were then coming, deeply affecting. At Princeton, for the last time, he visits Dr. Alexander. In Philadelphia he goes about on the business of the Seminary, but wearily and heavily; and beyond his strength, waits upon beloved brethren, till one evening, at family prayer, he is nearly suffocated by one of those painful strictures to which he was afterwards so often subject--"the iron hand," as he described it, that was crushing him to death.

At Baltimore he visits Mr. Wirt; at Norfolk, Mr. Maxwell; and at Richmond he spends a Sabbath, preaching to his old congregation "with great earnestness and warm affection."

Travelling in his own carriage with Mrs. Rice, he arrived at the Seminary the following week.

He met his classes, and in the exercises of the lecture-room "seemed to find some relief, although his disease was still hanging upon him and feeding in secret on his frame."

The State of the Seminary in December, 1830.

During this month Dr. Rice's active labors in behalf of the Seminary drew to a close. At this point, therefore, the work that had been accomplished may be stated.

The house especially designed for the residence of Professor of Theology, at the west end of the Seminary building, had been finished, and was now occupied by Dr. Rice. The professor's house at the east end, which has always been assigned to the Professors of Oriental Literature, was also finished, and was occupied by Mr. Goodrich. The former was called the "Boston" house, and the latter the "North Carolina" house, indicating the source of the funds used in erecting them.

The main building for the Seminary was now approaching completion. This included the east wing first built, now entirely given up to the students, a centre building, and a western wing corresponding to the eastern one, "altogether providing a chapel with library in the gallery, three lecture-rooms, and accommodations for about fifty students."

The number of students present at the session of 1830-31, which had now commenced, was nearly fifty.

The number of students had grown more rapidly than the buildings. Before the first of the professors' houses was completed, March 31, 1829, Dr. Rice sent to some of his friends in Boston the following statement: "I found that we were to have near thirty students. Our building (the east wing, then the only one completed) is only fifty feet long by 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 neighborhood. 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." Similar inconveniences must have prevailed at the session of '30-31, when the number of students was nearly fifty and the main building not yet finished.

The names of the students who were enrolled at the first three sessions have already been given. The following are the enrolments of the next five sessions, which include the remaining time of Dr. Rice's services:

1826-'7--Andrew Hart, Samuel Hurd, Angus McCallum, John McEwen, Wm. H. Pollard, James Robinson, John G. Royall, Daniel L. Russell, John S. Watt.

1827-'8--Robt. Allison, John S. Blain, Joseph Brown, Robt. L. Caldwell, David H. Coiner, Alexander McIver, Robert D. Russell, Albertus L. Watts.

1828-'9--Elisha Ballantine, Jonathan Cable, Peter H. Golladay, Daniel C. Henderson, Hiram R. Howe, Timothy W. Howe, James Knox, Drury Lacy, Daniel Lindley, John S. McCutchen, Joseph Mahon, Alexander Mcbane, James E. Morrison, Jesse T. Ramsay.

1829-'30--John R. Agnew, Absalom K. Barr, Edwards P. Bishop, Henry Brown, Philo Calhoun, Stephen F. Cocke, Stephen Foreman, Thos. P. Johnston, John R. McIntosh, James McIntyre, Hector McLean, Evander McNair, Hector McNeil, Royall Mann, John Mason, John Patton, Dion C. Pharr, Philip Pearson, Samuel J. Price, Aristides S. Smith, Vinal Smith, John W. Towles, Caleb S. Williams, Wm. B. Yates.

1830-'31--Henry Ballantine, John Caldwell, Alex. W. Campbell, Francis Dutton, James D. Hall, Duncan S. McCormick, David Peabody, Theodoric Pryor, Samuel D. Rice, Leonidas L. Smith, John B. Spotswood.

The total number of students to the end of this session was seventy-six. Some of the earlier students were already preaching the gospel, and the tidings of their labors which reached Dr. Rice in his last days filled his heart with joy.

At Union Seminary, 1823-'31.

Last Labors and Cares for the Church.

On the 22d of November, 1830, he wrote to Dr. Wisner, of Boston, a remarkable letter, which reveals the fervor of his pious feelings and his deep convictions as to the duties and dangers of the Church. In this letter is found this passage: "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."

On the second Sabbath of the following month (December, 1830) his sermon at the College Church, preached to a large and deeply attentive congregation, was in the same exalted strain. The solemnity of his manner was deeply impressive, and the "very tone of his voice," says Mr. Maxwell, "seemed to be of a 'higher mood,' and hardly belonging to this 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 their hearts."

One more effort of pious solicitude for the Church belongs to a time a few months later, when he had during all these months been incapable of any public

performance. But because it was his last public act, and an important one, that has passed into the history of the Presbyterian Church, it is proper to mention it here. It was his overture to the General Assembly of 1831 touching the organization of a separate Committee of Foreign Missions, to be co-ordinate with the American Board, and yet immediately an institution of the Presbyterian Church, that the Church might "fulfil in some part, at least, its own obligations." The first resolution of this overture declares "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 found in maintenance of his Christian character to do all in his power for the accomplishment of this object." The last recommends to Sessions to impress upon all candidates for admission to the Church that such is its character and such their obligations.

The overture was written by Dr. Rice while lying on his sick bed. On a blank space left for the purpose he intended to express at large to Prof. Charles Hodge, of Princeton, to whom it was to be sent, his views and feelings. But on the 4th of March, as the time of the Assembly drew near, he had not been able to do this, and on that day Mr. Elisha Ballantine, as his amanuensis, with this explanation, forwarded the paper to Professor Hodge, with a request that he would lay it before the other professors also for consideration and advice. Mr. Ballantine added these words: "His health does not sensibly improve. He is confined entirely to his bed."

The overture received respectful consideration from the General Assembly. It was referred to an able committee, which reported upon it at the next Assembly. The sentiment of the Church on the subject was divided, and continued to be for several years; but there can be no doubt that the consideration of this overture was the first step taken by the General Assembly towards the organization of the "Presbyterian Board of Foreign Missions," which was constituted in 1837. Baird's Digest, pages 363-374.

One other matter of a public, though not strictly religious, character engaged the attention of Dr. Rice in the early part of 1831. Education in Virginia had been the subject of a long and elaborate series of articles in the Magazine in 1826. Mr. Maxwell entered the Legislature in the winter of 1830-31, and Dr. Rice, though his last sickness had then begun, could not forbear to write to his friend at considerable length on this important topic.

Last Illness.

On Wednesday, the 15th of December, 1830, which was in the week following the last sermon, Dr. Rice was seized during the night with one of those suffocating spells from which he had previously suffered. His friend, Dr. Mettauer, was immediately summoned, and he was relieved. But from this time onward, for eight months and a half, his situation, with occasional favorable intervals, became more and more distressing, especially after July, when he began to be wasted by diarrhoea, and was so reduced that Dr. Morton easily carried him in his arms. The pressure upon his throat he described as the sensation produced by a band drawn tightly around it and choking him to death.

Besides this particular cause of distress, the returns of which became more frequent, his nervous sensitiveness became such that he could no longer be carried about in the yard in the little hand-carriage which Dr. Morton had prepared for him, because he could not bear the sight of trees and flowers. He was confined to his room, without appetite, without taste, and unable to bear the noise of a pen, or the reading of a letter from a friend, or even of a verse of Scripture. Then came "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."

As the year 1831 advanced and the principal professor lay in this condition, the interests of the students then gathered to receive instruction became a matter of deep concern, as the burden was too much for Mr. Goodrich. In this emergency Mr. Elisha Ballantine, of the senior class, rendered important service and Rev. Benjamin F. Staunton, then supplying the College church, taught the classes in theology with so much ability as to elicit the grateful acknowledgments of the Board.

The physicians of Dr. Rice were Drs. Mettauer, Morton (his brother-in-law), and Farrar; and his old friend Dr. Goodrich Wilson, under whom he, as heretofore related, had begun the study of medicine, also came to see him.

In the month of March there was a gracious revival of religion at the College church, in which Mr. Staunton was aided by Rev. Messrs. Jesse S. Armistead and William S. White, two of the earlier students of the Seminary, now laboring with promise in the ministry.

There were other circumstances which were adapted peculiarly to awaken the feelings of Dr. Rice on this occasion. Two of his attending physicians were among the converts, and besides these, other friends and connections; and of those who were entering the Church "not a few ascribed their first impressions of religion to Dr. Rice's faithful preaching." The tidings of these things, carried to him as he lay upon his bed, filled him with joy. "Amazing--astonishing," said he; "O that I could aid the triumph with my voice. But the Lord's will be done."

Expressions of sympathy reached the chamber of the dying servant of God. The excellent Mr. Cornelius wrote from New England; Mr. William Wirt sent a letter of such a character that the preservation of it in Mr. Maxwell's Memoir is a cause of congratulation; but neither of these could be read to him. There came, too, a communication from Dr. Alexander, in which he said that public prayer had been offered at Princeton for his recovery.

In the month of August came his brother Benjamin from New York, with his wife and daughter. Their arrival was concealed from the sufferer that he might be prepared to meet them, but he suspected that his brother was in the house and asked that they might enter the room. When he had received them in the most affectionate manner he said, "It is too much for me." His brother remained for two weeks, and they parted, with unutterable tenderness, to meet on earth no more.

During the last few months it became necessary to exclude all attendants from his room, except those that were absolutely necessary. Mr. Ballantine's admirable qualifications and faithfulness in duty drew attention to him as a suitable person to take, with Mrs. Rice and the physicians, the entire care, and his services were held in the highest esteem.

The Last Scene.

On the morning of the 3d of September (1831) Mrs. Rice first discovered the fatal change, though the end did not come till 9 o'clock at night.

During this day there was no longer any restraint; relatives and friends, including the students of the Seminary, were often present.

Dr. Rice was able still to recognize one and another, and to express, by words or signs, his feelings and to send messages to the absent. To his sister Sallie he said, "Give my love to all my relations in Bedford, and especially to my dear eldest sister, Edith." To his father-in-law he referred as "the dear old Major," and to his brother-in-law, Dr. Morton, he said, "I wish all the world to know how I love you, and what confidence I have in you." The presence and attentions of President Cushing were gratefully acknowledged. His heart turned towards the Seminary: "Give my love to the Goodriches, to Ballantine, and to all the students." To Mrs. Rice he renewed the expressions of affection in language expressive of its depth and of the tenderest sympathy.

His peculiar sensations were described in forcible language: "I feel as if the wheels of my life were going one way and the axles of the earth the other, and I am breaking between them."

"Can't you look up to the Saviour?" said Mrs. Rice. "My bodily agony is so great that I can look nowhere."

"Still," adds his biographer, "his countenance was calm, his eye was serene, and he was wholly resigned to the will of God."

As the sun went down and darkness covered the earth, weakness, cold and pain increased. His wife suggested that a little opium might give him ease. He said, "I would be glad of anything that would." He was thus relieved for a little while. His breathing was still hard and his sufferings continued to be severe. But he was silent, and seemed to be deeply engaged in prayer. Thus he remained, and though many were present solemn stillness reigned in the chamber of death. About 9 o'clock, rising suddenly, he threw his arms around the neck of Mrs. Rice, and with a clear, bright eye beaming with heavenly joy, exclaimed, "Mercy is ----." The last word died upon his lips. "Was it great?" said Mrs. Goodrich. "No," replied Mrs. Rice, "it was a longer word." In the dim twilight of receding consciousness the dying Christian perceived that he was not understood; and, lest he should fail in the delivery of his last testimony, with great exertion, recovering his strength, he exclaimed, "Mercy is triumphant."

His head fell upon his bosom, and the words "he is gone" were uttered around the room.

Dr. Morton gently released his arms and laid him upon his pillow, and with a few more signs of breathing he expired.

Funeral--General Grief.

The funeral at Willington, with the lamentations of devout men and the general mourning, may all be left to the imagination of the reader. One affecting incident represents the grief of the aged father-in-law, Major James Morton. The old soldier, whose calmness in battle had given him the name of "Solid Column," sank to the earth before the approaching funeral procession and cried, "I had thought that Dr. Rice would be the glory and comfort of my age, and at last bury me." The address of Mr. Staunton at the grave glowed with Christian eloquence and affection.

As the tidings passed over the State the sense of a great loss fell not only upon the Church, but upon a wider circle, in which Dr. Rice's services as a Christian patriot were gratefully recognized. An aged elder, now residing in Lewisburg, West Virginia (Mr. M. L. Spotts), retains a vivid impression of the gloom that overspread the land, and of the terms in which one of the most brilliant political editors of the day recorded, in graceful eulogy, the general sentiment of admiration and respect for the great and good man.

Domestic Relations.

The reference to Edith Rice (Mrs. Minor) in the words that fell from the lips of Dr. Rice during his last hours recalls the tender relations existing in earlier years between this sister and the little brother. It was a beautiful incident in the close of the life that had now become famous that he thus remembered his obligations to his "dear eldest sister."

Benjamin Rice, the worthy father of this family, reappears upon one of the later pages of the Memoir of Dr. Rice. In August, 1826, the son writes of this honored parent: "My aged father has been with us since November, and a considerable part of the time a very great sufferer. He, at the age of eighty, has been laboring 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."

Having omitted much that is written of the conjugal relations of Dr. Rice, which were peculiarly happy, I give the following inscription which marks his grave, the last line of which briefly tells the story of his wedded life: "John Holt Rice, First Professor of Christian Theology in the Union Theological Seminary, was born in the county of Bedford, on the 28th of November, 1777, and died on the 3d of September, 1831. To his memory this stone is raised by her whom he loved."

James B. Taylor had preceded Dr. Rice to this burying-place, and there, with her father and other kindred, and with her husband, sleeps now the faithful wife. The monument which she erected to him undesignedly proclaims her own worth, for much of what he wrought was due to the inspiration of her cheerful temper, her enlightened views, her neverfailing sympathy and devotion, and the graces of character that attracted friends to him and to his cause.

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