THE CENTRAL PRESBYTERIAN.

VOL. VII. NO. 49. RICHMOND, VA., DECEMBER 4, 1862. WHOLE NO. 362.

THE OFFICE OF

THE CENTRAL PRESBYTERIAN

is on Main Street, five doors below the Exchange Hotel over the Office of the City Dispatching Book, third story.

Edited and published for an association of gentlemen in Virginia and North Carolina, by

REV. WM. BROWN, D. D.

TERMS.

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FOR THE CENTRAL PRESBYTERIAN.

Mr. Editor,—The ten dollars enclosed you will please appropriate for the spiritual benefit of the soldiers. A proposition was recently made, that contributions should be forwarded by individuals, for the printing of any particular tract which might be designated. The hymn commencing "Just as I am," has been found very acceptable and useful. Should it be thought desirable to strike an edition of this hymn, or any tract for general circulation, you can appropriate this sum to the object, and if this is not sufficient, some one else will perhaps supply the deficiency.

If it would not appear like boasting, I should like to record a little of my recent experience to the praise of God's goodness. Possibly you may remember a donation of one dollar for Testaments, about the commencement of the war, with a line saying, that that was all then on hand or likely to be for a long time, the little all of the donor being far into Lincolnism, and probably gone forever. Soon, however, an unexpected opportunity was presented of borrowing to a limited extent, in a direction where there was a reasonable prospect of being able to make refund. This was improved, and subsequently small sums from other sources not anticipated, have been received and forwarded by tens, and threes, and twos to the amount of between fifty and a hundred dollars.

My doctrine is to give, *give, give.* If a body has any thing in the world to give, not carelessly or at random; but with a deep sense of our responsibility as stewards, to employ every cent, and improve every talent to the best advantage. If we have but little to spare, let us give that little at once; the ocean is made up of drops; and not give place to unbelief. We are too much afraid to let go what we have, lest we should not be able to lay hold upon more. God gives the promise, "He that watereth shall be watered himself;" and this, "He that hath pity on the poor lendeth to the Lord; and that which he hath given, shall He pay him again."

Never was there a time probably, since the foundation of the world, when the providence of God cried so loudly, "Give, give, *freely* to have received, *freely give!*" Those who have not money at command, have doubtless articles, which they would gladly devote if they could dispose of them to advantage. And by the way, should there not be a depository for such articles in all our cities, and individuals or committees appointed to dispose of them?

The temporal wants of our noble soldiery call to us with trumpet tongue, and their spiritual wants with at least equal emphasis. Shall the glorious work which God is carrying on among them, be suffered to fail to the great loss in any degree, for want of means? It should be remembered that God works by human instrumentalities—the living voice, the holy Word, the tract, the religious periodical. "Sanctify them by thy truth." Such is the Saviour's prayer, and this is his invariable rule. How imperatively are all of us who have any concern for souls, for the souls of those we best love, for the souls of those who are jeopardizing their lives for our sake, now called on to arise and enter into this work, that the golden grain may all be gathered in. Who shall limit the Holy One of Israel, when he has commenced a work of such power and extent, or say when or where it shall end, if his people are but faithful to do the part which he assigns them?

And let us not forget that prayers and alms should ascend together. Then will they "come up for a memorial before God," and then though we should not see in a vision evidently a bright angel coming in to us, as Cornelius did, we shall see either here or hereafter, as surely as God's true results more glorious than hosts of angels "Bring ye all the tithes into the storehouse, and prove me now herewith saith the Lord."

Not to be farther tedious, I will close with a short anecdote. Once on a time, a poor woman was present at a meeting, where an agent in presenting the claims of some object, assured his audience that no one was so poor as not to be able to give something. It was objected, Nay because he turned to her bare cabin, ruminating up in the discourse, and turning over in her mind her scanty inventory, to find one thing which she could do without. In despair, she finally knelt and asked the Lord to show her what she had to give. On rising, she cast her eyes upon a bag of mustard seed hanging over the fire place, and taking this for an answer to her prayer, joyfully hurried with it between in the morning to the agent, expecting it to bring perhaps a tuppence. He took it easily, and on next addressing a large assembly, produced said bag of seed, and related its history. As the result the services some one present, resolving not to be outdone by the poor widow, came forward and pledged in for 1 forget how much. Un a large price; perhaps one hundred dollars. Thus did the little mustard seed, through faith and love, quickly produce a plentiful harvest, and the story, which has been often related since, has doubtless brought hundreds more into the treasury of the Lord.

ASON.

Valley of Va., Nov. 11, 1862.

PHARAOH never complained of the hardness of his heart; had he complained, there must have been some feeling.

FOR THE CENTRAL PRESBYTERIAN.

Our Time of War.

NO. I.

PHYSICAL SUFFERING DURING THE COMING WINTER

Under the pressure of new and painful circumstances such as these in which we as a people are now placed, there are apt to spring up anxieties, which exaggerate the facts, and either paralyze our zeal, or make the energies in ill-directed and spasmodic zeal. It is certainly best that evils, whether present or anticipated, should be regarded calmly and studiously in their real character and dimensions; and thus only can the best methods be devised for their abatement.

The impression is very general that there is great, and is likely to be greater, suffering both in our army and among our people at home, for the lack of sufficient food and clothing. This impression is but too well founded; and yet there is no occasion for trembling anxiety or discouragement, even if they were not forbidden by the dictates of our Christian profession.

In the first place we have the broad and blessed fact, which may be taken for granted, that in the kind providence of God, we have within the limits of these Confederate States a sufficient, probably an abundant, supply of the *material* necessary to feed and clothe our entire population, civil and military. So that the labor devolving upon us at this juncture is not one of original production, but of transportation, manufacture and distribution. Our armies being congregated in large bodies in a few places, and having to gather their supplies from all parts of the country, they must so far monopolize the usual lines of transportation as to leave but little for private uses. But being made up an agricultural people with our villages scattered all over the land, and having but few cities requiring to draw supplies from a distance, we are remarkably independent of transportation, because our great staple articles of prime necessity, with the exception of salt, iron, cotton and sugar, are every where produced, and already to be found.

Probably our chief difficulty—and the one which has occasioned a large part of the public anxiety—is in the work of manufacturing clothing. There is an abundant supply of cotton and perhaps of wool also; and, if economically used, a sufficient supply of leather, for our necessities; but we are deficient in skilled labor and machinery for converting them into cloth and leather. In this difficulty insuperable? Certainly not! Let the labor of women and of negroes be more turned into this line where there is the greatest deficiency. If need be, let every hand loom and every factory be manned each with a double set of operatives, so that the carding and spinning and weaving may go on by night and by day, and the difficulty will be removed, so far as such is concerned. But it will help in the matter of shoe-making is harder to be overcome, for it is an art much longer in acquiring, and requiring more manual dexterity and greater natural aptitude, than are requisite in the arts of common cloth-making. The country shoe maker is unwilling to employ unskilled laborers because their early stitches must be merely for practice and not for use, which occasions a waste of material now very costly; and much of the employer's crowded time is needed to instruct the beginner in the rudimentary operations of the cordwainer's art. Shoe makers have by act of Congress been exempted from military service—a wise, but still inadequate provision. The difficulty is to be found in the enlargement and new establishment of factories, where the division of labor shortens the period of preparation.—Each operative has but a single thing to learn, and a brief practice fits him for usefulness.

Thus it is perceived that the difficulties of manufacture are by no means insuperable, and under the potency of a pressing demand, they will all be overcome though for a time many must suffer inconvenience and perhaps positive discomfort.

By the work of distribution, we mean all the steps in the process of supplying the wants of all the individuals within our territorial limits. This is a work always devolving upon society, but now in the God of providence most imperatively demanded of us, the people of these Confederate States. In times of peace and prosperity, this whole work of distribution may be, and is, safely left to the natural working of human industry stimulated by human desires; except as regards the small class, who are unable to provide for themselves, which in our Southern land has heretofore been, as to number, a very insignificant fraction of the population. But now the needy are not only increased greatly in numbers, but are to be found in classes entirely heretofore exempt from the pinchings of want.

Let us now survey the whole field over which the patriotic and Christian duty is called to look, and mark where the suffering is, and consider the proper methods of relief. Among the following classes is to be found a large part of the existing want: 1st, *soldiers*; 2d, *soldiers' families*; 3d, *persons or families* dependent on small, fixed incomes; and 4th, poor people who either cannot labor, or whose labor will not provide them with the necessaries of life.

With regard to all of these classes, it is to be remarked that the common impression as to the amount of suffering is exaggerated. A great deal has been done, and is now being done, to alleviate the existing evil. And although there is present, and prospective suffering enough to demand public attention, it may be safely affirmed that it does not exist to any alarming or disheartening extent. With a brave spirit, a thoughtful mind and a liberal hand we have nothing to fear on that score. Unquestionably the greatest proportional suffering is just where we least like to see it, viz:—among the soldiers.

1st. As to the amount of physical destitution among soldiers, it is impossible for civilians or mere casual observers to determine. The sight of even a few ragged and bare-footed soldiers produces so painful an impression on an observer, that he is in danger of magnifying the facts both to himself and others. But the fact is undoubted that there are not a few of our brave soldiers, who have not shoes to their feet, nor garments sufficient to cover their naked bodies, so as to keep them comfortable in winter. It is also true, that the sick and wounded in the hospitals are wretchedly provided for, as regards clothing, bedding, suitable food, nursing, means of cleanliness and every thing else needed to save the lives and promote the convalescence of the unfortunate inmates.

2d. As to the destitution among the soldiers in the field, we may fairly conclude that it follows in the main the law of destitution in ordinary life. Officers (all of whom are well paid,) and men of private means, or those who have friends within reach, can and, as a rule, do keep themselves comfortably furnished. These classes must constitute the great body of the army. Of the remainder, namely, the poor men, the most of them are probably provided for between their wages and the supplies furnished by the Government, which professes to clothe them entirely. The same remarks may be made with regard to disabled soldiers: their comforts generally, though not always, bear some proportion to their private resources.

3d. For the destitution that actually does exist, both less or greater than is commonly supposed, there is but one effectual remedy, namely, *the commercial efficiency of the Government.* Both in the law and custom of all civilized nations, the army in all its interests and all its component parts is under the sole care of the civil and military authorities. The same power that calls the soldier away from the comforts of his home and the profits of his industry, is bound by the highest possible obligations to provide amply for his wants in health and in sickness. He is the servant and defender of the nation, and the nation in its organized capacity, through its appointed officers must take care of him, or be guilty of shameful ingratitude and recreancy. It is shameful to compel him to draw upon his private means for the supply of his necessary wants, shameful to throw him upon private charity, shameful to turn him when disabled into a hospital, where he cannot find half the comforts to be found in a plaster's negro quarter. If the means of providing more liberally for the patriots who are fighting our battles, did not exist in the country, then these sufferings would have to be borne uncomplainingly as a part of the price of liberty; but the means do exist, and are all at the disposal of the Government.

Apart from the injustice done to the soldier, private charity is wholly inadequate to supply even the deficiencies in Government duty. The people have not the information, the organization, or the authority needful to accomplish so great a work. Moreover it is very unjust to the people to throw such a burden upon them. Then the distant, the hard hearted, and the niggardly escape, while the liberal ones living near the scenes of want, are taxed out of all rightful proportion. And the heaviest weight falls upon those sections of the country which have been robbed and devastated by the enemy.

Three concluding remarks would seem have been made here, if we had not been blessed with a Government, which is ably manned, which is strong in the affections of the people, and which, under the blessing of God, has been wonderfully successful in its administration, and has gained the applause of the world in its able conduct against tremendous odds of this, the greatest single handed war of modern days. Such a Government is able to bear criticisms, especially when it comes from loyal and friendly hands.

But all this is not meant to discourage hospitality and generosity to our brave fellows in arms. We must continue to do what we can. Even if the Government should come up to its duty, and supply all, there are many ways in which we can cheer the hearts and contribute to the comfort of our heroic kindred and wives. Let us do if we find in one jot or tittle of our duty to them.

It is proposed to continue this subject in the next paper, and before leaving it, to follow some of its branches in their connections with political economy W. H. R.

FOR THE CENTRAL PRESBYTERIAN.

Rev. Henderson Lee.

Died, at his residence, Lee Hall, in the County of Lunenburg, Va., on Tuesday the 21st October, 1862, in the 70th year of his age, Rev. Henderson Lee.

The first entrance of Mr. Lee into any thing like public life was his serving as a private soldier in the war of 1812. Immediately after retiring from service, in 1815 he made a profession of religion and united himself with the Republican Methodist church. He labored zealously in his church of Christ's fold as a minister of the Gospel from 1816 to 1822 when he united himself with the Presbyterian church in which he has ever since been serving his maker, oftentimes with very great success.

Some ten years later he came to this county to reside, and finding two or three straggling Presbyterians he went diligently to work in order to get them into a more living church. In this he was eminently successful; many of the most prominent citizens uniting with the church under his ministry; he used every opportunity to speak of the great salvation, and an impetus given to our church which it has not lost to this day.—Mr. Lee, in short, may be considered the father and founder of the Presbyterian church in Lunenburg county, and hundreds of souls can be claimed in another world as "stars in the crown of his rejoicing" and "seals of his ministry."

For a number of years an enfeebled constitution has caused his familiar face to be unseen at our Presbytery and Synod; but his name has ever been mentioned with the fondest affection by those of his brethren who knew him best and loved him most dearly.

The last act of his public life was the laying of his trembling hands upon the head of the writer at his ordination. Surely it was a blessed closing act of a life consecrated to the service of his Redeemer. May the mantle of our beloved father fall and rest upon those of us who are left behind and may the same ardent zeal, the same untiring energy, the same constant devotion to the cause of Christ, which marked his life, mark ours.

It is not our intention to go behind the curtain of private life, and speak of him in the more delicate relationships which bound him to others. Here his character shone forth with unvonted loveliness.

His last days were hours of peace in the undimmed brightness of a Saviour's radiant face which rested upon him all through his long and severe sickness.

Just before dying he was heard to say "I have been so near to heaven that I did, not wish to come back to earth."

T. W. W.

Lunenburg, Va.

POETRY.

The Old Psalm Tunes.

I love them well, those ancient tunes
Of days and years gone by;
They bring fond memories to the heart,
And tear-drops to the eye.

The ancient woods, the dashing sea,
The deserts wild and bare,
Have echoed to the Christian hymn,
Have heard the Christian's prayer.

In the long ages of the past—
Where shall those tunes be sung!—
How often have these holy strains
In blest rejoicing rung!

They seem a sacred link to bind
The present to the past,
To-day to ages left behind,
A golden link outcast,

By which in love we clasp the hands
Of those who have gone before,
The holy ones, the purified,
Safe in the Saviour's love.

Thus hand in hand we onward walk,
Our eyes to heaven upturned,
And sing the holy songs our tongues
From by gone years have learned.

And as each note to heaven soars,
More near we feel to this
To those who praise with golden harps
In temples of the skies.

A holy blessing falls on all;
We feel that we belong
To ages gone, and yet to be,
Bound by the chain of song.

O love them well, those ancient tunes,
Let joy their spirits upraise,
And on thro' ages yet to be,
Shall swell the note of praise.

O never let their echoes die,
Till breaks the holy morn,
When from the fulness of the sky
Eternity is born.

CHILDRENS' COLUMN.

FOR THE CENTRAL PRESBYTERIAN.

"The Little Boy that Died."

Not very long ago, dear children, I was called to stand by the dying bed of a little very younger perhaps than many of you who will read this article.

As I looked down into the pale face of the sufferer, a great many thoughts came into my mind, and I have determined to tell you what they were.

I thought how full this world was of death at least one third of the persons who are born dying in childhood.

Then there must be a great many children in heaven; and God certainly has some very good and wise reason in taking so many little ones to their homes above.

Though so many children die, yet I have often thought how short lives were frequently full of instruction.

That of little Alexander Branch Stokes was of this kind. He was the most of children, for from his very infancy he seemed like he was ripe for heaven.

He was gentle and kind to all around him. A harsh word seldom if ever escaped his lips, and his cheek never burned with anger towards others. His brothers and sisters could kiss the hand of the little sufferer after he was dead, and say "This hand never struck me."

He always preferred the happiness of others to his own and yielded his wishes even to his younger brothers. This is very seldom met with in children and I hope, dear young friends you will always remember it, and try and do likewise.

He was very obedient to his parents; and he learned early to fear God.

"Father told me not," was always a good reason with him for not doing any thing it mattered not how much pleasure it might have given him.

He was a *religious* child. By this I mean that he was peculiarly fond of every thing connected with religion. During the time of prayers, when conducted by the writer, he always showed the deepest interest. He was very fond of the Bible and its beautiful stories. His marked attention to the words of the minister was always a subject of notice.

While other boys were engaged in laughing and talking, his attentive eye and upturned anxious face showed an intelligent understanding of the Word far beyond his years.

As I look back upon the interesting life and peaceful death of this dear little boy, I cannot but think his heart must have felt at a very early period the influence of the Holy Spirit and that he was really and truly "a child of God."

We are told the way the shepherds of the Alps Mountain lead their flocks up to green fields where the lambs follow are barren and naked, is to take a little lamb in their bosoms and the whole at once follow the bleating of the little one.

So the Lord deals with parents. He takes their little ones in his bosom in order that they may be drawn to the greener fields and summer skies of heaven.

PHILIP BARRETT.

Rural Retirement, Va.

EPITHETS.—Some one, speaking of their effect in weakening style, has said that the adjectives are the greatest enemies of the substantives, though they agree with them in gender, number, and in case.

SELECTIONS.

Slow to Anger.

"He that is slow unto anger is better than the haughty, and he that ruleth his spirit than he that taketh a city." Abundant vexations arise each day to disturb the serenity of every man's temper; but the wise man will strive always to possess his soul in patience, and not suffer annoyance to even ripple its peaceful surface. This acquirement is within the reach of every one, and is certainly worthy a powerful effort to obtain. Even the most passionate need not despair, if they will but make the government of the temper a subject of diligent, prayerful study.

An old gentleman, well known in our church as Father K——, had been noted in youth and middle life as a man of most violent temper. It was this great burden of his own life, and a source of unceasing annoyance and deep sorrow to those around him. At last he determined to be mistaken no longer. The tyrant who had so long ruled him with his iron rod should be subdued. "I observed," he said, "that an angry person always raised his voice to a loud, high key. I determined, therefore, whenever I felt the old spirit rising up, to enforce my resolve to speak in a gentle, possible tone, and speak deliberately. I found it was that, which, under the blessing of God, enabled me to conquer the evil habit. For *fifteen years* I have not been conscious of a single ruffle of my temper." And a glance at the old man's peaceful face would well authenticate the statement. A sunny, gentle expression rested always in the dim, kind eyes, and on the snow crowned forehead, which seemed to be lifting low beneath the mould of our quiet village church-yard.

How one loves a character that may thus be relied on in every emergency of life—one who can look imploring eares cheerfully in the face, and bravely smile away vexations! How cheerful a sunny temper makes a home appear, however lowly its roof, and humble its arrangements! And the heart itself enjoys a rest and peace, of which a sullen, peevish temper can have no possessor. "How pleasant it is," said Matthew Henry, "to have the bird in one's bosom, ever singing sweetly!"

Capt. John A. Witherspoon.

Another student of theology has been taken from the church on earth, to *know God forever* in heaven.

Capt. Witherspoon of Co. C, 17th Reg. S. C. V., died at Warrenton, Va., on the 10th Oct., of wounds received at the battle of Manassas (Aug. 30, 1862. He had just completed his 21st year, and had given a sacrifice for his country, a heart noble and warm, and mind gifted and thoughtful, and a life beautiful and full of promise. He accompanied Dr. Toorewell on his last voyage to Europe in 1859, and in the company of such a man, he could not but be fitted for enjoyment, he improved in health and intellectual vigor, and upon his return entered College in Virginia.

The secession of South Carolina and the treacherous seizure of Fort Sumter by the Federal Government, found young Witherspoon ready in the field, and Capt. Witherspoon was one of the first to volunteer. Entered the company of Capt. Seabrook as an independent volunteer, to do the work of colporteur and soldier, he accompanied it to Fort Sumter, and there was fired the first shot in the war, and was transferred to that State. Here he passed successfully through the battles of Bull Run and Manassas, acquitting himself with marked distinction, and escaping without injury. After these battles he accompanied his wounded fellow Charlottesville, where he remained day and night by their bedside until the tainted air of the hospital and his untiring watchfulness proved too much for his constitution, and he returned, with shattered health, to his home.

Having once more regained his health, Washington City called him to the Theological seminary, with the hope of entering the ministry—the great aim and purpose of his life. God, in his providence, had ordered otherwise.

The coast of South Carolina was invaded. The excitement of every energy was necessary to fill vacancies, and Witherspoon was in his district to assist in raising companies of volunteers, reasoning, when the number was completed, he would return once more to theological studies. But having, through his individual efforts, organized a company, he was unanimously elected captain and left to his duty, regardless of his health. He expressed all the qualities necessary to secure the respect, obedience and affection of his company, and endeared to them by many kindnesses. Remaining at the family homestead only long enough to be united in marriage to one whom he had long and tenderly loved, he hastened to the scene of duty, and the sacrifice anticipated with them in that series of conflicts which have hallowed a second time the name of Manassas. Here, in the heat of the engagement on Saturday, August 30, he received the wounds which have terminated his life. The first wound received was of the right forearm. Fearing that it was of a serious nature, he placed his company in charge of a lieutenant and was about to leave the field, but finding his wound not dangerous, and noticing that the line appeared to waver, he drew his sword again and rushed forward shouting, "Come on, I am not injured; I will lead you still."

While thus leading his company to the charge, waving his sword in the face of the enemy, in spite of suffering and fearless of danger, a ball entered his right thigh; ranged upwards toward his body, crushing the bone in its progress and passing too far for amputation, and he fell mortally wounded. He was borne from the field on a rude litter and next day was carried by hand forward to Warrenton, where he was kindly received into the house of Captain Brook of the Warrenton Artillery. Here all that warm hearts and gentle hands could do to promote his comfort and alleviate his sufferings was done. Here joined by a devoted mother, a loving wife and an affectionate brother—attended constantly by skilful surgeons, ministered to by faithful family servants, and surrounded by kind, sympathizing friends, he lingered in great suffering of body, but perfect composure and peace of mind, until the 19th of October, when, in the light of a beautiful Sabbath afternoon, he gently passed away to enter upon that Sabbath which shall never end.

His dying prayer was that God would make his death a more powerful sermon to his relatives and friends than any he could have preached in his life, his dying testimony that "All is well;" and when, at length the spirit was released from its suffering clay, so gentle and peaceful was its departure, that it seemed indeed to be borne away on angels' wings.—*South Presbyterian.*

Begin with the Year.

As the thoughtfully disposed and wise are accustomed, at the entrance on a new year, to re-adjust their plans, and their profit by past experience so as to live thenceforth to better purpose, why should not the same method of proceeding obtain, also, as to churches. Where there is discovered a manifest and glaring shortcoming as to duty, let congregations, as such, humble themselves before God, and resolve, by his grace, to run in ways of new obedience. There are some churches which have great reason for sorrow and shame, in looking at their own history, even when compared with that of other congregations. Why is it that in this region of country so often the counterpart of Gideon's fleece—a heavy dew fall in a single spot, whilst all around is parched and dry? It may be a relief to conscience to ascribe this to the sovereignty of God, but inasmuch as the divine promises are yea and amen to all that call upon him in sincerity and truth, it is not in accordance with the ordinary exhibitions of Providence that a blessing should be permanently withheld where there is a proper use of means. God works by instrumentalities, and where there is a faithful and fervent preaching of the truth in its adjustments to the various classes of hearers, and a spirit of earnest, importunate prayer, it will rarely be found that communion seasons will pass without cheering additions to the number of God's professing people.

A Little Spark.

In a company now stationed on the coast of Georgia, and with whom there has been no chaplain for nearly three months, a Christian member proposed holding a prayer meeting on one evening in the week. It was attended by a few. To aid him in his labors were three Christians of different denominations, who had never before taken any active part in religious services. The work has steadily progressed, and instead of three to aid him, there are now twelve who hold his humbly stand forth for their Master's cause. Meetings for prayer are held every morning after reveiled, which are well attended; and the usual services on the last Sabbath were attended by more than could obtain seats in the tent, (upwards of forty.) An officer of the company who professed himself to be godly fifty years in trust, passed from death into life, and made a public profession of his faith in Christ.—Two estimable and intelligent young men are rejoicing in a Saviour found, and the nearest of kin to them, rejoice that made glad, and they thank God that their sons had been thrown into a company where they could hear, and but three Christians who could stand up in the name of the Lord.—Four others can be seen wending their way to the silent woods, to offer to their Heavenly Father their prayers in secret.

Let Christian soldiers take courage and commence at once to work for their Master. Seek out those in the company who have professed Christ, and begin your meetings; and as God has promised never to forsake those who call upon him, so put your trust in his promise.

Our Changing Climate.

The following beautiful passage from Washington Irving, might almost make a November day cheerful. "Let no one say a word in favor of those vicissitudes of our climate which are too often made the subject of abusive reproaches. They are many as occasionally by changes from hot to cold, from wet to dry, they give us one of the most beautiful climates in the world. They give us the brilliant sunshines of the South to Europe with the fresh verdure of the North. They flout our summer sky with clouds of gorgeous tints to flower whiteness, and send down cooling showers to refresh the panting earth and keep it green. Our seasons are full of sudden and sharp beauty. Winter with us has none of its proverbial gloom. It may have its howling winds, and its chilling frosts, and wintry snow-storms; but it has also its long intervals of cloudless sunshine, when the snow-clad earth gives redoubled brightness to the day—and its night like stars beam with increased lustre, or the moon floods the whole landscape with her most limpid radiance. And then the joyous outbreak of our spring, bursting at once into leaf and blossom, redundant with vegetation, and vociferous with life, and the splendid glow of our summer—its morning voluptuousness and evening glory—its airy palaces of sun-lit clouds piled up in a cerulean sky and its gusts of fragrant odors of almost tropical grandeur, when the forked lightning and the bellowing thunder-volley from the battlements of heaven shake the quivering atmosphere! and the sublime melancholy of our autumn, magnificent in its decay, withering down the pomp and pride of a woodland country, yet reflecting back from its yellow forests the golden serenity of the sky. Surely we may say that in our climate, the heavens declare the glory of God; and the firmament showeth his handy work. Day unto day utteth speech and night unto night showeth knowledge."

As our army was re-treating towards Cumberland Gap, a soldier called out to Gen. Hardee, "General, I know how to form double column at half distance, but your tactics don't mention double distance on half rations." "That's true, my friend," said the General, smiling, "but hereafter history will mention the noble manner in which you have performed it."

A GOOD WORD is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

CENTRAL PRESBYTERIAN

RICHMOND, VIRGINIA,

THURSDAY, DEC. 4, 1862.

OUR THEOLOGICAL STUDENTS.

The effect of this gigantic war on the great cause of Education, is even more apparent than its influence on the industrial pursuits of the country. Some of the latter have been stimulated by its continuance so that many branches of business are now more flourishing than they were previous to the war—and more prosperous than they will be after the declaration of peace. But while the exigencies of war serve to develop our mineral resources—the production of cereals—and to give new impetus to many of the mechanic arts—the bearing of the war upon the interests of Education has been depressing in the extreme. This is evident in the diminished number of common schools, the closing of our Colleges, and, in some instances, of our Theological Seminaries—while the number of students in those still open is easily distinguished.

It was deplored by many, that students of Divinity were not exempted from Conscription. But it is questionable whether their release from liability to military service would not have drawn upon them a very unenviable distinction in the community. Thousands of parents who with commingled emotions of patriotic pride and paternal grief, sent forth their sons to endure the privations of the camp and the perils of the battle-field, would have asked—"Why should not these young men, in the very flower of their manly prime, share with our boys in their dangers and duties—and is the honors too, which shall one day shed lustre on the names of those who aid the election call of liberty have dedicated their lives to their country, in this the hour of her jeopardy and threatened subjugation?"

The estimation, also, in which Theological students are held by the young men of the country, at large, would have been very different from that which they now, and will hereafter entertain for them, had they too not taken their places in the ranks, with their comrades, in this great struggle for Independence. Now would the standing of these students at the close of the war have been what it now will be with the public all over the Confederacy, had they not borne their part in the conflict, side by side with young men of their own age. The fact that they have served bravely and efficiently during the war will most materially add to the respect entertained for them personally, and so be of incalculable advantage to them as long as they live.

Moreover, what they will see, suffer, and learn while in the army, will be of great practical benefit to them. War makes men manly, vigilant self-denying, and teaches them to despise hardships and dangers—When capital Domestic Missionaries some of these noble fellows will make one of these days! Young, vigorously, who have served under Jackson will not mind a march on foot to a distant meeting, if no conveyance is to be had—or will they be deterred by heat, rain, and mud, from being ever in keeping their appointments.—There will be reconnoissances of destitution, and raids upon the territory of the old enemy, and numbers now in hostile ranks brought into the sweet captivity of Christ, such as has not been witnessed since the missionary campaigns of Father McKenzie!

Again it is of no small advantage to one who *ought* to know as much of men and affairs as a Minister of the Gospel, to be thrown in contact with all classes and characters of men, as our Seminary students now in the army are, every day of their lives.

Preachers are often accused of wanting common sense, and of ignorance of the actual world. There is some too much foundation for this prejudice. Students who pass at once from College to the Seminary, without having mingled in Society, or obtained any practical acquaintance with the outside world, often become quite too *bookish*—acquire a professionally Ecclesiastic air—and come out into their work with a manner intensely professional. Such is the dress and demeanor of some that they look like perambulating prayer-books, or walking editions of the Confession of Faith. Now all this hinders their usefulness; but if there is any place where Theological students are likely to have this veneering rubbed off, it is in the army. Camp trained theologians will find out some things not dreamed of in the philosophy of the whole Seminary library.

But best of all, their piety, if genuine, so far from being injured by camp life will be invigorated and matured. Their Christian graces will be daily exercised both by the temptations and difficulties of their position.—Their hourly exposure to death must keep them constantly sensible of their dependence on God, and lead them to closer communion, and more unreserved consecration to Him. Their sympathies in behalf of others, in moments of compassions, exposed to similar dangers, will awaken their solicitude, and excite them to personal efforts for their salvation. Some of the officers higher in command in company, have greatly fully acknowledged the salutary influence of camp life on the grace of their piety, and have declared that in the retirement of their tents, or in the solitude of surrounding woods, they have their enjoyed their most hallowed and happy hours as Christians. Most not this be equally true of those who have devoted themselves to the sacred office of the gospel ministry?

We believe then, that, when the war ends, and our Seminaries are again filled, it will be by a class of young men whose self denying habits, manly bearing, earnest spirit and zealous piety, will give us all cause for thankfulness that the God who can bring good out of evil, has been preparing in his own way a band of youthful servants for a career of usefulness and efficiency, which will bring glory to his name, and gladness to his heritage. M. D. H.

A GREAT MOTIVE.

In urging us to the work of saving the precious seed diligently, morning and evening, the "wise man draws a strong motive from our mortality, and that all is fixed after death.

"If the tree falls." And the tree has its time to fall. It may strike its roots deep into the earth when first it opened its leaf to the sun of heaven; it may spread its giant arms far and wide, and defy the storms of a century. But while the vigorous tree is young, it is not laid at the root out of season, time must do its work. Decay must begin to spread through its roots, and up the trunk, and on, till there is no more power to bud and put forth tender branches, and then the tree falls only the work of a little time.

Thus must we all fall. "As for man his days are as grass. For the wind passeth over it and it is gone and the place thereof shall know it no more."

"There it lieth." How unchangeably fixed! Death indeed works great changes upon the frail body, upon the arrangements of families, upon the face of society. But as to character it changes and purifies nothing. Inexpressibly solemn will be the sentence pronounced—"He that is holy let him be holy still, and he that is filthy, let him be filthy still."

Our fellow men are passing away. What we can do for them must be done quickly; after death is the judgment.

These places are going the way of all flesh. Whatsoever our hand findeth to do we must do it with our might. When the shadows of death fall upon us, will they not fall more lightly, if by the grace of God, we can say that while we had the light, we strived to walk in it, desiring to be in a Saviour's church, and a world of sin?

Recent Publications.

The Petersburg Evangelical Tract Society have published in paper cover *The Gospel according to the Evangelist John*, together with the *Sermon on the Mount*.

It is a happy idea to issue this in a form to be circulated as a tract. With all the New Testaments to be procured from the Confederate Bible Society, or that can be run over the blockade, the supply is very inadequate. If we cannot furnish the whole Bible, by all means let us have select portions.

GOD THE GIVER OF VICTORY AND PEACE A thanksgiving sermon, delivered in the Presbyterian church, Raleigh, N. C., Sept. 18, 1862, by Rev. Joseph M. Atkinson.

The text of this sermon is Ps. xxx: 5 "Weeping may endure for a night but joy cometh in the morning." The discourse every way highly appreciable, full of good thoughts forcibly and clearly expressed. An extract containing the concluding part may be found in this week's paper. The publication of such sermons does good to many, even if the production is not perpetuated.

Correction—In the list of Contributions of Oct. 1st, D. Oxford church, Lexington Presbytery is credited $11 60 for *Confederate Bible Society*, when it should have been $50.

We could once more call attention to the fact that donations for *Publicatio* appear in the monthly acknowledgments of the Committee, and *not* in the lists reported by the Editors of the *Central Presbyterian*.

Tracts—The Committee of Publication are prepared now to furnish tracts of fifteen or twenty kinds, at the rate of 800 pages for a dollar. Orders can be sent to Central Presbyterian office, Richmond, Va.

Among these tracts, are *Come to Jesus, Sketch of Dabney C. Harrison, Dairyman's Daughter, To the Unbeliever, Determination, Do you Enjoy Religion? Why do you do it? Entire Dedicatedness to God, Extreme &c.*

COMMUNICATIONS.

FOR THE CENTRAL PRESBYTERIAN.

Religion, in a Rough Life.

Some imagine that religion is impractica ble in a rough life—such a life as the most of us are now living. As well might they declare the use of the helm impracticable upon a rough sea. A rough life is the very kind of life in which we most need religion. Shall we retire the aid of prayer—that religion can exist only in separation from business—that piety can flourish only in deserts and monasteries? Shall the most exposed life—rough duties—rough exposures—be permitted to find a refuge from the claims of the Gospel—and a license for the indulgences of wicked passions—in the circumstances which surround him? No, his duties only lies in himself—not in his circumstances—in his impure heart—not in his rough life.

Yet, a rough life has its temptations—The soldier even if he is celibate, is deprived of the privileges of the sanctuary and is obliged to live day and night in the company of the vulgar and profane. Then too in the shock of battle, amid the fierce joy of victory, or when a comrade, perhaps a brother is stricken down by his side, his hard for him to control passion, or risk the desire of vengeance into the calm determination to execute justice upon unrighteous and wicked enemies. But David lived a life as rough and as full of temptation as any one as are called to live, and yet he retained his religion. The most of the Judges also lived rough lives, and in rough times—Amos was a gatherer of sycamore fruit, Matthew was a tax collector, the bulk of the Apostles were sailors and fishermen. As for Paul, we challenge any one to point to a life in our times as rough as that which he led. He was in journeyings of en, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness in weariness and painfulness, in hunger and thirst, in cold and nakedness. Surely this is far in advance of what the soldier is call ed to endure! So too with later examples. Who among those now attributing their want of religion to circumstances, know anything of such a whirlwind of excitement as that in which Luther, Calvin and John Knox lived? And what was the religion of our blessed Lord? Was it such a hot house plant? Ah, none of us work as he worked, none of us fare as he fared, none of us march as he marched, none of us fight as he fought. It is not then the rough life or the coarse associations, or the hurry of business, or the dangers and din of war, but it is the heart and the flesh which are to blame the perverse will, which interfere with religion. The most delicate flowers are said to grow amid rough Alpine heights and are the centres of perpetual storms; and so oftentimes we find the purest piety in the breasts of stern and weary men of strife.

But though rough times should not destroy our religion, it must and will modify it. Even amid the rough times of time eternal influence, much less can renewed human nature. Piety in time of war, will differ from piety in time of peace. Devotion amid camp-life will vary in its aspect from devotion at home. The danger however is, lest the command to fall back, should be mistaken for a command to fly, lest the necessity for change should be regarded as a necessity for surrender.

For instance, the Christian delights to spend the Sabbath away from bustle and confusion, in public and private worship—But if he has to pursue, on Sabbath, the work of military necessity, let him not therefore give up the Sabbath altogether, or forget when it comes, or neglect to observe it, with at least silent worship.

So a rough life may destroy regularity in devotional habits, but it should not destroy the habits themselves. If we cannot pray morning and evening, we may occupy as much time with this duty in other parts of the day. If we cannot worship in the sanctuary, we may worship in the hospital, along the road, wherever we can find two or three gathered together with us the promised presence. And if our provocations are such that we are unable to avoid impatience, anger, harsh words, we can show regret at being thus betrayed, and seek forgiveness in prayer before the spectators of our infirmity. If our religion be one of faith, let it be one of repentance, if our religion is in surface let it expand in depth, if it suffers reproaches, let it continue to fight, and if it loses its polish, let it increase in strength. Thus, "a contemplative life has more the appearance of a life of piety than any other." The calm brow, the meek face, the uplifted eye, the serene aspiration, these are found in all the pictures of saints and holy men, but the Almighty regards the heart and not the appearance—and it is to bring faith into activity and exercise—his design is to interrupt our contemplation and put us to work.

The best Christians are not those who look most like the pictures of the beloved disciple, but those who are most humble, who have the strongest faith, and who strike the mightiest blows for God and the cause of righteousness.

The fruits of piety, originating in such times as these, is the best kind of piety—It has most substance, most bone and sinew—It most like the fruit of the apostolic and missionary periods of the church. As we not in error then as to the highest ideal of religion, and in the fatal error which leads many to conclude that religion is impracticable in a rough life?—And here too, these rough times bind together such as for the days gone were of destroying this error? Surely we ought to go beyond the piety which is suited only to the seedy and indolent, to the piety which is energy, and to those shrinking from manifestation and exertion, we would say that will suffice for the strong—that can maintain itself in time of scorn—but can stand firm, when the flood of scorn by-and-by can show its strength by the amount of opposition it overcomes, and that can endure in hot fires which are consuming the hopes and dross of these mammon-loving times.

W. E. B.

FOR THE CENTRAL PRESBYTERIAN.

Who Will Respond.

The following letter was received at the Depository of the Evangelical Tract Society, Petersburg, from a Presbyterian minister. Any packages or books suitable for the depository will be forwarded promptly. Send by Express and mark "reading matter for soldiers."

CAMP NEAR DEWEY'S BLUFF,
November 28th, 1862.

Dear Sir—I write to ask you, if it would be possible to get in Petersburg enough for the winter, of some books for grey-beard readers. I want to give my men the opportunity of spending the time better than by gambling or low conversation. I think you might know of some Sabbath School Library that has become old to your youth in the City, while they would be new to my mountain boys. Yours &c.,

J. H. C.

MINISTERIAL AND RELIGIOUS.

AN ENCOURAGING SIGN—It is a singular but most encouraging fact, that while God in His providence is restricting the Southern Church to a comparatively limited field of missionary labor, He is at the same time awakening in the bosom of His people in other parts of the country a more earnest and earnest desire to be more extensively engaged in it. From the secretary of Foreign Missions we learn that there are now 300 men in correspondence with him, who are awaiting only for the war-clouds to pass away, to apply for appointments as missionaries to mission fields. Some have offered to the call issued by the Executive committee a few weeks since, for missionaries and female teachers for the Chocaw Nation—four young ladies have replied, two of whom, if no outward event arises, will be on their way to the Indian country in less than three weeks. The gentleman who some months ago expressed the wish and intention to support the first missionary sent abroad by the Executive committee, has renewed the assurance, stating at the same time that the means he had devoted to this purpose had not been paid, simply because not be inspired by the progress of the war. Here then are the men and the means, necessary to carry on this great work, waiting only for God to say "peace, be still," to the elements raging around us. Can we suppose that He has excited these desires in the hearts of His people merely to disappoint them? May we not hope and believe that He who has awakened these feelings will also open a way by which they may be carried into practical effect? Can we suppose that He will long suffer our enemies to keep obstacles in the way of executing desires and purposes which He himself has awakened? Have we not, on this ground alone, some reason to hope that the end of our troubles is drawing near?

Southern Presbyterian.

DUELLING—The Synod of S. C., has adopted a paper on this subject, and given their solemn judgment that duelling is inexcusable upon any ground or in any respect, and, that it is, in all cases, necessarily a violation of the sixth commandment of the Decalogue.

The object in thus appealing to reason and to the Scriptures before the whole community, is to operate, if possible, on public sentiment, so as to induce the not from upon duelling as they should. If they were to treat the subject as it demands, the ser vant of God would then fill the place of public justice, would begin to execute the laws which have been enacted, and the crime which they condemn is committed. The community therefore, is responsible before God for these violations of His law, and we ought to stand in behalf of His just allegiance against our sinful rulers.—*South Presbyterian.*

THE SYNOD OF NORTH CAROLINA.—At its recent sessions, this Synod resolved to appoint one Agent on each of the following objects of Christian benevolence, viz: Foreign Missions, Domestic Missions, Education and Publication and that these Agents should be required to labor in conformity the whole field committed to their supervision, and present at each meeting of Synod a report of all that is done within the boundaries of the Synod on the subjects severally assigned to them.

The following members were then reappointed as Agents, viz:

Rev. J. M. Sherwood on Domestic Missions.
" N. H. Kay, " Education.
" J. Hall, " Foreign Missions.
" C. K. Caldwell " Publication & Col.

Rev. Messrs. S. A. Stanfield and J. Rumple were appointed to the Agency elected Directors of Union Theological Seminary.

The compilation of Rev. Jas. Sinclair against the action of Fayetteville Presbytery was not sustained.

The *Children's Friend* was cordially recommended to the Sabbath schools and Christian families, and with the Synod's and General Synod reports to the General Assembly that it consists of 104 Ministers, having assumed the care of 187 churches, 15 Licentiates and 11 Candidates.

We commend to all our churches the following resolution on the State of the Country.

Resolved, That the Synod earnestly urges all our churches to increasing prayer with confession of sin, that the Lord God may be as a wall of fire round about our land, that the Angel of the covenant may go forth as the Captain of our hosts; that the Holy Ghost may pour out upon our people a spirit of grace and of supplication that we may be a people prepared for the Lord.

That prayer be made especially on behalf of our State and Commonwealth, on behalf of our rulers, civil and military, President of the Confederacy and his counsellors—the Generals, officers and soldiers of our armies—that the Lord may deliver us from our unreasonable and wicked foes, that our armies and orphans of our murdered brethren, and that the Lord may send us peace in his time, and that we may be prepared for the times calamities for His own glory, for the extension of the Redeemer's kingdom and for the salvation of our souls.

OGACHITA PRESBYTERIAN—Licensed Thos M. Boyd, a graduate of the Military Institute of Lexington, Va., and a student of Danville Theological Seminary.

NASHVILLE—The chaplain of the 5th Kentucky regiment, writes to the *Southern Presbyterian*:

He is Nashville, the First Presbyterian church has not been open for the public since the last Sabbath morning, and one of the two remaining ministers, a member of the Second church, a Yankee chaplain is occupying its pressence. The ministers of the other two churches are absent from the city. The churches in this region are in a lamentable condition. Most of them have been used by both the Federal army first came through the land.

THE NARRATIVE of the Synod of South Carolina states that three of their ministers, FOSTER, ADAMS and THORNWELL have been taken away by death, and many of their churches broken up by the invasion of their sea coast. But the Presbyteries report many facts of a pleasing nature calculated to strengthen the hands and encourage the hearts of God's people.

THE VIRGINIA CONFERENCE of the M. E. Church which has been in session in Petersburg, adjourned on the 28th. The Conference continued nine days, and was one of unusual harmony and interest. We are glad to learn that Rev. Dr. Duncan is continued Editor of the *Advocate*.

They ex-filed Rev. G. A. Davis, a chaplain in the U. S. Navy.

THE FIRST GENERAL COUNCIL of the Protestant Episcopal church of the Confederate States, was held at Augusta, Ga. it adjourned on the 22d to meet in Mobile in 1865.

The *Southern Churchman* says: "There was a business of very special interest before the Council, namely the adoption of the Constitution and Canons.

We congratulate our readers and the Church generally that the important work of organizing the Protestant Episcopal church in the Confederate States, is now accomplished. We have now a constitution and canons for our governance. Let every one therefore pray, that the work begun, may be continued to the glory of God, and the extension of the kingdom of our Redeemer."

REV. J. L. PRICHARD, pastor of the Baptist church, Wilmington, N. C., and well known in Virginia, died recently of yellow fever.

METHOD OF GIVING—A correspondent of the *Confederate Baptist*, in his notice of the Greenville Baptist Association, says: "Connected with the Association, and meeting at intervals of its session, is an agricultural society, the object of which is to develope the liberality of the churches. The working of it is about as follows: An acre of corn, say, is pledged. Suppose it makes 20 bushels, one fourth of it (5 bushels) is given to the association for missionary purposes, and the remaining three fourths (15 bushels) to the support of the pastor at home. The pledge is redeemed, and the money thus formerly, for missions, for the support of the ministry, and other expenses of the church, and do it much more easily, they think.

THE SABBATH IS GERMANY.—It appears, by the late intelligence from Germany, that Christian churches in that country are making efforts to restore the Sabbath from desecration. They seem to feel the importance of hallowing it as a sacred day, in order to have a Sabbath. They are also making efforts to supply the people with cheap religious literature.

REV DR. MANLY has resigned the pastorate of the Baptist church of Montgomery, Ala., and will return to Tuscaloosa.

ANTI-SLAVERY RELIGION.—The N. Y. *Christian Advocate & Journal* thinks that "religion has strengthened rather than weakened American slavery," because "by its influence most intelligent, daring and enterprising slaves among the black, it has diminished the prospects of servile insurrection!"

THEOLOGICAL INSTRUCTION.—Rev. Dr. A. H. Boyd of the United Synod is directing the theological studies of one or two young men, residing in the vicinity of Winchester, who have had no objection to form these a theological class, and give it special attention, during the coming winter.—*Western Christian.*

REVIVAL IN SWEDEN.—A native Swede, just returned from Sweden, states that the work of God is greatly advancing among the Lutherans in that country, not only among the poor, but also among the wealthy and intelligent. "Even lords and noblemen come out and rejoice in that spiritual freedom which Christ makes his people free."—*Christian Observer.*

RELIGION IN WASHINGTON.—Rev. J. W. Moseley of La., who has recently visited Washington city, writes to the *Christian Observer*:

"The religious condition of Washington has sadly deteriorated since the commencement of the war. The political preachers have become more numerous, more influential and more sermonous. You could once hear the gospel in its purity, but he who attends the churches of the Rev. Dr. Gurley, Mr. Hall (a chaplain in the Navy) or Mr. Brown who now fills the place of the Rev. Dr. Bacon, will find the sermons upon the wickedness of the South, and harangues upon the glory and power of the gloss North.

Dr. Gurley has lost the elegant his congregation, and the Government was compelled to give him a chaplaincy to save him from suffering. Dr. Gurley, up to this time, has continued to give to his people the unadulterated gospel, unmixed with the hypocrisy and humanitarianism of Northern Lunatics."

GENERAL NEWS.

FROM FREDERICKSBURG—There is nothing of exciting interest in our news on the Rappahannock.

The Yankees have shot some of the sheep we carried with the enemy's batteries, and the black-birds have come out in force to look after the enemy street on Fredericksburg. Artillery is also reported to be in the city of 12 and twenty-two miles down the river the enemy have a heavy battery, and on Friday last four gunboats were reported to be in the vicinity.

The Yankees are now in force in a strong position, the heavy fain having rendered them almost impassable. Our cavalry are in their rear, and the cavalry of the Confederacy and his counsellors—the Generals, officers and soldiers of our armies—that the Lord may deliver us from our unreasonable and wicked foes, that our armies and orphans of our murdered brethren, and that the Lord may send us peace in his time, and that we may be prepared for the times calamities for His own glory, for the extension of the Redeemer's kingdom and for the salvation of our souls.

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ACKNOWLEDGMENTS.

The Editor acknowledges the receipt of the following sums, viz:

For Domestic Missions.

31 Presbyterian church, Richmond,	$198 35
Rev. Jas. Sherwood, Va.	2 00
Mt Pleasant church,	1 75
Rev. Jas. Sherwood, Va.	2 00
Finney's church,	55 65

Foreign Missions.

Mrs E Page,	2 50
Rev Jas Sherwood, Va.	2 00
Bethlehem church, Rev Wm M Hamah, Jr,	21 00
Miss Sarah A Price,	1 00
	27 50

Education.

Mrs E Page,	2 50

Testamentals.

Jas M Pinch, Powhatan, Va.	25 00
Falling Spring church Alb'Sbrlet,	25 00
Fairfax Ess. Sbrlet, Va.	5 00
Rev Hugh McGuire, Waynesboro,	4 00
	59 00

Confederate Bible Society

A lady of Fluvanna, through Rev M Grady,	5 00
Rev Wm Fairfax Gray, Washington, D. C.	16 00
J H Clark, Farmville, Va. books sold,	2 00
	23 00

Tracts.

For Tract, D C Harrison, at Flint,	5 00
A lady of Pinceville, Va,	2 00
	7 00

For Tract Society, Three Indies.

Mrs E Page,	2 50
Falling Spring church Bd. Society,	25 00
Rev Jas Sherwood, Va.	2 00
For tracts of Ex Tract Society, for Sol'Bals,	5 00
Rev Wm Fairfax Gray, Washington, D. C.	20 00
Cash at church, Greenbrier Presbytery,	2 00
	56 50

Papers for Soldiers.

Jas M Pinch, Powhatan C H, Va.	25 00
	25 00

Chaplains.

Mrs B L W,	6 00

Papers for Soldiers.

A lady, 32 Presbyterian, Richmond,	5 00
Mrs M W McIlwaine,	2 00
Jas Kennedy, Gordonsville,	2 50
Mrs Sarah A Price, Greenbrier, Va.	4 00
	13 50

Although not a commodious in this church, the awards be made to his future of his mission of, and by a large and very high medalists of Christ. Be early so that give hopes to his fellow and a serious fear to his country "If God Christ, I spared me my friends, then did it?" W. S. W.

Dear Wm Thompson please copy.

Died at Stonewall Hospital, in the city of Richmond, on the 25th ult., in the age of 21 YOUNG CHARLES WILKINS, son of Rev. Dr. Wm. S. Wilkins and Harriet S. Wilkins of Hanover county.

He was a member of Hanover church. He was at the time from, and his illness was of a brief duration. Death was sudden. Dr. Dabney was called to the case, and on first was spared to a very little, but all was done that could be done. Dr. Dabney, and Rev. Dr. Gurley, and Chaplain Gill, and Rev. Dr. Hall, and Rev. Dr. Moore, and Rev. Dr. Hoge, and Rev. Dr. Wilmer, and Rev. Dr. Stuart