

The Central Presbyterian.

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CORRESPONDENCE.

South Alabama Presbytery, Its Field and its Laborers.

An account of the work of our Church in the far South may have interest with some of your readers. And yet we are not so near the tropical regions as the name "South Alabama" suggests. Beginning at Mobile our churches lie along both sides of the Alabama river up to Selma, the central city. Several of them are located along the line of what was formerly known as the Selma, Rome, & Dalton Railroad, our most northern church, Carmel, being in Cherokee county in the vicinity of Rome, Ga.

The Presbyterian interest in Mobile is represented by three churches, Government Street, Jackson Street, and South Franklin Street. The first of these has been for a long time the leading church in the Synod in respect to numbers, wealth, and contributions. Rev. Dr. Burgett, its pastor for the last quarter of a century, has by his fervent piety, good common sense, and impressive preaching proved himself a tower of strength in the Master's cause in that city. Some will recall with mournful pleasure his predecessor, Dr. Henry Mandeville, distinguished in the educational field as the author of a series of school readers and a work on elocution, and no less eminent in the pulpit. Very soon after his settlement over that congregation, he fell a victim to yellow fever, greatly bewailed, as he had been greatly beloved and honored.

Jackson Street church has recently become vacant by the transfer of its pastor, Dr. E. P. Palmer, to the presidency of Austin College, Texas. The Lone Star State has received a valuable acquisition, but our Presbytery feel the loss of a brother whose presence in our councils always gave delight. That church reports a membership of over two hundred, and needs a pastor.

South Franklin Street church is the outgrowth of what was once called Warren chapel, and must still be considered a missionary field. "Father Wither- spoon," the seaman's friend of New Orleans, was to a large extent the father of this enterprise. The church has been without a pastor since Rev. W. H. Richardson accepted a professorship in the colored institute at Tuscaloosa. Though weak financially, it has strength in its earnest and active officers who are ready for every good work. They are in quest of some one to take charge of the church—a consecrated man, physically able to do efficient pastoral work, and of good social qualities. As to preaching they want nothing but the plain gospel.

Baldwin county, across the bay, east from Mobile, has but one Presbyterian church, called Baldwin church, under the charge of Rev. W. H. McAuley. This beloved brother was for several years a missionary in Hindustan. He returned with his family to this country about a third of a century ago, in time to escape the terrible massacres of the Sepoy rebellion. Some of their children born in India, are referred to by them very truly as Indians. This church was served formerly by Rev. Joseph D. Porter, who afterwards removed to Texas, and who in the midst of his itinerant labors was found dead by the road-side, his head on his saddle-bags, and his horse still near him. Brother McAuley, though considerably advanced in years, is still, as in his early life, abundant in labors, having in his charge Monroeville, Scotland, and Claiborne churches, all in Monroe county, the nearest being not less than seventy-five miles from his home. River Ridge, on the Alabama river above Claiborne, is vacant. Further west, in Clarke and Choctaw counties are two other vacant churches, Jackson and Bladen. Jackson is the terminus of a railroad running nearly north from Mobile, which, in the opinion of some, will in future be extended, under the name of the Grand Trunk, through Uniontown, Marion, and Centre-ville to the wonderful "Iron City," Bir-

mingham. Jackson is on the Tombigbee river, and thus has steamboat communication with Bladen, a celebrated watering place. These two churches are important points, and need a minister, but are too isolated to form conveniently a union with other churches, and too feeble for self-support. Possibly, however, some brother capable of enduring hardships might locate at either of these points, and by traveling no further than some of our ministers in this Presbytery regularly do, make up a field of useful labor. Some aid could perhaps be derived, if necessary, from the missionary fund. Mr. A. M. Wing, of Jackson, and Mr. Edward Tabb, of Bladen, would cheerfully give information, if desired, respecting these churches.

In a survey of the map of Presbytery, we next reach the circuit of Rev. J. Mentor Crane, son of Mr. D. B. Crane, deceased, long an elder in one of the churches in Mobile. He supplies Montpelier, Linden, Bell's Landing, Hopewell, and Geneva churches, a field, if I mistake not, embracing parts of the counties of Marengo, Wilcox, and Monroe. Being a bachelor, and blest with a vigorous constitution, he is able to serve these scattered churches regularly, and deserves, if he does not receive, the cognomen of "the saddle-bags-preacher" as justly as most of the itinerant Methodist preachers of former days. Air Mount church, now extinct, was located in that region of country. "Old father Hope," as he was familiarly termed, was long the sole officer in that church, and was noted for his liberality, consistent piety, and regular attendance upon meetings of Synod and Presbytery. Rev. N. G. Phillips, its pastor, is remembered among the faithful laborers of our Presbytery who have entered into rest. This building still stands a memorial of the good works once wrought there, and of the good people who sleep in its quiet church-yard.

More next time. H. R. R.

A Remarkable Extract.

Messrs. Editors,—The following extract, from a book I do not name, is very remarkable:

"From time to time, a divine being is born into the world. He understands all truth, and makes his knowledge known to others. A man listens to the truth, and has faith in the great Teacher. He then renounces household life, and enters the order that he may live the higher life, free from all hindrances. He passes a self-restrained life, according to the precepts of the law of ten precepts—uprightness is his delight, and he sees danger in the least of those things which he should avoid; he trains himself with holiness in word and deed, he sustains his life by means that are quite pure; good is his conduct, guarded the door of his senses; mindful and self-possessed, he is altogether happy. * * * And he lets his mind pervade one quarter of the world with thoughts of love, and so the second, and so the third, and so the fourth—and thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of love far-reaching, grown great, and beyond measure!"

Which of your readers, to whom the subject is new, will not be surprised to learn that the above is extracted, with a few unimportant variations, from one of the *Suttas* or sacred canonical books of the *Buddhists*? and Buddha died more than five hundred years before the coming of Christ! S. L. C.

Home Missions.

How Shall Means be Obtained for Their Support?

REV. RICHARD MCILWAIN, SECRETARY.
This question was considered lately in an article in which the monthly concert of prayer, the Home Mission societies and the mite chests were indicated as effective agencies through which assistance may be secured for this cause. We wish now to point out two other sources of supply which ought to be opened in its behalf more abundantly than heretofore. And the first of these is:

The Contributions of Individual Christians.

The time was, a few years ago, when comparatively few in our Southern Church could afford to contribute largely to this cause, and many acquired the habit of giving sparingly in proportion to their means; and now that their ability has increased, they have not enlarged their gifts. Others have conceived of our Home Mission work as a hum-drum, slow-coach kind of affair, and of the development and growth of our field as inconsiderable, and making no special demand for generous effort. Others have had their attention turned to other departments of benevolent work as the objects of their sympathy, to the neglect of this.

All these classes need now to wake up. The providence of God—in opening in every direction throughout our Southern country great highways of traffic; in

sending crowds of immigrants into many parts of our territory; in causing to spring up, as if by magic, mining, manufacturing, and commercial centres, and in turning the attention of the world to the magnificent resources within our bounds awaiting capital and labor to develop them,—calls upon our people to give immediate heed to the present exigency and to prepare to furnish the gospel to the millions who must ere long reside within our reach.

An era of energy, of movement, of growth is upon us. Men are engaged in great enterprises. Things are stirring all about us. A great political and financial future is evidently before the South, but what of its moral and religious complexion?

This question is the vital one with the Church, and its answer depends upon our fidelity to present obligation. If means are used to win the land to Christ; if centres of gospel light are set up in our rising communities; if missionaries be sent among these incoming populations with messages of good will and salvation; if the Church of God is planted and strengthened, and struggling bands of Christians are aided in maintaining the ordinances of religion, there is every reason to hope that the sanctifying power of the Holy Ghost will rest upon our work and that the day will come when Divine truth will prevail and ours will be "a people whose God is the Lord."

There is therefore, a present and pressing necessity that those who love the Church and the country shall come forward with unwonted liberality in the support of this branch of work, and that those who have the ability, shall set apart a liberal portion for this great object. There is no more promising field in the world for missionary effort than that immediately at our doors. Its claims ought to be recognized and Christians of means will do well to bestow upon it their largest beneficence.

Another most important agency for aiding this work, is through

The Sabbath Schools.

Something is already being done by this agency. During last year, one hundred and nine schools contributed \$1,173.88 to the cause of Sustentation, and a number to the other branches of Home Missions. If all the Sabbath Schools in the Church had contributed in like proportion, over \$11,000 would have been received from this source. It is apparent, therefore, that there is an immense reserve force here which awaits development. There are in the bounds of the General Assembly over eleven hundred Sabbath Schools with nine thousand teachers and seventy thousand scholars. Every one of these scholars ought not only to be taught the vital truths of Christianity, but also to be trained as an earnest worker for Christ.

A Sabbath School teacher cannot do the children committed to his charge a better service than by stimulating them to Christian work, and developing their activities in the way of doing good. Their little hearts ought to be enlisted in some practical service, and their little hands be taught to do something for the promotion of the gospel. Nor is there any more inviting fields for them to enter, than that presented by our Home Mission work. It will not be hard to impress them with the needs of our struggling churches, and destitute fields, and to enlist their efforts in securing assistance for their relief.

For several years, the attention of Sabbath Schools has been specially turned to the matter of aiding feeble congregations in securing houses of worship. Of these there are one hundred and ten in our bounds which immediately need such aid. They do not ask us to build their churches for them; but only to help them after they have done all they can to help themselves. They are situated in the prairies of Texas, amid the everglades of Florida, in the Mississippi bottom, in the mountains of West Virginia; scattered all over our territory, they are asking for help to secure a place where they may meet for the worship of God, and to which they may bring their children to have them instructed on the Lord's day.

Surely, if these things are told to the children, some help may be gotten from the most of them. If proper efforts are used, it is hardly too much to hope that the Sabbath Schools may raise this year \$5,000 for this object; and if all will do what they can, we believe that \$10,000 may be gotten. Thus, the children of the Church may be brought to aid in securing from fifty to one hundred houses of worship during the present year. This is an achievement sufficiently important to stimulate our Sabbath Schools to such effort as will insure success. Let every one lend a helping hand, and the thing will be done.

These, then, are the five auxiliary agencies for aiding in this great work: 1. The monthly concert of prayer. 2. Home Mission societies. 3. Home Mission mite chests. 4. Special donations from individual Christians. 5. The Sab-

bath Schools. Let them all be effectively worked, and such a wide-spread interest in the cause will be developed that the annual collections will be largely increased and the aggregate of receipts be sufficient to enable us to embrace the glorious opportunities now set before the Church, and to do well the work assigned us in the providence of God.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. C. N. Campbell's Post-office address has been changed from Darnestown, Md., to Charlestown, Jefferson county, W. Va.

Three members have recently been added to the Sinking Creek church, Craig Co., Va.

Rev. Robert R. Howison preached at Williamsburg, Va., on last Sabbath, both morning and evening, to good congregations.

Rev. Dr. D. W. Shanks.—The many friends of Dr. Shanks, of Falling Spring, in this county, will be gratified to learn of his improved health. Dr. Shanks is one of our most popular preachers and a most beloved pastor. His restoration to his former post of usefulness would be hailed with delight by his attached congregation.—*Lexington Gazette.*

Dr. B. M. Smith has been preaching a very effective sermon in several of the Valley churches, on the subject of "Christian Education," having special reference to the dearth of candidates for the ministry. It has made a deep impression.—*S. W. Presbyterian.*

Rev. Peyton H. Hoge, of Richmond, Va., delivered two sermons last Sunday (July 23d) in the Kent Street Presbyterian church in this place, which we have heard highly extolled for deep thought and religious earnestness.—*Winchester News.*

Installation.—On Sabbath, July 16th, Rev. E. W. McCorkle was installed pastor of Sharon church in Alleghany county, Va., by a committee of Montgomery Presbytery, viz: Rev. W. C. Campbell and P. B. Price. Mr. McCorkle is now pastor of Clifton Forge and Sharon churches, and supplies the new organization at Low Moor, and the older one at Oakland. His field embraces a large population connected with the extensive iron works at Long Dale and Low Moor, and the C. O. R. at Clifton Forge.

Rev. Robert Price, D. D., of Vicksburg, has declined the call to Columbus, Miss. The *Vicksburg Commercial* says: "We are very sure that this announcement will be received with great gratification by this entire community as well as by the church which he has served so faithfully in the capacity of pastor for the past twelve years. Dr. Price, aside from the high esteem in which he is held for his high personal virtues, is regarded in the Church and out of it as one of the ablest preachers in the South, and our city with pride points to him as one of her chiefest ornaments."

Pastoral Vacation.—On Sunday last (July 23d) the Rev. G. L. Petrie, pastor of the Presbyterian church, announced to his congregation that the session had granted him leave of absence for six Sabbaths. He will spend his vacation with his father, the Rev. Dr. Petrie, of Montgomery, Ala., at his place of summer sojourn in the hills, about forty miles from that city. Arrangements have been made for the regular supply of the pulpit during the absence of the pastor. Mr. Petrie expected to leave on Tuesday last, but has been detained by the critical illness of several members of his congregation.—*Charlottesville Chronicle.*

Enlargement.—Messrs. Editors: It gives me pleasure to report that the labors of our evangelist, brother Burkhead, continue to be blessed in strengthening up our feeble churches, and adding new churches to our list. He has recently held interesting meetings at Longview, Waskom's, Homer, and Pennington. At Homer five members were added to the church. Congregations were so large that the church would not contain them, and services were held in the Court House. At Pennington a church was organized, which now has 23 members—most of them having joined by profession. Baptism to a number of adults and children was administered, and the sacrament of the Lord's Supper observed. So deep was the interest in the meetings, which were held three times a day, that stores were closed at preaching hours, during the week-day services. The Baptists kindly tendered the use of their church building for the meeting, and have offered our church the use of it once a month for our regular services. The Presbyterians at once made a move towards building, and in a short time got a considerable sum subscribed, which it is hoped will be increased so that a neat frame building can be erected. Pennington is the county-seat of Trinity county, located in the midst of a beautiful prairie, dotted with thrifty farms. It is particularly noted for the high standard of temperance, which it maintains—not having had liquor sold there, except for a short interval, for ten or twelve years past. It also maintains a flourishing school.

At Waskom's (a station on the Texas Pacific Railroad, between Marshall and Shreveport) a church was organized with 13 members, 3 elders, and 1 deacon. Steps were taken towards building a house of worship, and for securing a minister to supply them. The prospects for growth and usefulness before our church at Waskom's brother Burkhead considers very fair.

At Orange, our evangelist found the people, a few months ago, discouraged,—now they have almost completed (nearly all by the contributions of citizens of Orange) one of the most beau-

tiful and complete churches in our Presbytery.

These facts show that our Evangelistic work is not in vain. God has blessed us, and is encouraging us to go forward. Our Committee of Home Missions at Baltimore, have aided us in the support of our Evangelist, and the churches visited by him have contributed liberally to the cause. It is to be hoped that all our churches will take increased interest in this branch of our work, and that they will not fail to remember it in their prayers, and also in their contributions. The first Sabbath in September, remember, is the day appointed by our Assembly for taking up a collection in all our churches for the Evangelistic cause. Let us all try to contribute, every church, as the Lord hath prospered. Contributions should be sent to the Treasurer, L. C. Inglis, P. O. Box 331, Baltimore, Md.

A plenteous harvest is before us in eastern Texas. We greatly need more laborers for our vacant churches and the new fields that are opening to us. "Pray ye the Lord of the harvest that he would send forth laborers."

Fraternally yours, S. F. TENNEY.

Church Organized.—The committee appointed by the Presbytery of South Carolina consisting of Rev. J. R. Riley, D. D., Rev. W. McWorther, and Rev. H. Strong, with elders H. R. Gaston and Major S. P. Denny, to organize a church at Westminster, Oconee county, S. C., met at Westminster, July 15th, 1882. Rev. Dr. Riley preached from Eph. iv: 5-6. The Doctor's theme, ably handled, was "The unity of the Church does not consist in any outward form or organization." After the sermon twenty-one names were enrolled and a church organized to be known as the Westminster Presbyterian church. Messrs. H. R. Gaston and Sloan Dickson were elected elders and Messrs. J. T. Hudgins, D. S. Hull, and J. C. Miller were elected deacons. Messrs. Dickson, Hudgins, Hull, and Miller were ordained and set apart to the offices for which they were chosen. Mr. Gaston coming to the church as an ordained elder from Richland. Westminster is a flourishing little town on the Charlotte and Atlanta Air Line railroad, and Presbyterianism is beginning to take hold of the minds and hearts of its good people. With the Lord's blessing ere long, we look for this church to be a power in the land.—*N. C. Presbyterian.*

Church Organization.—Rev. J. J. Kennedy writes from Gastonia, N. C., July 18th: A Presbyterian church was organized on the 15th and 16th inst., at Gastonia, on the R. & D. R. R., about twenty miles from Charlotte. J. Q. Holland, J. H. Craig, B. C. Brady, and A. M. Smyer were elected elders and Dr. R. H. Adams, Robert Bell, and Wm. Brady were elected deacons. The people were very anxious for the organization without delay, and I thought delay would be unwise. Their organization gave an increased impetus to the erection of a house of worship in this place. Rev. F. L. Leeper preached on this occasion with great acceptance, and the preached gospel was received with meekness and love. There is a bright prospect for a flourishing church here. 16.

Installation at Rocky Mount, N. C.—Rev. R. A. Wailes, the pastor elect of this church, was duly installed on the 9th of July, by a portion of the committee appointed by Orange Presbytery. Rev. John W. Primrose preached the sermon. The same presided, proposing the constitutional questions to pastor-elect and congregation. In the absence of the rest of the committee, Mr. Primrose next charged the pastor. The same also charged the congregation. It was all done well.

It must have been a pleasure to Mr. Primrose to preach in a new church, entirely paid for, where a few years before he had begun the work in a rickety old lodge. And to install a pastor over a good congregation with a membership of twenty-three, where he for a time, preached without a single follower.

Five have been added to the roll of the church under the ministrations of the present pastor.—17.

Corsicana Church, Texas.—At a *pro re nata* meeting of the Presbytery of Central Texas, held in Georgetown on July 10th, the pastoral relation existing between Rev. H. W. Woods and the Corsicana church, was dissolved at the request of the pastor—the church consenting—and a letter of dismission to the Presbytery of Highland, Kansas, was granted to Mr. Woods.

Bishopville Church, S. C.—On the 14th ult., Rev. Dr. Mack began to preach for us, continuing the services six days. The interest increased to the very last. Twelve members were received into the church on profession of their faith in Christ. Others are anxious—some of whom will unite with the Methodist church. Only five persons of suitable age remain outside of the church in this congregation.—*Southwestern Presbyterian.*

New Churches Organized.—Rev. R. Z. Johnston writes: "On Sunday, July 16, 1882, two Presbyterian churches were organized in Lincoln county, N. C. One at Iron Station on the Carolina Central railway, with twenty members. The sacraments were administered and Rev. Messrs. Chester and Johnston preached for several days. The church is to be called Ironton, is in Presbytery of Mecklenburg, and will be supplied once a month with ministerial services. The other, at Lincolnton, with fifteen colored members, organized by Rev. S. Mattoon, D. D., in connection with the Presbytery of Catawba."—*Christian Observer.*

(Continued on 6th page.)

Central Presbyterian.

WEDNESDAY, August 2, 1882.

Our Executive Committees.

Foreign Missions.—Rev. J. L. Wilson, D. D., Secretary; J. C. Inglis, Esq., Treasurer, Box 331, Baltimore, Md.

Home Missions, Sustentation, Evangelistic Work, and Invalid Fund.—Rev. R. McIlwaine, D. D., Secretary; L. C. Inglis, Esq., Treasurer, Box 331, Baltimore, Md.

Education.—Rev. E. M. Richardson, D. D., Secretary; G. W. MacRae, Treasurer, Memphis, Tenn.

Publication.—Rev. J. K. Hazen, D. D., Secretary and Treasurer, Richmond, Va.

Tuscaloosa Institute.—Rev. C. A. Stillman, D. D., Secretary; Dr. J. T. Seary, Treasurer, Tuscaloosa, Ala.

For the Central Presbyterian.

Psalm XV.

Who, in Thy temple, O Lord, shall abide?
Who, in Thy holy hill, ever shall dwell?
He that uprightly doth walk by Thy side,
Working all righteousness faithfully well.

He that the truth in his heart doth assert,
Backbiting none with the tongue of deceit,
Careful to do to his neighbor no hurt,
Never receiving reproach to repeat.

He with an eye, all the vile to despise,
Honoring ever the saints of the Lord;
He on whose promise his neighbor relies,
Swearing and changing not, keeping his word.

Who, of poor neighbors, no usance will take,
Nor 'gainst the guiltless a bribe will demand,
Righteous and truthful and firm for Christ's sake,
Honored and moveless and dauntless shall stand.

CARL MEINHARTS.

Lookout, July 24, 1882.

For the Central Presbyterian.

The recurrence of certain numbers, singly or in a series, is curious. In unlightened times it was a sufficient basis for superstition.

By Threes.

Three necessary points in time—Present, Past, and Future.

Three lines necessary to enclose space. Three dimensions—Length, Breadth, Thickness.

Three modes of determination—Number, Weight, Measure.

Three angles—Right, Acute, Obtuse. Three forms of matter—Solid, Liquid, Gaseous.

Three points necessary to determine the position of a plane, or the curvature of a circle.

Threefold classification of substances—Mineral, Vegetable, Animal.

Three elements in which animals live—Earth, Air, Water.

Three grand celestial bodies—Sun, Moon, Stars.

Threefold classification—Fixed Stars, Planets, Satellites.

Three laws of attraction—Universal, Directly as the Mass, Inversely as the square of the distance.

Three laws of Kepler.

Three imponderables—Light, Heat, Electricity.

Three primary colors—Red, Blue, Yellow.

Threefold nature of man—Body, Mind, Spirit.

Tripod of bodily organs—Intellect, Will, Emotion.

Three points in life—Birth, Maturity, Death.

Three classes of population—Men, Women, Children.

Three classes of women—Maids, Wives, Widows.

Three terms in a proposition—Subject, Predicate, Copula.

Three propositions in a syllogism—Major, Minor, Middle.

Three grammatical persons—First, Second, Third.

Three degrees of comparison—Positive, Comparative, Superlative.

Three learned professions—Divinity, Medicine, Law.

Three departments of government—Legislative, Executive, Judicial.

Three Fates—three Furies.

Threefold division of everything—Beginning, Middle, End!

The Object of Faith.

Believe the Bible and thou shalt be saved? No. There is no such word written. It is, "Believe on the Lord Jesus Christ and thou shalt be saved." Do not trouble yourself in the first instance about questions connected with the book of Genesis, or difficulties suggested by the book of Revelation. Let the wars of the Jews alone in the meantime, and dismiss Jonah from your mind. Look to Jesus! get acquainted with him listen to his word—believe in him—trust him—obey him. This is all that is asked of you in the first instance. After you have believed on Christ, and taken him as your Saviour, your Master, your Model, you will not be slow to find out that "all Scripture is given by inspiration of God, and is profitable for reproof, for correction, and for instruction in godliness." You may never have all your difficulties solved, or all your objections met, but you will be sure of your foundation; you will feel that your feet are planted on the "Rock of Ages."—*Dr. Gibson.*

For the best results there needs be the longest waiting. The true harvest is not longest in being reached. The failures come first, the successes last. The unsatisfactory is generally soonest seen.

Rev. William Sterling Lacy.

[The following sketch of the life and labors of Rev. W. S. Lacy will be read with interest by his friends in every part of the Church, and especially in Virginia.—*Eds. C. Press.*]

Among the earlier ministers of the Missouri Presbyterian was Rev. W. S. Lacy. He removed to Missouri in the year 1821 from Prince Edward county, Virginia. Before entering upon a narrative of the ministerial labors of Mr. Lacy in Missouri, it will be interesting to refer to his family and lineage. He was the son of Rev. Drury Lacy, who for many years was President of Hampden Sidney College, Virginia, and one of the Moderators of the old Assembly. Interesting accounts of his life and labors are contained in "Foote's Sketches of Virginia," and "Sprague's Annals of the American Pulpit." The maiden name of the mother of Rev. Drury Lacy was Rice, through whom he was nearly related to the distinguished ministers of that name in the Church. An older sister of Rev. Drury Lacy was the mother of Rev. Joshua Lacy Wilson. The mother of Rev. William Lacy was Ann Smith, who was the aunt of Rev. B. M. Smith, now Professor in Union Theological Seminary.

Rev. W. S. Lacy was the oldest of his family, and had two brothers and two sisters. One brother, James Horace Lacy, M. D., married the daughter of Rev. Matthew Lyle, and was the father of Rev. Matthew Lyle Lacy, D. D., now of Lewisburg, W. Virginia. His youngest brother, Rev. Drury Lacy, D. D., of North Carolina, is still living, at a venerable age, and is the father of Rev. Wm. S. Lacy, Jr., of North Carolina. Elizabeth, the eldest sister, married Rev. Samuel Davies Hoge, and was the mother of Rev. Moses D. Hoge, D. D., of Richmond, Virginia, and Rev. Wm. J. Hoge, D. D., deceased, and the grandmother of Rev. Wm. H. Marquess, of Fulton, Missouri. Judith, the youngest sister, married Rev. James H. Brookes, and was the mother of Rev. James H. Brookes, D. D., of St. Louis, Missouri.

Rev. Wm. S. Lacy married Sally C. Graham, the daughter of Prof. Edward Graham, of Washington College, Lexington, Virginia. She was the niece of Rev. Archibald Alexander, D. D., of Princeton Seminary. Mr. Lacy was a graduate of Hampden Sidney College, and for a time acting Professor of Ancient Languages in that Institution. When Mr. Lacy connected himself with the Presbytery of Missouri, he was a licentiate of Hanover Presbytery, Virginia, and when ordained in March, 1824, he was the first Presbyterian minister ever ordained in the State. At the time he entered the Presbytery, it included within its bounds the two States of Missouri and Illinois. Mr. Lacy's first settlement was in St. Charles county, where he remained only about one year, and then removed to property which he owned in St. Louis county, near the present site of the Maline Creek church. Here he remained about four years, and was actively engaged in preaching at different points in the county, such as Bonhomme, Cold Water, Bellefontaine, and other places. After this time he again removed to St. Charles county. A few years after Mr. Lacy came to Missouri he was commissioned by the Board of Home Missions to travel a portion of the months of the summer and fall season, to preach and organize churches in counties lying on the Missouri and Upper Mississippi rivers. These portions of the State were known as the Boonslick and Salt river sections. He was among the first Presbyterian ministers to visit the counties of Callaway and Boone. On one occasion he preached at the house of Col. Sam. Dyer, within the present bounds of the Auxvasse congregation.

While living in St. Louis county a warm and intimate friendship was formed between Mr. Lacy and Col. John S. Ball, afterwards Rev. J. S. Ball. Mr. Ball, though his head was white with age, communicated to Mr. Lacy his desire to preach the Gospel. Mr. Lacy warmly encouraged him, furnished him with Theological books, and gave him all the assistance in his power. The two were intimately associated in their labors for some eight or ten years, and made frequent journeys together into the missionary regions of Boonslick and Salt river. On Mr. Lacy's return to St. Charles county, he took charge of the Dardenne church, where he remained until he left the State for the South, in 1832. Mr. Lacy preached twice a month at the Dardenne church, giving the rest of his time to the church at Troy, in Lincoln county. Members of his family have no recollection of his ever spending one idle Sabbath. He was a fine horseman, was usually well mounted, and delighted in riding over the wide prairies in the new and sparsely settled State.

His house, and that of Judge Beverly Tucker, on the Dardenne Prairie, were the rallying points of the ministers who came from Virginia and Kentucky, and for those who were sent to Missouri by the Home Missionary Society from Philadelphia. A son of Mr. Lacy distinctly remembers the arrival at different times at his father's house of Potts, Cochran, Durfee, Chamberlain, Hoxey, McAtee, Dr. David Nelson, and others.

On one of his missionary tours, Mr. Lacy first met the celebrated Nelson, and was greatly impressed by the interview. Mr. Lacy and Mr. Ball, in company with a venerable minister from Kentucky, by the name of Finley, had arranged to hold a protracted meeting in a grove in the county of Pike, when they

heard that Dr. Nelson was on a visit of exploration in that part of Missouri. Mr. Lacy dispatched a young man on horseback to a distance of some forty miles in order to find Dr. Nelson, and bring him to the meeting. Dr. Nelson reached the neighborhood late on Saturday evening, and sent word to Mr. Lacy that he would be present on Sabbath morning and preach. He did not arrive on the ground until the congregation had assembled. After the greeting, the two men walked together in the grove. Mr. Lacy describes his countenance as glowing with religious emotion, and enlightened with a smile of exquisite sweetness. The few words he uttered were broken expressions of prayer and devotional rapture. In this state of mind, hand in hand, they returned to the place of preaching. Nelson said, "Let us stand up together and sing a few songs of praise to God before I preach." After the prayer he began his sermon. It is to be regretted that neither the text nor an outline of that sermon can be given, but Mr. Lacy always placed it in advance of any pulpit effort of any man he ever heard. He describes it as simple, clear, logical, and masterly, and especially sublime and pathetic.

Near the close, the description of the heavenly state, its employments, and its glory, surpassed anything of human eloquence he had ever heard. Dr. Nelson turned at one time to the two venerable ministers, Ball and Finley, who sat on a bench behind him, and commissioned them to bear a message for himself and those present to the heavenly court. The old men in their excitement rose to their feet, clasped each other in their arms, rested their gray heads on each other's shoulders and sobbed audibly in the presence of the assembly. The excitement at that point was so great that Mr. Lacy apprehended the wildest confusion might follow, when Dr. Nelson in a manner truly wonderful, by his own self-command, and the gentle modulations of his voice, completely calmed and controlled the excited multitude. Mr. Lacy in the after years of his life loved to refer to this scene, and could never relate it without being himself moved to tears.

When Dr. Nelson removed with his family to Missouri, he spent several days at the residence of Mr. Lacy, on the Dardenne Prairie.

A son of Mr. Lacy remembers with the greatest interest the conversations during that visit between the two friends. Dr. Nelson's theme was chiefly the conversion of the world and the coming of the Millennium; and the listener especially remembers his conversation on the conversion of the continent of Africa through the means of the Colonization Society.

Mr. Lacy was a man of fine scholarship, having been Professor of Ancient Languages at Hampden Sidney College, Virginia. He had paid particular attention to Belles Lettres and English Literature. His conversation was frequently embellished with apt and beautiful quotations from the Classics, and the best English authors. The distinguished John Randolph, of Virginia, with whom at one time he was intimately associated, told a friend he regarded Mr. Lacy as having naturally the best taste and finest critical acumen of any man he had ever known. His conversational powers were very remarkable. He charmed the attention of his hearers by his ease, gracefulness, and intelligence. His appearance was very attractive, he was tall, finely formed, and strikingly handsome. His preaching scarcely ever equaled the expectation formed from his appearance and conversation. His style in the pulpit was simple, and somewhat conversational in its character. He was diffident and distrustful of himself, but there was always something in every sermon which touched the heart of the Christian and gratified the taste of the cultivated and scholarly. There were occasions when he seemed to rise above embarrassment, producing great and lasting impressions, and in these instances he was seldom surpassed in his day by any preacher in eloquence and force.

He possessed the advantage of fine musical talent. His vocal powers were remarkable and much admired. He was truly one of the sweet singers of Israel. At a time when choirs were not organized, and when little attention was given to the cultivation of sacred music, this faculty was of great advantage, and gave much additional interest to his public ministrations. The eleven years of Mr. Lacy's residence in Missouri were marked by abundant missionary labors, and by the evident blessing of God upon his work. He was an example of how much Christian courtesy and true politeness can do to increase the usefulness and influence of a minister of the gospel. On one occasion a ruffian stood near the door of the building in which Mr. Lacy was about to enter in order to preach, for the purpose of preventing his entrance, and breaking up the service. Mr. Lacy, ignorant of his intentions, approached the man with so much kindness and graciousness of manner, inquiring after his health and his family in such a winning way, that the ruffian was completely disarmed, entered the door with him, was a respectful and attentive hearer, and became a devoted and admiring friend.

During the winter of 1831, Mr. Lacy was threatened with a serious affection of the lungs, which caused him to seek a milder climate in the South. The rest of his ministerial life was spent in Middle

Tennessee, the Western district of Tennessee, and the Southern part of Arkansas. During the most of his life, he united teaching with the regular preaching of the gospel. His example was always pure and elevating. His memory is precious in the hearts of many friends. At the age of eighty, Mr. Lacy was afflicted with blindness, and for a decade was not permitted to look upon the light of the sun, or the varied beauties of nature, in which his poetic temperament and his cultivated taste had always caused him so much delight.

The resources afforded by his cultivation, and his very remarkable memory, kept his mind in constant activity and prevented depression of spirit or decay of his mental powers. He said very expressively on one occasion, "My memory stands like an obedient hand-maiden by my side, and tenders me almost everything that I wish." He said that his memory had been greatly strengthened and improved by blindness—that he was able to recall far more of the sacred text than he had thought possible. He could repeat most of the Psalms, almost all the words of our Saviour, and almost every hymn of much poetic beauty and merit in our Psalmody. He held that Milton could never have composed Paradise Lost had he not been blind—that the mind, abstracted and isolated from surrounding objects, could concentrate its powers so as to make its impressions appear to be real and actual existences.

He believed in the efficacy of prayer for children and their descendants, and spent much of his time in that holy exercise. He regarded God as having been peculiarly merciful and gracious towards his own family in putting so many of them into the holy work of the ministry. He died in the ninetieth year of his age, November 1880. He came to his grave in full age, like as a shock of corn cometh in in his season. He departed in perfect peace. "Blessed are the dead who die in the Lord."

The above facts have been furnished by our Dr. B. T. Lacy. History repeats itself. Much that is said of the father may be said of the son, leaving out the fine musical talent possessed by the elder.—*St. Louis Presbyterian.*

Unused Pastoral Labor.

A very large proportion of the labor of pastors is lost simply from failure of their people to use it. Pastors may and often do fail in the performance of their duty; for they are but men. Some may be less effective in one department of the work, and excel in another; for gifts differ. But in every case much of the labor that is given is lost because, without any fault on the pastor's part, it is unused. Congregations may have reason to complain of their pastors, and it is well-known that complaints can be heard in some quarters against almost every minister in the world; but, as a rule, pastors have much greater reason to say that they are wronged and hindered in their work by the failure of a large part of their congregations to use their ministry. So common is that failure that pastors would be surprised to find their ministry used to its full extent, and would praise the Lord with joyful hearts for the great revival in His work.

We do not refer to the inattention with which many hear the Word, to the ease with which others allow all impressions to fade away from the mind, nor to the neglect or refusal of many to obey the Word preached to them, but to that course which keeps a large part of the life entirely beyond the instruction and moral force of the pastor.

There are many who cannot say habitually that a day spent in the courts of the Lord is better than a thousand, and therefore on the slightest pretext remain at home on the Sabbath, and so lose all the benefit of the Word and ordinances. Ordinarily the prayer-meeting is expected to embrace only a small part of the congregation; and this although they who do attend uniformly speak of the great benefit they receive. After we make every reasonable allowance for non-attendance, and add a good margin to this for charity's sake, the fact remains that the absence of many is to be set down to want of spiritual interest and pure neglect of duty.

The sick lose much of the benefit of their pastor's ministrations by their neglect to inform him of their affliction and their desire for his help. They assume that he will learn of it in some way, and of his own accord visit them, and sometimes worry themselves into such a fretful mood for his delay that they cannot be benefited when he does come. And there is a peculiar reticence in regard to spiritual need and experience cherished by many, perhaps the majority, which effectually shuts out a large part of the life from the pastor's knowledge and help, and in consequence his labor is misdirected and lost, or may even work injury.

Such a course is a wrong to the pastor. The service is required, but it is not used. It is a course which, if followed by the pastor, would be offensive in the highest degree. If he would, for example, close the prayer-meeting, they who never attend would demand his removal, but they do in fact close it as far as they are themselves concerned. If he would shut out his life from his people as so many of them do from him, he would be regarded as unfitted for his work. When his own heart is expected to be kept with open door, it is a wrong to keep the heart so closed to him that

only the hand of God in severe affliction or great need can force it open.

Such a course is also a hindrance in his work. It becomes a burden and discouragement to see so much of his labor unused. He is not only without the support of many warm hearts standing close around him in love, but he becomes weary with carrying so many cold hearts. He is not permitted to have that knowledge of the individual need of his people which is necessary to sympathy and well-directed and effective ministrations. He gropes his way where there ought to be light from the open door; he speaks at random, except as he feels that the experience and need he does know have their parallels in the hidden lives.

This failure to use the pastor's labor is especially an injury to the persons themselves. It is not only the loss of so much of the ministry of the Word, but of that part of it which is ordinarily found the most profitable. The services of the Sabbath have a fixed, formal character, which does not fully meet the wants of individual worshippers. At best, they are for the whole congregation, and therefore must have a general character which ordinarily separates them to a certain extent from the special needs of the several members. The prayer-meeting and other services have less of this restraint. The individual life becomes more prominent there, and in the freedom of the services the soul of the worshipper finds a better expression of its desire, and receives in larger measure the suited Word. Still more in the more private intercourse of the pastor with his people there is opportunity for the direct ministrations to the personal spiritual need, and to withhold the knowledge of it from him is to lose the benefit of that part of his ministry which is most effective of spiritual comfort and strength.

We make no plea here for the mistakes and failures of pastors; our plea is for God's people and His work in their hearts and in the world through them. An untold number of the redeemed are suffering in their spiritual life, the moral power of the ministry and of the Church is weakened, and the glorious day of God's grace is retarded by the failure of so many to use the pastoral labor devoted to their benefit. Used to the full measure it would be difficult to say which is the greater, the delight in the new spiritual life, or the astonishment at the enlargement of the pastor's power.—*United Presbyterian.*

Uncharitableness in Defense of the Truth.

We cannot, as Christians, be too careful of the words spoken and the positions taken in maintaining a righteous cause. It was recently that an earnest advocate of temperance in the employ of a legitimate corporation declined to receive money from a customer on the ground that it had probably been earned by the sale of liquor. We were shocked when we heard the abusive epithets employed by that subordinate. One thing is certain, there was displayed such an uncharitable spirit on his part, that any efforts made by him to reform the erring man, would very likely prove utterly useless.

In our intercourse among men the opportunity is daily given to exemplify the Christian virtues—patience and long-suffering. A hasty temper will never win. Whenever the Christian is tempted to indulge it, even in the advocacy of holy principles, he occupies a shifting, insecure foothold. Unless he immediately checked, he will render that truth which he so much loves ineffectual. He will be led on to assume unreasonable positions in the heat of the moment, and will thus yield to Satan the easy victory. Our Lord has submitted to us such definite instructions upon this subject, that it is a marvel that any one could misunderstand. His whole life, as well as his words, will show the unchangeable principles by which the conquest of the truth is achieved. Behold him! His daily demeanor was but the repetition of his injunction: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

It may be urged that the cause of truth sometimes demands of us severity of speech. Such occasions seldom occur—never, we believe, where the precepts of Jesus in regard to love must be set aside. The realm of unholiness will never be successfully invaded by "carnal weapons." Brave words should be spoken against sin, but behind them must be the spirit of blessing those who curse; of doing good to such as hate us; of interceding for such as persecute. The Rev. Dr. Whedon has struck the profound depths of that moral heroism in the daily display of which Christianity is made so pre-eminent: "What a beautiful and masterly calmness does our Lord here prescribe to the Christian heart! He is to keep his own temper undisturbed, and while his enemy is raging with insane fury, he is calmly to study by what skillful application to touching kindness he can transform the lion to a lamb. By so doing he attains a victory; but that is the smallest part of the matter. He has transformed an enemy to a friend; and what is better than either, he has, perhaps, converted a sinner from his error, and saved a soul from death."—*N. Y. Christian Advocate.*

The person who resigns his own understanding, that he may follow the instruction of God, is in the way to true and everlasting wisdom.