

THE OFFICE OF THE CENTRAL PRESBYTERIAN... Edited and published for an association of gentlemen in Virginia and North Carolina, by REV. WM. BROWN, D. D.

TERMS. Single copy \$2 in advance, \$3 50 if not paid within six months. Any minister sending the names of five or more new subscribers...

FOR THE CENTRAL PRESBYTERIAN. My Dream. BY EVANGELINE.

Such a dream! Every thing was so vivid. Never can I forget it while I live. I was sitting in my office that night by a comfortable fire, with my table covered with papers and blank notes beside me.

FOR THE CENTRAL PRESBYTERIAN. Rev. Theo. Fryor, D. D.

At a meeting of the congregation of the 2d Presbyterian church of Petersburg, held on the 28th of April, 1863, and after due notice given, the following paper was adopted: Whereas, The Presbytery of East Hanover at its last meeting did unanimously appoint our pastor, the Rev. Theo. Fryor, D. D., to labor as an Evangelist in our army...

Resolved, 1st. That the appointment of the Presbytery, the desire already signified on the part of our pastor to accept it—the magnitude of the work to which he is called, and the peculiar gifts which eminently fit him for its performance, justify and perhaps demand our consent to the dissolution of the pastoral relation. This consent is therefore hereby declared.

Resolved, 2d. That we do now express to Dr. Fryor our desire that he shall freely minister to us in holy things whenever hereafter the providence of God may offer suitable occasions.

Resolved, 3d. That the fact that, during the eight years of his ministry in this church its members have been increased more than three-fold—and also that the present commodious and admirable edifice has been erected chiefly through his agency, strongly attest the measure of the pastor's zeal, energy, and efficiency, and present a claim for our grateful remembrance, which is hereby sincerely acknowledged, and shall be ever rightly appreciated.

Resolved, 4th. That in this separation we desire our pastor should be fully assured of the kind wishes of the congregation for the best welfare of himself and his whole family, and that in the great and arduous service upon which he is about to enter—he shall be followed by our prayers in the closet, the family and the sanctuary, for the blessing of Almighty God to rest upon him.

Resolved, 5th. That as an additional testimony of the sincerity of these declarations, we pledge ourselves to contribute liberally and cheerfully to his comfortable support in his new scene of labor.

Resolved, 6th. That the delegate from the session of this church be requested to present this paper to the Presbytery at its approaching meeting in this city.

POETRY. Sydney Smith pronounced the following sonnet one of the most beautiful in the English language.

With silent awe I hail the sacred morn, Which slowly wakes while all the hills are still; A cooling calm on every breeze is borne, A grave, unmuting gurgles from the rill, And echo answers softer from the bill, And softer sighs the linnet from the thorn— The skylark warbles in a tone less shrill; His light-winged, but sacred Sabbath morn, The rooks that silent by in airy drows, The sun a placid yellow lustre shows; The gales that lately sighed along the groves Have hushed their downy wings in sweet repose; The hovering rack of clouds forgets to move; So smiled the day when the first morn arose.

CHILDRENS' COLUMN. My Birthday. They say it is my Birthday— How doth that Birthday prove The joys and comforts that are mine, In this, my home of love! How many a child in weariness The heavy Birthday spends, Owing no smile, no warm caress, From fond and tender friends!

They say it is my Birthday— Twelve months have swiftly past, Since I listen'd to the pleasant sound Of Birthday greetings last; I think on all my faults that year, I count them in distress, But count them as I will, I fear I cannot make them less.

They say it is my Birthday— Dear friends, your thankful child Prays through the coming year to be Less wifful and less wild, Less apt the things to say and do That pain to you have given, More full of tenderness to you, And gratitude to heaven.

What Children Should Do. For nearly twenty months I have been in the army. Before I came to the war I had spent several years teaching children. I know I love them very much, and I am not sure but I really belong to the little children of Georgia. I hope, then, that they will remember my advice, and answer the questions I ask.

It is a sore trial to the father to leave home and loved ones, not knowing that he will ever see them again; not knowing but his little ones may want bread, and a friendly counsellor, while the leaves of a distant land cover his unknown grave. Often, my little reader, when your eyes are closed in sleep, your papa's pillow of straw is wet with tears, while he entreates God to bless mother and you. Sometimes the father's heart is made glad by hearing that his little children are loving and kind to his lonely wife.

Little reader, whose father is in the war, do you make your mother happy? Will you, every night, ask yourself, and mother too, what have I done to-day to make her happy? Have I done anything that has made her unhappy?

Sometimes the father imagines he can hear the sweet voice of the dear child saying, "Please God, take care of papa, and send him home to us again. Please, God, comfort mother, and help us little children to be good to her. Please, God, be a father to the little children whose papas are dead. Help us all to love and pray Jesus." Little reader, do you pray this prayer every night? Will you do it? God loves to hear little children pray.

If you love papa, make mother happy while he is gone. Some of you, my little readers, have your papas yet with you. How thankful your little hearts should be! But do you not pity the child whose papa is far away in the war? Do you not deeply sympathize with those whose papa now sleeps far away in a soldier's grave?

Will you not do something to make those bereaved children happy? I have seen poor soldiers die, and with the last breath call the names of their dear little ones far away at home. We know not what dying advice they wished to give them, but we know that their hearts yearned for their little children, soon to be fatherless. Go, my little reader, seek some child that has lost its father, and do it a kindness. If it be very poor, give it some clothes; ask it to visit you; give it some book to read; take it with you to church and to the Sabbath school. If it be not so poor as to need clothes and something to eat, it needs kind words, sympathy and encouragement. It needs some kind hand to point out the way where no father guides. Show these children that you love them, and that you want to help them bear their great loss. Never laugh at the poverty, ignorance, or crimes of one who is fatherless. Little children, will you remember these things at home at school, in the streets, everywhere? Will you, each one, immediately do something for some one of the many bereaved children around you? God will bless you in the act, and you will cause a ray of light to shine into the heart of some child over whom grief has cast its shadow. Can you not find a child that has no papa to send it the Children's paper? You can easily save \$1 for that purpose, and perhaps you may thereby be the humble instrument in wiping tears of sorrow from weeping eyes, and bringing some fatherless child to "Our Father who art in heaven." Little reader, will you not do something? Will you not remember the advice of a Jackson's Army, 1863. SOLDIER?

Doing Nothing. "He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction for sin, and of whom we asked the question, "How were you awakened?" He had heard a sermon from the words, "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—"doing nothing."

We are reminded of this incident by meeting in an old religious magazine with the following ingenious interrogations on the words, "Curse ye Meroz." The writer says: "By whose authority? The angel of the Lord. What has Meroz done? Nothing. Why then is Meroz to be cursed? Because he did nothing. What ought Meroz to have done? Come to the help of the Lord. Could not the Lord do without Meroz? The Lord did do without Meroz. Did the Lord, then, sustain any loss? No, but Meroz did. Is Meroz then to be cursed? Yes, and that bitterly. Is it right that a man should be cursed for doing nothing? Yes, when he ought to do something. Who says so? The angel of the Lord.—The servant which knew the Lord's will, and did not according to his will, shall be beaten with many stripes.—Luke xii: 47.

Every One at his Post. The history of Providence, and the progressiveness of the Divine dispensations, show that God has a peculiar work for every age and every generation. The Patriarchal age, the Hebrew people and the Gospel dispensation, all converged to one great point, though each had a particular work assigned it. It is said of David, that "he served his own generation by the will of God." "Who knoweth," says Mordecai to Esther, "whether thou art come to the kingdom for such a time as this?" Thus all men and women are born for the peculiar work of their day and generation. This is the reason why they were born in their particular generation, and not in another. It is of the greatest importance, therefore, to every Christian to watch the ever changing tide of time. The most difficult duty may be easy in its right time, but hard and painful, when attempted out of its season.

SELECTIONS. The Rightful Owner. A colored woman of Barbadoes, who had been a member of the Moravian church for more than half a century, gave to her pastor a sum of money, to be returned to her whenever she should want it. When he relinquished his charge, he transferred the deposit to his successor, Mr. Hartvig. The latter perceiving that the poor woman was evidently in want of pecuniary aid, informed her that he had money in his possession which belonged to her. At first she could not believe him; the remembrance of the deposit had apparently faded from her mind. She finally consented to receive enough for her immediate necessities; but Mr. Hartvig wished to know what should be done with the remainder, in case of her death. Her answer was, "O me belong to the church, and me money too!" There is a volume of instruction in this simple reply. How few Christians seem to feel that they have given their property, as well as themselves, to the Lord Jesus Christ!

Teachers' Convention at Columbia, South Carolina. The object of the Convention was to form a permanent Association of Teachers throughout our Confederacy, and to take action on the publication of the necessary primary school books for children.

There were present representatives from most of the States of the Confederacy, in number about forty or fifty. Dr. R. W. Gibbs, of the "South Carolinian" was elected Chairman, and John B. Patrick, Secretary.

A constitution was adopted. Much interesting information was elicited in reference to the publication of primary text-books now on foot in our Confederacy. There seemed to be a determination on the part of the delegates to go to work in earnest, to meet the urgent demand which is upon us, to furnish books for the instruction of youth prepared by Southern men, who alone can rightly understand the wants of our people.

The Association provides in its constitution for annual meetings at such times and places as the body may determine; and has a provision allowing any person to become a member, who, though not a teacher himself, "has in any way, identified himself with the educational interests of the country." Letters were read from President Davis, and Governor Vance, of North Carolina, and from other distinguished educationists in several of the States. The letter of the President has some views in it so just and appropriate that we give it below:

EXECUTIVE OFFICE, RICHMOND, VA., April 22, 1863. Messrs. C. H. Wiley, J. D. Campbell and W. J. Palmer, Raleigh, N. C. GENTLEMEN:—I have the honor to acknowledge your invitation to attend a meeting to be held in Columbia, S. C., to deliberate upon the best method of supplying text books for schools and colleges, and promoting the progress of education in the Confederate States. The object commands my fullest sympathy, and has for many years attracted my earnest consideration.

It would be difficult to over-estimate the influence of primary books in the promotion of character, and the development of mind. Our form of Government is only adapted to a virtuous and intelligent people, and there can be no more imperative duty of the generation which is passing away, than that of providing for the moral, intellectual and religious culture of those who are to succeed them. As a general proposition, it may, I think, be safely asserted that all true greatness rests upon virtue, and that religion is in a people the source and support of virtue. The first impressions on the youthful mind are to its subsequent current of thought what the springs are to the river they form, and I rejoice to know that the task of preserving these educational springs in purity has been devolved upon men so qualified to secure the desired result. I have only to regret my inability to meet you because it deprives me of the pleasure your Association would give.

With my best wishes, I am, very respectfully, Your fellow-citizen, JEFFERSON DAVIS.

giving cry, "God be merciful to me, a sinner." More important than the fate of your land is this matter to you. Your General can't decide it; neither can your dear parents. Jesus himself will not. He leaves it with you. What shall be the soldier's decision? Eternity awaits the answer! Religious Herald.

General Lee's Congratulatory Address to the Army. The following is a copy of General Lee's congratulatory address to the Army of Northern Virginia: HEADQUARTERS ARMY OF N. VIRGINIA, May 7th, 1863. GENERAL ORDERS, No. 59.

With heartfelt gratification, the General commanding expresses to the army his sense of the heroic conduct displayed by officers and men, during the arduous operations to which they have just been engaged.

Under trying vicissitudes of heat and storm, you attacked the enemy, strongly entrenched in the depths of a tangled wilderness, and again on the hills of Fredericksburg, fifteen miles distant, and by the valor that has triumphed on so many fields, forced him once more to seek safety beyond the Rappahannock. While this glorious victory entitles you to the praise and gratitude of the nation, we are especially called upon to return our grateful thanks to the only Giver of victory, for the signal deliverance He has wrought.

It is, therefore, earnestly recommended that the troops unite on Sunday next, in ascribing to the Lord of hosts, the glory due unto His name.

Let us not forget in our rejoicing the brave soldiers who have fallen in defence of their country; and while we mourn their loss, let us resolve to emulate their noble example.

The army and the country alike lament the absence for a time of one of whose bravery, energy and skill they are so much indebted for success.

The following letter from the President of the Confederate States is communicated to the army as an expression of his appreciation of its success: "I have received your dispatch, and reverently unite with you in giving praise to God for the success with which He has crowned our arms."

"In the name of the people, I offer my cordial thanks to yourself and the troops under your command, for this addition to the unprecedented series of great victories which your army has achieved."

"The universal rejoicing produced by this happy result will be mingled with a general regret for the good and the brave who are numbered among the killed and the wounded."

FROM THE SOUTHERN PRESBYTERIAN. "Aaron and Hur Societies." In reading, not long since, the memoir of an eminent member of Christ, one whose praise is in all the churches, I was struck with a remark he made about his people, to the effect that they had formed a number of "Aaron and Hur Societies" or "little collections of four, five or more persons to meet before service on Sabbath morning, and spend an hour in praying for a blessing on the minister and ordinances;" and I asked myself whether this might not have been one great cause of his making such attainments in the divine life, and of his remarkable success in winning souls to Christ. How far this was the case, eternity alone will reveal, but it is certain that great and precious promises are vouchsafed in the word of truth, to those who "agree concerning anything they shall ask in prayer;" and those who are blessed with the ministrations of faithful pastors, may effectually aid them, by presenting them at a throne of grace. I should therefore call attention to this subject, not by way of saying something new, simply to remind my fellow Christians of a much neglected duty; for such is the nature of the human heart that we sometimes need to be "put in remembrance" even of important duties and precious privileges. It would seem from the conduct of some professors of religion, that they consider the obligations resulting from the relation between pastor and people, as resting wholly upon the former; forgetting that there are mutual duties to be discharged, and that if a church desires that the labors of her pastor shall be blessed, she must do her own part towards affecting this object. Ministers are but men, weak and liable to err, and their mistakes may ruin souls; then shall not their people, by prayer in their behalf, strengthen their hands and aid them in obtaining that grace and wisdom without which they are utterly incompetent to fulfill their high duties and endure the various trials that fall to their lot? The Gospel would be far more successfully preached, were there more prayer for ministers, in the closet, in the family circle and in meetings for united prayer. "It hath pleased God by the foolishness of preaching to save them that believe," and while all cannot preach, all can greatly assist in extending the triumphs of the cross, by constant, fervent prayer for those who have been chosen of God to "stand between the living and the dead." Let us then heed the exhortation, "brethren pray for us, that the word of the Lord may have free course and be glorified." So shall our own souls be prepared profitably to receive the truth; our ministers will be guided and sustained by infinite wisdom and strength, and the Holy Spirit abundantly poured out upon those to whom they break the "bread of life."

Who will go forward in this matter, that in all our churches may be found "Aaron and Hur Societies" to hold up the hands of Zion's watchmen, that the hosts of the Lord may prevail against His enemies, and His kingdom be established in many hearts?

PILATE.—Behold in this miserable man a lively emblem of many a ruler of this world! How many who know that their public acts are wrong, and yet have not the courage to act up to their knowledge. They fear the people. They dread being laughed at. They cannot bear being unpopular. Like dead fish, they float with the tide. The praise of man is the idol before which they bow down, and to that idol they sacrifice conscience, inward peace, and an immortal soul.

Battle-field of Chancellorsville. Letter from a correspondent in 1st Regiment of Virginia artillery: "I rode over parts of the battle-field yesterday—extending from three to five miles. Such horrid sights I never witnessed before, and hope never to see again—Desolation and death were on every side. Mutilated bodies—forms prostrate in death—pools of blood—dead horses, and exploded cannons, and the trees of the forest cut and shivered in every direction. One position held by the enemy, seemed too strong to be taken. It was a very splendidly constructed line of breastworks, and the approach to it was only through bushes and over felled trees. When I examined it I was astonished that any body of men could take it. None but Southern soldiers, animated by a high and holy purpose, and filled with an unconquerable spirit of determination could have done it. They rushed upon it under a murderous and deadly fire of cannon and musketry and mounted it, driving the foe before them. The enemy fought with obstinate desperation. No battle in this part of the Confederacy will compare with the present in that respect. Another position remained, stronger naturally than the one just mentioned. Abundant artificial means were used to render it impregnable. Our brave fellows had to ascend quite a steep hill, in order to take this position. I have not yet heard of any quailing heart, any failures to perform duty, even in the very face of death. There is very little straggling, and such enthusiasm I never witnessed before. It is glorious to witness the cheerfulness and indomitable courage of our brave men. Many of them have had nothing to eat during the last three days but parched corn, and yet they cook and eat it in the merriest mood."

God is certainly with us, and "through Him we shall do valiantly, for He shall tread down our enemies." Many a gallant son of the South has fallen upon this great battle-field, in defence of civil, social, and religious liberties. Most of our dear wounded are only slightly injured in the hands or arms.

I trust that the people in Richmond are wrestling with the Lord of Hosts for a victory.

Exercise. Would a man know whether he loves God, let him be frequent in acts of love. The more the fire is blown up, the sooner it is seen; and so with all graces. Sometimes good people question whether they have any patience, any faith, till God comes and puts them into an afflicted state, where they must either exercise these graces or perish. Then they appear like one who thinks he cannot swim, yet being thrown into the river, he puts forth all his strength for the shore, and thus finds out what he can do. How often have we heard Christians say, "I thought I never could have endured such a pain or trusted God in such a strait; but now God has taught me what he can do for me, by what he has wrought in me." But this you might have known before, if you had often strived up and exercised the grace within you.

DESPERATELY WICKED.—There are few things so little believed and realized as the corruption of human nature. Men fancy that if they saw a perfect person, they would love and admire him. They flatter themselves that it is the inconsistency of professing Christians which they dislike, and not their religion. They forget that when a really perfect man was on earth, in the person of the Son of God, He was hated and put to death. That single fact goes far to prove the truth of Edwards' remark: "Unconverted men would kill God, if they could get at Him."

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The Men we Want. We want effective gospel preachers, whose burden shall be Christ and Him crucified. It is a common mistake that anybody will do to preach to soldiers; and hence the chaplaincies are generally filled by young and inexperienced men. But a moment's reflection will suffice to convince, that since we have in the army the flower of the country so we ought to have the best preaching-talent of the country. I call upon our city and country pastors earnestly to consider whether it is not their duty to enter this wide field of usefulness. It is a field worthy the attention of our most experienced, most useful ministers, and if they cannot get their consent to enter regularly upon it, I call upon them to at least give us occasional visits.

We want men who will stick to their posts. I am persuaded that a great deal of harm has been done by chaplains resigning, or absenting themselves for long periods from their commands, on "details to collect clothing," or some such pretext. The great business of the chaplain is to preach Christ publicly, and from tent to tent, and the temporal welfare of the soldiers should be made subordinate to this.

We want men physically able as well as willing to endure hardships and privations.—If a chaplain would live up to the full measure of his usefulness, he must be with his regiment on the weary march, (frequently resigning his horse to some foot-soldier;) lie with them around the bivouac fire, after the evening prayers are over; be drenched on the out-posts, or face the pelting snow-storm; divide with some hungry soldier his last hard cracker; and, in a word, share with his regiment whatever hardships they may be called on to endure. Now, if a brother is physically unable to endure these hardships he had best not enter the work—but there is no question that many a delicate brother would have his health permanently improved, if he would thus learn to "endure hardness as a good soldier." Religious Herald. CHAPLAIN.

THE KEY.—In order rightly to understand the voice of God in nature, we ought to enter her temple with the Bible in our hands.

HUMILITY.—The flower of Christian graces grows only in the shade of the Cross, and the root of them all is humility.

IF THE DAY of mercy leave us graceless, the day of judgment will find us peevish.

Abundance.—The editor expects to be at the meeting of the General Assembly during a part of its sessions, on the business of the Committee of Publication.

CONFEDERATE BIBLE SOCIETY. This Society held its annual meeting in Augusta, Ga., on the 22d and 23d ult.—The opening sermon was preached by Rev. Dr. Woodbridge of this city, and was an able and eloquent discourse, giving great satisfaction to the intelligent audience that was assembled to hear it. The business meetings were attended by delegates from different States of the Confederacy, and the report of the Directors showed great diligence in their work, although owing to insuperable obstacles they have been unable to accomplish all that they desired.

GENERAL JACKSON. The secular papers have already conveyed to most of our readers the sad intelligence of the death of this brave and beloved man, which took place on Sunday the 10th inst., at the house of Mr. Chandler, near Guinea's Station. The blow is so heavy and stunning that we have not the heart to dwell upon it, or to give him the tribute which his memory deserves. A braver, better man has never laid his life on the altar of human liberty, and his death, as far as man can see, is an irreparable loss.

The immediate cause of his death was Pneumonia, which his system, prostrated by the wounds and amputation, was unable to cast off. And it is a characteristic fact that the cold which issued in this Pneumonia was contracted by his unselfish anxiety for the health of some young members of his staff. The night before the battle was spent on the field, and having no extra covering at all, after great exertion, he accepted the cope of one his aids, but in a short time arose and gently laid it over the young man, and spent the night just as he was. This exposure produced a cold which ended in Pneumonia.

A few nights before this battle an equally characteristic incident occurred that is worthy of record. He was discussing with one of his aids the probability and issue of a battle, when he became unusually excited. After talking it over fully, he paused and with deep humility and reverence said, "My trust is in God," then as if they sound of battle was in his ear, he raised himself to his tallest stature, and with flashing eyes and a face all blazing with the fire of the conflict, he exclaimed, "I wish they would come!" This humble trust in God, combined with the spirit of the war-horse whose neck is "clothed with thunder," and who "smelleth the battle afar off, the thunder of the captains and the shouting," made that rare and lofty type of martial prowess that has shined Jackson among the great heroes of the world. Trust in God and eagerness for the fray were two of the great elements of that marvellous success that seemed to follow him like a star, so that he was never defeated, or failed in any thing he undertook.

After he was wounded he retained his cheerfulness, and remarked to a friend the pleasurable sensations in taking chloroform; stating that he was conscious of every thing that was done to him, that the sawing of his bone sounded to him like the sweetest music, and every sensation was one of delight. Conversing with an aid he pointed to his mutilated arm and said, "many people would regard this as a great misfortune, I regard it as one of the greatest blessings of my life." Mr. S. remarked, "all things work together for good, to those that love God." "Yes, yes," he emphatically said, "that's it, that's it!"

When Gen. Lee wrote him that beautiful note, so characteristic of his own generosity and worth: "GENERAL—I have just received your note informing me that you were wounded. I cannot express my regret at the occurrence. Could I have dictated events, I should have chosen for the good of the country to have been disabled in your stead. I congratulate you upon the victory which is due to your skill and energy." After hearing it read he said with his usual modesty and reverence, "General Lee should give the glory to God." He always seemed jealous for the glory of his Saviour. When it was told him that Gen. Stuart led his old Stonewall Brigade to the charge with the watchword, "charge and remember Jackson," and that inspired by this they made so brilliant and resistless an onset, he was deeply moved, and said, "it was just like them, it was just like them. They are a noble body of men." He was deeply affected by Gen. Pickett's death.

his mind ran very much on the Bible and religious topics. He enquired of Lieut. S., a Theological student on his staff, whether they had ever debated in the Seminary, the question, whether those who were miraculously cured by Jesus ever had a return of the disease. "I do not think," he said, "they could have returned, for the power was too great. The poor paralytic would never again shake his palsy. Oh! for infinite power!"

He endeavored to cheer those who were around him. Noticing the sadness of his beloved wife, he said to her tenderly, "I know you would gladly give your life for me, but I am perfectly resigned. Do not be sad, I hope I shall recover. Pray for me, but always remember in your prayer to me the petition, thy will be done." Those who were around him noticed a remarkable development of tenderness in his manner and feelings during his illness, that was a beautiful mellowing of that iron sternness and imperturbable calm that characterized him in his military operations. Advising his wife in the event of his death to return to her father's house, he remarked, "You have a kind and good father. But there is no one so kind and good as your heavenly Father." When she told him that the doctors did not think he could live two hours, although he did not himself expect to die, he replied, "it will be infinite gain to be translated to heaven, and be with Jesus." He then said he had much to say to her, but was too weak.

He had always desired to die, if it were God's will, on the Sabbath, and seemed to greet its light that day with peculiar pleasure, saying with evident delight, "it is the Lord's day," and enquired anxiously what provision had been made for preaching to the army, and having ascertained that arrangements were made he was contented. Delirium, which occasionally manifested itself during the last two days, prevented some of the utterances of his faith which would otherwise have doubtless been made. His thoughts roamed between religious subjects and the battle-field, now asking some question about the Bible, or church history, and then giving an order, "pass the infantry to the front," "tell Major Hawk to send forward provisions to the men," "let us cross over the river and rest under the shade of the trees," "until at last his gallant spirit gently passed over the dark river, and entered on its rest where the tree of life is blooming beside the crystal river in the better country.

Gen. Lee on learning the death of Gen. Jackson, issued the following touching tribute to him, viz: HEADQUARTERS ARMY NORTHERN VA. May 11 1863. With deep grief the commanding General announces to the army the death of Lieutenant-General T. J. Jackson, who expired on the 10th inst., at 3 1/2 P. M. The daring skill, and energy of this great and good soldier, by the decree of an all-wise Providence, are now lost to us. But while we mourn his death, we feel that his spirit still lives, and will inspire the whole army with his indomitable courage and unshaken confidence in God as our hope and our strength. Let his name be a catchword to his corps, who have followed him to victory on so many fields. Let officers and soldiers emulate his invincible determination to do everything in the defence of our beloved country. R. E. LEE, General.

This has passed away, this high-souled, heroic man, falling like Sidney and Hampden in the beginning of the struggle to which his life was devoted, bequeathing to those who survive him a name and memory, that under God may compensate for his early and to us apparently, untimely fall.—A little child of the family, when the hero was dying, was taunted with Jackson's wound by some of the prisoners who were collected there awaiting transportation. "We have a hundred Jackson's left if he does die," was the heroic reply of the child.—And so we trust it will be. The spirit of Jackson will be breathed into a thousand hearts which will emulate his bravery, and seek to make up for his loss, and in the end his memory and glory, his holy life, his many piety, and his glorious death may be a richer blessing to us than if his life had been spared. He has shown the way to victory, and we trust that many a gallant spirit will come forward eagerly to tread it, and that our dead hero shall be worth to us more than a host of living ones. It will be if we copy his piety as well as his bravery, and like him cherish that feeling that he so strikingly expressed as he paced his tent before the battle, "My trust is in God,—I wish they would come on!"

We hope to present our readers soon with other and fuller particulars in regard to this Christian hero, from able pens than our own, so that we will not enlarge further. His remains were received in Richmond with the deepest sorrow. Every place of business was closed, and anxious and tearful crowds gazed on his coffin as if it contained one who was more than a friend to them. A large civic and military procession was made on Tuesday, after which his remains lay in state in the Capitol, and were visited by thousands, and many a tear dropped over the dust of the honored dead.

We are unwilling to add any thing to those statements that seem captious, and yet we cannot avoid saying that it was very remarkable, even as a matter of taste, that funeral honors should have been paid that is usually given by assigning a place in the procession to the clergy. This ignoring of religion did not take place in the case of other distinguished men to whom funeral honors had been paid here, and why it should have taken place in regard to one of the holiest and best of them all, we can only leave our readers to conjecture. It is true that he was not a member of the

same church with some of these distinguished men to whom those honors were paid, but we do not see that this fact should have doomed him to a funeral pageant with no recognition of religion in it. Certain it is, that could the hero himself have spoken he would have spared any honors to himself which whether by thoughtlessness or design, involved a slight on that religion of which he was so bright an ornament, and so devoted a disciple.

Montgomery Presbytery.—We have been requested by a member of Montgomery Presbytery to supply an omission in the Abstract as published last week, by stating that Presbytery took action on the subject of chaplains for the army, and appointed a committee consisting of Rev. John S. Grady, Rev. L. H. Blanton, and F. Johnston to secure the services of such ministers as could do so, to spend each six or eight weeks in the army as chaplains during the spring, summer and fall months. Several ministers have agreed to enter upon the work, and several hundred dollars have been put into the hands of the Treasurer of Presbytery for the purpose of paying their expenses. It is believed that the churches generally will not only spare their ministers for this service, but will contribute towards paying their expenses.

RELIGIOUS NEWSPAPERS. What is to be their fate? Secular newspapers have gone overboard by the score, except those located in great centres of interest; in such places their circulation has increased immensely, and they flourish through the tempest freely. Many of the religious journals have been suspended, others move along heavily, dreading the future. Our subscription list instead of declining has received a handsome increase during the last two years, and never was so good as now. This is doing well, and brings us encouragement. But the prospect may well awaken anxiety. The price of paper has commonly been not less than one third of all the expenses of publication. It now costs about fifty cents a pound, including freight; this is just five times the old price. We are obliged to look such matters as these seriously in the face. How is it possible to stand up under such a pressure? This is a question which we know is now weighing heavily upon brother-editors also.

The Central Presbyterian has had its share of perplexity, but has held on its way. It has many warm and generous friends, and takes comfort in the thought it is one of the names they would not willingly let die. What can be done to keep it through the trial? We must, for one thing, rely upon prompt payments. Will every delinquent under whose eye this may pass, reflect for a moment that he helps to create embarrassment, instead of imparting strength? Again, there are thousands of our people whose hearts prompt them to give liberally for supplying religious reading to our soldiers. If it may please them to use that liberality in sending our paper to the army, it is a cheap and effectual mode of applying our hands. We should not utter a syllable to ask this, if the evidence from our chaplains, officers and soldiers was not so abundant and conclusive, that next to the Bible, nothing is so welcome and profitable as a good religious newspaper, embodying as it does so many articles of the same nature as little tracts, speaking to the heart, and pointing the way to the Cross. We have already received important aid in this way for which a grateful acknowledgement is due. Should the suggestion here made seem worthy of a general adoption among our people, there is every reason to hope that it would be the means of conferring a great benefit upon our soldiers, and incidentally bear us through the extraordinary times upon which we are fallen. It will also prevent the alternative to which we should very reluctantly resort—a farther increase of price, a measure to which many of the secular papers have repeatedly resorted.

GENERAL ASSEMBLY. FIRST DAY'S SESSION. Columbia, S. C. The third General Assembly of the Presbyterian Church in the Confederate States of America met on Thursday, May 7th, at 11 o'clock, A. M., in the Presbyterian church. A sermon was preached by Rev. Dr. Kirkpatrick, the Moderator of the last Assembly, from Ephesians iii: 11. After sermon, the Assembly was constituted with prayer by Rev. Dr. Kirkpatrick. (The Bill and Sermon were received too late for this week's paper.) Rev. Dr. Lyon, of Mississippi, was chosen Moderator, and Rev. John W. Baker as temporary clerk. The Assembly then adjourned until Friday at 9, A. M.

SECOND DAY. The Assembly met according to adjournment at 9 1/2 A. M., and half an hour was spent in religious exercises. Major James T. Lowry, of the Presbytery of Bethel, appeared and took his seat. The moderator then announced the following standing committees: On Bills and Ordinances.—Ministers: J. L. Kirkpatrick, D. D. E. McNair, G. A. Coit, Asahel Enloe, Ruling Elders: Thos. Bradford, G. S. Cecil, J. N. Whitner. Judicial Committee.—Ministers: J. Leighton Wilson, D. D. George Howe, D. A. Baker, Washington Baird, Ruling Elders: William L. Mitchell, W. P. Finley, J. N. Whitner. Theological Seminaries.—Ministers: John W. Waddel, D. D. L. Battolph, John Douglas, S. Donnelly, Ruling Elders: J. T. L. Preston, A. V. Brumby, James F. King. Domestic Missions.—Ministers: George Howe, D. D. James H. Gallard, John Miller, C. S. M. See, Ruling Elders: W. T. Wilson, H. G. Guthrie, Patrick Murphy. Foreign Missions.—Ministers: Thomas E. Peck, W. W. Morrison, J. S. Montgomery, W. A. H. Harrison, Ruling Elders: J. C. McAuley, A. H. Conkey, W. A. Bartlett. Education.—Ministers: E. T. Baist, D. D. James Stratton, A. M. Queen, George W. White, Ruling Elders: C. Stiles, John Walker, D. A. Davis. Publication.—Ministers: B. M. Palmer, D. D. J. L. Kirkpatrick, D. D. Thomas

U. Rautte, James H. Laps, Ruling Elders: W. H. H. A. Bartlett, A. H. Conkey. Narratives.—Ministers: Joseph M. Atkinson, J. A. Davies, E. B. Cloghorne, Ruling Elders: James F. King, J. C. McAuley. Foreign Correspondents.—Ministers: C. W. Lane, H. A. Monroe, Washington Baird, Ruling Elders: J. T. L. Preston, A. V. Brumby. Love of Absence.—Ministers: A. M. Small, Robert Bell, Ruling Elder, G. S. Cecil. Systematic Benevolence.—Ministers: D. D. Sanderson, Jesse Rankin, Henry M. White, D. L. Battolph, Ruling Elders: Wm. L. Mitchell, Geo. J. S. Walker, Wm. J. Bingham. Devotional Exercises.—Ministers: B. M. Palmer, D. D. Geo. Howe, D. D. Ruling Elder: Joseph Foster. Finance.—Ruling Elders: G. J. S. Walker, W. L. Mitchell, W. J. Bingham.

RECORDS OF SYNODS. Synod of Alabama.—Ministers: Geo. W. White, J. A. Davies, Ruling Elder: W. H. H. A. Bartlett. Synod of Arkansas.—Ministers: A. Baker, A. E. Loe, Ruling Elder: T. Bradford. Synod of Georgia.—Ministers: J. S. Montgomery, J. Rankin, Ruling Elder: P. Murphy. Synod of Memphis.—Ministers: E. B. Cloghorne, T. U. Faucette, Ruling Elder: C. Stiles. Synod of Mississippi.—Ministers: A. McQueen, J. H. Gattara, Ruling Elder: D. A. Davis. Synod of Nashville.—Ministers: H. M. White, S. Donnelly, Ruling Elder: W. T. Wilson. Synod of North Carolina.—Ministers: W. A. Harrison, James A. Coussar, Ruling Elder: J. C. McAuley. Synod of South Carolina.—Ministers: G. H. Galt, D. D. Sanderson, Ruling Elder: H. G. Guthrie. Synod of Texas.—Ministers: H. A. Munroe, John Douglas, Ruling Elder: Joseph Foster. Synod of Virginia.—Ministers: James Stratton, A. M. Small, Ruling Elder: John Walker.

The following letters were then placed before the Assembly by the Moderator: MACON, May 5, 1863. To the Moderator and Members of the General Assembly. Dear Brethren—I take this method of informing you that I have discharged the duty assigned me as corresponding delegate to the Associate Reformed Synod, which met in September last in Mecklenburg county, North Carolina. My reception by that body, both personally and officially, was of the most cordial character. It appointed a committee to cooperate with a similar committee from our body to prepare a book of Psalms, which it is hoped may prove acceptable to both bodies. It also appointed several corresponding delegates to attend the present meeting of Assembly in Columbia. It is our fervent hope that the day is near when a hearty and permanent union will be formed between these two branches of the great Presbyterian family. Invoking the Divine benediction on all your deliberations, I remain yours in the Gospel of Christ. DAVID WILLS. CARROLLTON, Miss., April 27. To the Rev. Moderator General Assembly: Dear Brother—The undersigned, chairman of the committee on the church charter, begs to leave to submit to the General Assembly that owing to the occupation of extensive portions of those States pertaining to such our inquiries were to be made, by the forces of the public enemy, the irregularity of the mails, and a recent attack of illness fever, he has been unable to call the committee together to consider the subject committed to us, in order to prepare a report for the approaching session. During my period of sickness, which was only a week in duration, the papers came to hand which I had long been awaiting—at all events enough of them reached me to have given me a warrant for summoning the committee together. But, mean while, the enemy had got between me and two of my colleagues, and even yet, one of them is within their lines. As this rendered any such effort impracticable, I deem it due to the Assembly to put it in possession of the information I have obtained officially in reference to the present posture of this matter of a charter. The Hon. M. B. Estes, at present Attorney General of the State of Tennessee, and a ruling elder of the 21 church, Memphis, a member of the committee appointed by the Augusta Assembly to obtain the passage of the charter through the Legislature of the State, informed me, on personal application, that the law had been passed through the Legislature chiefly through his own exertions, as he was a member of the body. He stated, however, that he was compelled to agree to an amendment of its limiting it to 99 years, instead of the perpetual provision. He promised me a written statement of the matter, but within a week thereafter he was compelled to flee a second time from the advancing enemy, and I have not, as yet, been able to ascertain his post office. I have also made some effort to obtain an official copy of the charter, but as yet unsuccessfully, owing to the distracted condition of things in Tennessee. In Louisiana, Mississippi and Virginia, the matter has made no progress, for reasons which will be explained fully when the committee make their report. For the present I have to request you to make known the reasons herein given for my failure to call the committee together, and to request time for us till the next Assembly to make our report. With Christian regard, E. T. BAIRD.

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larger expenditures in any other direction. He also authorizes the church to draw on him for \$500 of the amount required for Dr. Palmer's support, and more if needed. The testimony of such men should not be lightly esteemed by your body."

RELIGIOUS INTELLIGENCE. Religion in the Army. The chaplain of the 13th Tennessee volunteers writes from Shelbyville, "there is a great religious awakening in the army here and at Tallahas, and much demand for religious reading. There have been more than a hundred hopeful conversions within the last few weeks. Can you not aid us in supplying the demand for religious reading? Can you furnish us with a few copies of your paper for gratuitous distribution in the army? There are many members of the Presbyterian church who are much pleased with the numbers of it which they have seen. There is also great want of the New Testament, in small copies. Can you help us in that respect?"—Southern Presbyterian. PERRY'S FLORIDA BRIGADE. In Anderson's Division appeals to different denominations for religious papers for the regiments composing it. They are greatly in need of such instruction, and we trust aid will be given at once. Rev. Donald Frazer is chaplain of the 21 Fla. Regiment—a Presbyterian minister, and we hope Christian friends will enable us to forward him a package of Central Presbyterians weekly. Rev. Mr. SIMMONS, of the 11th Georgia regiment, writing from Suffolk says: "In the midst of all these changes and fighting, we manage to keep up our religious services. We preached on Sabbath at the time our batteries were assailed, amid the most hideous hounding of artillery and in constant hearing of the picket firing. The congregations were large, attentive and serious. One young man came to me, late at night, to inquire the way of salvation.—While passing the road, I heard singing and prayer. It was a company of Christians, who had met in the darkness to hold a secret meeting. We received eight members on Sabbath evening into our Christian Association. This work goes on. The moral tone of our brigade is rapidly changing. Card playing is fast playing out, swearing is not heard so much as formerly, and attendance on preaching increases."

REV. B. T. LACY, writing from the Second Corps of the Army of Northern Virginia to a friend in North Carolina gives some striking facts: "There are thirty-five regiments in this corps without chaplains, from the States of North Carolina, South Carolina, Alabama, and Louisiana, and but one chaplain from those States—Rev. Mr. Sprunt—a Scotchman from North Carolina. There are fourteen North Carolina regiments here vacant. Is the Presbyterian church in those States dead? or only asleep? Can it not be awakened and aroused to its duty? There are a number of precious revivals now in this army, from 200 to 400 have been happily converted in the last three months." CONFEDERATE STATES BIBLE SOCIETY. In addition to the proceedings of the recent annual meeting, published last week, the Southern Christian Advocate mentions that: "The late Bishop Meade, of Virginia, felt a very deep interest in establishing the Bible Society of the Confederate States.—As he lay upon his death bed, about the time the Convention had assembled, to organize that Society, he expressed a desire to become one of its life members. Although he had entered into rest before the Society was fully inaugurated, his dying wishes in this respect have been carried out by the Board of Managers, through his friends in Virginia, and this venerable servant of Christ will always be enrolled among the original life members of this Society.—May his spirit of earnest devotion animate all our efforts to attain a knowledge of the Gospel of salvation, and may with him be found at the last, life members of the Society of the redeemed in Heaven." REV. D. TALMAGE has been constituted a patron of the Society, by a gentleman who refused the use of his name. YOUNG MEN'S CHRISTIAN ASSOCIATION.—Mr. Munford, the chairman of the Army Committee, appeals for aid now, for our wounded soldiers, coming to our city from the recent battle fields. "And no occasion like the present has appealed so powerfully to the sympathies and benevolence of our people. The sufferings and the need of those noble men, who are now bleeding in our defence, are great, very great. We are sure the appeal will not be made in vain. We know our people will show their high appreciation of the glorious deeds and heroic sacrifices that have been made for them, by liberally ministering to all the wants of our wounded. Without liberal donations in money, as well as in provisions, lint, linen, bandages, &c., our efforts will not meet the great and immediate necessities of those who are now suffering. Remit at once to this depot!" INDIAN MISSIONS.—A number of letters have been received from the missionaries in the Indian country within a few days past. We are glad to learn, that the missionary work is going on prosperously among the Choctaws who are farther removed from the scene of warfare than most of the others. A single fact mentioned in Dr. Kingsbury's report deserves special mention. One of the native churches to which he ministers, though small in membership and limited in resources, has nevertheless, contributed during the year as much as \$327 to purposes of benevolence, the principal part of which was devoted to the purchase of Bibles and Testaments for the soldiers of our army. This is an encouraging fact and ought to call forth the gratitude of all those who love and have labored for the promotion of the missionary cause. Dr. Kingsbury remembers the time when the whole Choctaw nation was dwelling in the most abject heathenism, but he has been spared to see one of the churches, founded by his own instrumentality, now sending hundreds of dollars to furnish the Bible for young men in our army whose parents first sent them the gospel. Is this not the exact counterpart of what is recorded in the New Testament, of the doings of some of the primitive churches? Southern Presbyterian.

PROMOTED.—Brigadier Robert B. Rodde, of Alabama has been promoted to Major General, for gallantry and good conduct in the battle of Chancellorsville, and in recognition of his uniform skill and courage on every field. LINCOLN has issued a proclamation under a late act of Congress calling the militia to aid in suppressing the rebellion. The Washington Chronicle, of the 6th says that Vallandigham has been arrested. Three doors of his house had to be broken open before he was taken.—An attempt to rescue him was made and failed. VICKSBURG, May 11.—A large laden with coal, ran past the batteries last night. The enemy's fleet about the city is increasing.

Dear Brethren—I take this method of informing you that I have discharged the duty assigned me as corresponding delegate to the Associate Reformed Synod, which met in September last in Mecklenburg county, North Carolina. My reception by that body, both personally and officially, was of the most cordial character. It appointed a committee to cooperate with a similar committee from our body to prepare a book of Psalms, which it is hoped may prove acceptable to both bodies. It also appointed several corresponding delegates to attend the present meeting of Assembly in Columbia. It is our fervent hope that the day is near when a hearty and permanent union will be formed between these two branches of the great Presbyterian family. Invoking the Divine benediction on all your deliberations, I remain yours in the Gospel of Christ. DAVID WILLS. CARROLLTON, Miss., April 27. To the Rev. Moderator General Assembly: Dear Brother—The undersigned, chairman of the committee on the church charter, begs to leave to submit to the General Assembly that owing to the occupation of extensive portions of those States pertaining to such our inquiries were to be made, by the forces of the public enemy, the irregularity of the mails, and a recent attack of illness fever, he has been unable to call the committee together to consider the subject committed to us, in order to prepare a report for the approaching session. During my period of sickness, which was only a week in duration, the papers came to hand which I had long been awaiting—at all events enough of them reached me to have given me a warrant for summoning the committee together. But, mean while, the enemy had got between me and two of my colleagues, and even yet, one of them is within their lines. As this rendered any such effort impracticable, I deem it due to the Assembly to put it in possession of the information I have obtained officially in reference to the present posture of this matter of a charter. The Hon. M. B. Estes, at present Attorney General of the State of Tennessee, and a ruling elder of the 21 church, Memphis, a member of the committee appointed by the Augusta Assembly to obtain the passage of the charter through the Legislature of the State, informed me, on personal application, that the law had been passed through the Legislature chiefly through his own exertions, as he was a member of the body. He stated, however, that he was compelled to agree to an amendment of its limiting it to 99 years, instead of the perpetual provision. He promised me a written statement of the matter, but within a week thereafter he was compelled to flee a second time from the advancing enemy, and I have not, as yet, been able to ascertain his post office. I have also made some effort to obtain an official copy of the charter, but as yet unsuccessfully, owing to the distracted condition of things in Tennessee. In Louisiana, Mississippi and Virginia, the matter has made no progress, for reasons which will be explained fully when the committee make their report. For the present I have to request you to make known the reasons herein given for my failure to call the committee together, and to request time for us till the next Assembly to make our report. With Christian regard, E. T. BAIRD.

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MARRIED. In Greenville, April 14th, by Rev. Geo. W. White, Capt. B. CHALICE JONES and Miss MINNA BOLLING FIELD.

OBITUARY. Died, on the 19th of April, at the residence of his father in Rockledge, Mr. ALEXANDER S. STUART, in the 23d year of his age. This young soldier had been for some months a prisoner at Alton, Illinois, and died in a few days after he arrived at home, from a disease contracted while there. He was kind, affable, and brave,—the hope and comfort of his disaffected parents.

Daughter of his life April 23d, 1863, Mrs. NANCY H. ADAMS, aged 47 years. When young she joined the Presbyterian church of Lexington, and died in communion with the First Salem church. She was a quiet Christian, a strictly religious woman, and a devoted wife. Her husband was a member of the same church, and she was a devoted wife to him. Her husband was a member of the same church, and she was a devoted wife to him. Her husband was a member of the same church, and she was a devoted wife to him.

Died, at Mount Zion, Nelson Co., Va., of Typhoid Pneumonia, on the 10th of April, Mrs. MARY ANN W. MCGILLIARD, widow of Thomas S. McGilliard, deceased, aged 75 years. She had been a member of the Presbyterian church for more than forty years. Her husband was a member of the same church, and she was a devoted wife to him. Her husband was a member of the same church, and she was a devoted wife to him.

Died, in Salem Va., on the 5th day of April, 1853, CHARLES L. SNYDER, Esq. in the 50th year of his age. His loss will be deeply felt, not only in the community in which he lived, but in his extensive and intelligent circle of friends. He was a man of high moral and highly respected character, and a devoted citizen of the State. As an efficient husband, and kind father, his loss will be irreparable to his family. The Presbyterian church of which he was a consistent and devoted member, will greatly miss him. He had been a member of the same church, and she was a devoted wife to him.

Died, in Baltimore county, Va., March 22d, 1863, MARY JANE, daughter of George W. and Sarah Ann Willis, aged 7 years. Her father was a member of the Presbyterian church, and she was a devoted daughter to him. Her father was a member of the same church, and she was a devoted daughter to him.

Died, March 30th, 1863, at the Hill Spring, Va., in the 7th year of his age, THOMAS, son of Mrs. Martha McCutcheon, widow of Moses McC