

THE CENTRAL PUBLISHERS... REV. W. BROWN, D.

TERMS.

single copy 50 cents... advertising rates...

FOR THE EDITOR OF THE CENTRAL PUBLISHER.

To the Editor of the Central Publisher... I have the honor to acknowledge the receipt of your issue of the 26th inst.

I therefore forward to you for publication... I have the honor to acknowledge the receipt of your issue of the 26th inst.

Respectfully and truly yours, C. C. Jones.

Historical, Liberty Co., Va., Jan. 10, 1862.

Address.

The meeting of the American Society... I have the honor to acknowledge the receipt of your issue of the 26th inst.

The Confedery lies happily between the extreme cold of the North and the extreme heat of the South...

We can only estimate the present population of the Western Confederacy... I have the honor to acknowledge the receipt of your issue of the 26th inst.

Or, our land, from the Chesapeake on the North to the Grand on the South...

Now that we are happily separated from the free States...

The negroes were introduced for service, as they had been to service ever since...

It is a fact that the increase will not be kept pace with the increase in population...

What is your social condition with respect to the colored people?

What is the social condition with respect to the colored people?

to any man go, and he goes; and to another come, and he comes; and to another go, and he goes...

What is their value as an integral part of our people?

Has the Church from the beginning been the enemy of the slave?

Has the Church from the beginning been the enemy of the slave?

The negroes now stand as a class faithful, contented, and united in religion...

evil and falling) if advancing the civilization and advancement of the negro...

Has the Church from the beginning been the enemy of the slave?

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per-ter, (the best time for two or three months are all waste and a haul)

Next week full position papers and instructions...

doctrine, or the duty of the Word which you preach, and consequently fail in enlightening the ignorant. How many sermons are laboriously prepared and written, and, after all, are listened to by a handful of men, the preacher shooting clear over the heads of the bulk of the people. They come out of the church in admiration: "what a learned exposition! what an able discourse! what a great sermon!" And if this comes to the ear of the preacher, he perhaps concludes the judgment of the people to be correct, and that he is preaching wonderfully well! How are we instructed by the apostle: "Except ye utter by the tongue words to be easily understood, how shall it be known what is spoken? for ye shall speak into the air! In the church I had rather speak five words with my understanding, so that I may be understood, than ten thousand words in an unknown tongue," in a language the people do not comprehend. Much of our preaching does not reach our congregations. How can any people be sanctified by the Truth, unless you put them in possession of the Truth? Why bend the bow and put your arrow on the string if you shoot above and beyond the mark? Learn from the great Teacher who came from God, for He is our example: "The common people heard him gladly," "all the people were very attentive." Look upon His lips "to hear Him." Look into His discourses, His parables, into His expositions. You see the truth He would convey to the minds of His hearers, as clearly as you can see any object through a transparent atmosphere. The King's arms, and what is the result? The people fall under Him. Be as learned and great and able as you may, yet speak low upon the masses, and the arrows will tell, and the people will believe and live.

We depend, in the second place, for the public instruction of the negroes upon *missions*. Their fields will lie in districts populated thinly by whites, but thickly by negroes; or in the cities, for the purpose of gathering the negroes, bond and free, into congregations and churches; or they will labor as assistants to ministers having a charge of whites and blacks so large as to require the services of two ministers; and they will be employed by the Assembly's committee of Domestic Missions, or by Presbyteries, or associations of planters, or by individual planters, or by particular churches, as the case may be; and their labors will be more in quantity; for they will have no other people to minister unto, and the missionary will require no less study and variety and pains-taking for the edification and improvement of the blacks than will that pastor who ministers to the whites. He may not use all his accomplishments in the same form and to the same extent, yet he will require them all. You need wise men, and men of knowledge, and men who continually grow in wisdom and knowledge, to teach, and guide, and govern masses of ignorant men and women and children, and for reasons so obvious that I must be excused for not mentioning them. Let the law of love reign in the heart of the missionary and gracious words proceed from his lips, and, as under shepherd, let him "go about doing good," in emulation of the great and good Shepherd, and it will not be long ere the sheep will learn to know his voice, and they will follow him; they will follow him into the house of prayer upon the plantation, into the house of God upon the Sabbath day, into the Sunday-school and prayer-meeting, and into the inquiry meetings; they will follow his good example, and receive the Word with all readiness of mind at his mouth; and many will believe upon the Lord through his instrumentality, and be his crown of rejoicing in that day. And as a good shepherd he will follow them into the highways and hedges, into their own plantations, and into their own sick chambers, and speak unto and pray with them. He will perform their marriage ceremonies, and attend their funerals, and follow them to their graves, and go in and out before them, with the Bible in his hand, in the fear of the Lord. He will become a star in the right hand of the Saviour before them, and they will rejoice in his light, and learn to sing his hymns and quote his precepts and authority, and argue by his knowledge, and take him to be their friend, and seek his instruction in their times of difficulty, and his comfort in their times of sorrow, and bring their families to him for instruction and for his blessing; and when they die, they will wish him to be happy with the people, and the people will be happy with him; as much so weak, sinful, and partially sanctified ministers and people can be in this world. Whenever he meets them he speaks kind words, and receives kind words in return. He is not ashamed of them, and they are glad in him; and when he rides along the road, and they are at work in the field, he finds over the fence among them a cheerful "good-morning; good morning to you all." In a moment every eye is up, and they catch his voice and his person, and return a salutation with a hearty good will, with rapid inquiries after his welfare, and their loud and happy conversation dies on his ear as he leaves them behind.

Yes, my brethren, there is a blessing in the work. How often, returning home after preaching on the Sabbath day, through crowds of worshippers—sometimes singing as they went down to their homes again; or returning from plantation meetings held in humble abodes, late in the star-light night, or in the soft moonlight, silencing over the forests on the roadside, wet with the heavy dew, with scarcely a sound to break the silence, alone but not lonely—how often has there flowed up in the soul a deep, peaceful joy, that God enabled me to preach the Gospel to the poor? And now that this earthly tabernacle trembles to its fall, and these failing limbs can no more bear me about, nor this tongue, as it was wont, preach the glad tidings of salvation, I look back, and I varied recollections crowd my mind and my eyes grow dim with tears; I pray for gratitude for innumerable mercies past, for forgiveness for the chief of sinners and for the most unfaithful of ministers, for meek submission for the present, and for an assured hope in a precious savior for the future. Oh, my brethren, "work while the day lasts," for the night cometh in which no man can work," for the shadows of that night, even while the day lasts, may fall upon you and stop you in your way, ere its deep darkness shut around you in the cold grave, no more to be removed, till the Son of Man shall come in His glory to the judgment of the great day.

The importance of the instruction of the negroes under our present circumstances cannot be too highly estimated. Is it too much to say that the stability and welfare of both Church and State depend largely

upon it? My brethren, the eyes of the civilized world are upon us. There are but two other nations beside our own that hold in their bosoms the institution of slavery. Ponder that fact and the responsibilities involved in it. None can come to us from abroad to relieve us. The negroes of the Confederate States are thrown entirely upon the care of the churches of our Lord within those States. The Christian world outside look to us to do our duty, and more than that, *God our Saviour looks to us to do our duty*. You feel the weighty responsibility; you say by the help of God we must meet it, and meet it in the very *birthday* of our existence as the Presbyterian church in the Confederate States of America. Then let the Presbyterian church in the Confederate States awake and pray for the baptism of the Holy Spirit, and put on her strength; ministers, elders and members, awake, gird up your loins and quit yourselves like men. Our brethren of other denominations will awake and act also; so that we shall emulate each other's zeal and there shall be action and re-action in all the Zion of God, and higher and higher shall rise our zeal in so good a cause, and greater and greater become our labors, until our whole population shall be evangelized, and our whole land be filled with the glory of the Lord.

## CENTRAL PRESBYTERIAN,

RICHMOND, VIRGINIA,

THURSDAY, MARCH 13, 1862.

### THE ONLY HOPE.

When the late Duke of Kent was about to die, he manifested great anxiety concerning the salvation of his soul. There are often those who, having themselves no right experience of the malady of sin, are ready to heal the troubled conscience of others with a false peace. Some one tried in this instance to calm his fears by reminding him that his station in life was eminently dignified, and that his course of life also had been elevated, and upright. But the awakened soul of a sinner knows not a voice like this. He hushed his miserable comforter by the remark, "No, remember that if I am saved, it is not as a Prince; but as a sinner."

God is no respecter of persons, and at the foot of the cross the rich and the poor meet together, the heirs of a common nature, a common ruin, and a common redemption; "the Lord is the maker of them all." All are tainted with the same original corruption. "All, like sheep, have personally gone astray." All need alike the same regeneration to give them life, the same precious blood to cleanse them, the same robe of righteousness to cover them. All the riches and glory of earth are as nothing before God, and utterly powerless to help a troubled spirit to obtain that peace for which it longs. Let us never forget that our salvation is wholly of grace purchased by Jesus our Saviour, to the exclusion of all human merit, and applied by the Holy Spirit, to the exclusion of all human power. As it is offered freely to all, and upon the same terms, so must it be accepted in the same way by every human being. It is a salvation from sin, and therefore for sinners; a salvation for this life, and for a dying hour. Happy are they who embrace it now, that it may be with them then.

### THE GREAT NAVAL VICTORY.

The secular newspapers have published full accounts of the wonderful triumph which God has given us near Norfolk. It is not our purpose to repeat the story, so strange that it sounds like fiction, and yet—let us gratefully receive it—*strangely true*. Old warriors by land and by sea declare that, considering the immense disparity of the forces, nothing like it has taken place since the great battle of Marathon.

The successful conflict which our iron-clad "Virginia," (formerly the *Merrimack*), sustained with the "Ericsson" will be read with intense interest, since it demonstrates the amazing power of our vessel not only to shatter and sink those of the enemy, but to resist the most powerful guns that can strike her iron walls. Like the Leviathan in Job, she "osteemeth iron as straw." Only to think that a tempest of huge iron globes of 184 lbs. weight should have been hurled upon her for hours, and should have been shaken off like hailstones from a cloud—hardly leaving a dint upon her ribs! There is one fact not known to our public in the South, and which gives additional interest. From a late Northern paper sent us, we learn that the "Ericsson" was armed with balls of wrought iron. The article taken from the "Scientific American" is short, and we give it entire.

"EXPENSIVE SHOT.—The Ericsson iron-plated floating battery, at Green Point, has been armed with two 11-inch columbiads, which have been furnished with 400 wrought iron shot, each ball costing \$47, and weighing 154 pounds. These balls were made by forging square blocks of iron at the Novelty Works, then turning them at the lathe. The cost of the 400 amounts to \$18,800, and their total weight is 73,000 pounds. Cast iron shot are liable to break in pieces when fired against thick iron plates. These wrought iron shot are for smashing through the sides of such secession batteries as the Merrimack at Norfolk, and Hollins' Turtle at New Orleans.—*Scientific American*."

We began this article, however, with a view of calling attention to this event in its religious bearings. Our people had met with sore reverses. We felt that we were deeply stricken; knew that we had grown proud, self-sufficient, vainglorious, and consequently forgetful of God. We fasted, and humbled ourselves before Him in confession of sin; we earnestly besought his forgiveness, and entreated Him not to forsake our nation, but to enable us to resist our wicked invaders. And now almost at once, from a quarter in which but few expected it, and to an extent that strikes the country with amazement, God has interposed. What impression is this to make upon us? What acknowledgment of his ability and merciful providence? Shall that terrible record be

made up against us as it was against a chosen people of old, that in the very presence of repeated and stupendous interpositions of heaven for their deliverance," they soon forgot his works?"

Ingratitude is the besetting sin of human nature. A thousand men will in trouble implore the help of God, while not an hundred will own his hand after it has been stretched out for their salvation. "Were there not ten cleansed, but where are the nine? There are not returned to give thanks unto God, save this stranger." Hardly any sin can be baser, or more provoking; and none which we should more watchfully shun.

And now while it is meet for our whole nation to continue its confessions, and to cherish an abiding sense of our absolute dependence upon the Almighty arm, let us gratefully acknowledge the wonder it hath wrought for us. "Save us, O Lord our God, to give thanks into thy holy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord."

### REV. DABNEY CARR HARRISON.

The memorial of this lamented brother will be read with the tender interest felt by those who knew and loved him. Virginia had not among her sons a more devoted patriot, nor the Presbyterian church among her young men a more lovely and promising minister. As every memento of him will be sought after, and become especially dear to his afflicted friends, we take the liberty of copying here a few sentences contained in a private letter from the Lieut. Colonel commanding the 51st Virginia Regiment at the battle of Fort Donelson.

"After the battle, and whilst I was sitting on my horse, some one said, 'Colonel the Captain says, 'Good-bye.' I saw a litter passing, and immediately dismounted and stopped it; and you may better imagine, than I can describe my feelings, when I found poor Harrison, calm, pale, with the same sweet smile, lying shot through the lungs.' \* \* \* He said, 'It is all right, I am perfectly willing to die. It is true, I grieve to leave my wife and little children, but they need not fear; God will take care of them.' \* \* \*"

"All the battle has not made so deep an impression on me, as that man's death. I cannot account for my tenderness of feeling for him. \* \* \* He was a daring man, keen for a fight, and, in hand, was cheering his men at the time he was shot. \* \* \* I believed him to be the most thorough gentleman I had ever known."

### HYMNS FOR THE CAMP.

This is the title of a little volume containing 150 well selected hymns of standard character. It is published by the "General Tract Society," Raleigh, N. C., and is well suited for its purpose. Hardly any book, after the Bible, is so acceptable or useful as a Hymn Book, and to supply our camps with them is a work worthy of all praise.

The wholesale prices are given at 10, 12, and 15 cents a copy.

### THE HOLY BIBLE.

We have received from A. E. Dickinson, Superintendent of Colportage, a copy issued by the South-Western Publishing House, Nashville, Tenn. It is neatly printed, considering present difficulties, is a small pocket edition, suited for the camp, bound in muslin, and sold for 50 cents.

We welcome it with joy, and bid it God-speed on its holy mission. How far the omnipancy of Nashville by the enemy will interfere with the supply, or whether they have been able to transfer operations to another place we have not heard.

Address by Rev. Dr. Jones.—The circumstances under which it appears in our religious papers are explained by Dr. Jones himself. Let no one be kept from reading this address because of its length. The subject is one whose importance weighs heavily upon our whole Southern country, and our duties pertaining to it are drawn by the hand of a man whose life has been mostly dedicated to this great work.

"Lalkos."—The remarks of this judicious brother must, in the present case, be received with some qualification. Not having space at present we shall call attention to the subject next week.

### COMMUNICATIONS.

FOR THE CENTRAL PRESBYTERIAN.

To the Ladies of the several Presbyteries.—A Suggestion.

Something must be done for the religious good of our soldiers. The government has not offered pay enough to admit of the employment of the best ministers; and none but the best should be sent into the army. It was proposed that the ladies should remedy this by raising money, to supplement the amount promised by the government, and select able and experienced men to go as their missionary chaplains to the camps and hospitals.

Now where suitable ministers can be had this ought to be done; and one evangelist, at least, from each Presbytery ought to be sent forth by the wives, sisters and mothers of our soldiers.

But supposing that the ladies may find difficulty in procuring suitable ministers to go on this labor, we have a suggestion to make, which will commend itself to the good sense of all concerned.

Let the ladies in each Presbytery, raise the money necessary to support one missionary chaplain, and then if they fail to get a minister, send the money to their Presbytery requesting them to use it for the religious service of our army. The Presbytery could, and I doubt not would, detail some of their pastors to go and preach and labor in the army as desired. And in this way the end sought may be attained, even if the ladies fail to find a suitable man, who would devote all of his time to the work.

Suppose each Presbytery should, on such request of the wives and mothers of our soldiers, detail six of its ministers to go forth to the army, by turns, or two and two, and labor two months each. By this arrangement the labor would be performed. No congregation would be left for any considerable time vacant. A variety of good gifts would be employed in the army. The interest in such preaching would be sustained for a series of months. A greater number of officers and men, in the army would be thus visited, and counseled, and preached to by their own pastors. A vast amount of good may thus be accomplished.

If this mission is to be performed by the act of a Presbytery, we can conceive of no insuperable obstacle in the way. It would not do to have this matter in irresponsible hands. For the government would not allow such an irregularity.

But if the ladies, and not the government pay, and if the Presbytery as well as the ladies endorse the men chosen, there can be no difficulty we presume, in arranging with the authorities, to clothe our missionary chaplains with such commissions from the Secretary of War, as are necessary to secure them from annoyance in the prosecution of this good work. Let the ladies get the money and send it to the Spring meetings of the Presbytery, and we are confident the thing will be done.

ROANOKE.

### FOR THE CENTRAL PRESBYTERIAN.

#### Published Benefactions.

Not public benefactions—we do not speak of alms-deeds done for the public weal.—Our object is to call attention to the private alms, which are weekly, and even daily gazetted in our newspapers, with specific mention of the name and residence of the donor. But instead of giving our own sentiments on the subject, allow us to make some quotations from distinguished writers. The first is from the pen of one who caught up the words as they fell from the lips of one "who spake as never man spake." He says: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."

Another distinguished writer, whose name is well known in the church, when writing about the passage above quoted speaks thus: "He therefore instructed his disciples, that when they gave alms, or contributed to charitable or pious purposes, they should shun notoriety as much as possible. The hypocrites of that time, bestowed as much pains to publish their liberality in the synagogues, public assemblies, and even streets, as if they had caused it to be made known by sound of trumpet; for they sought, as their primary object, the applause of men, and to be accounted excellent persons. Not that they made a merit before God of their services, and expected them to compensate for their sins, and purchase heaven; but, had not the praise of men been principally aimed at, they would not have been so earnest in proclaiming their liberality; and therefore this praise would be their sole reward. But the disciple of Jesus must not let his left hand know what his right hand doeth; he should act as secretly as the case will admit, and not think of it himself, or indulge self-complacency; he must not desire that his charity should be known or spoken of; but rather that it should be concealed, that he may be satisfied of having acted out of regard to the will and favor of his heavenly Father who seeth in secret," and not from desire of worldly applause; and in this case, his Father seeing both the action and the motive to be good, will graciously accept and publicly recompense them, especially at the day of judgment. Circumstances vary, and rare variations in our outward conduct; there are many charities, which can scarcely be promoted, without some degree of public notoriety; and frequently a leading person may be called to excite those who are backward, by a useful example. Yet no duty is more liable to be made an occasion for vainglory than this; and many designs, very beneficial to others, are supported by a liberality, which almost entirely springs from this corrupt principle. The heart is deceitful; and when men love to have their names inserted among the subscribers to public charities, but are not equally liberal in private; when they love to speak and hear of their own beneficence, and are not willing to do much without the credit of it; it is too plain how the case stands with them. In general, private charities, if not more useful, are more unequivocal; and the less reward we receive from man, the more we may expect from our gracious God; provided we act from evangelical principles. Our Lord here takes it for granted, that his disciples will give alms, more or less, according to their ability; and that every good work done from proper motives will be rewarded, by our God and Father."

There is no harm done in doing "alms before men," provided it is not done "to be seen of them." There is no harm in posting our names with our benefactions in the columns of a newspaper, provided the motive is not to have them seen, that we may have credit for what we do—that we may have glory of men.

LAIKOS.

### FOR THE CENTRAL PRESBYTERIAN.

#### Church Extension.

Although the General Assembly of the Presbyterian Church in the Confederate States did not include Church Extension among the objects for which it organized special agencies, this important work was by no means ignored. By a formal resolution it was put into the hands of the committee on Domestic Missions, as a provisional arrangement, until the present stress of the times shall have passed away. The following is the Assembly's resolution: "Resolved, That in view of the service rendered by the action of the Church Extension committee, as organized by the old Assembly, and the importance of continuing to extend aid to feeble churches in erecting church edifices, the duties of that committee be put in charge of the Committee on Domestic Missions, until otherwise ordered."

The Domestic Missionary Committee desire to carry out as promptly, and as efficiently as possible the purpose of the Assembly. The claims of the work have been too often presented, and are too well understood to require to be enlarged upon here. Young and feeble congregations often need help in providing for themselves a house of worship, just as much as in the support of the minister; and the church edifice built

and paid for, becomes an important adjunct in raising the salary, and thus enabling the congregation to become self-supporting.

Already this Committee has been applied to, to meet engagements made by the old Assembly's Board of Church Extension, on the faith of which obligations were entered into, now requiring to be liquidated. Other appeals will no doubt come to us from parties similarly situated; as well as applications for assistance from congregations which may desire to build even in these troublous times. In order to answer these appeals, it is, of course, indispensable that the Committee should be supplied with the requisite funds.

Those churches whose plans of systematic benevolence already include Church extension, may now have in hand, or soon will have, their annual quota for this object. We hope they will forward the amount with as much despatch as possible. Where no systematic provision has been made, we hope a collection may be taken up for the object. Though the work may not be carried on an extended scale in these times of difficulty and distress, still a beginning can be made and much good accomplished. Let them that are strong bear the infirmities of the weak.

All remittances to be sent to S. B. Newman, Esq., Treasurer, 94 Gravier street, New Orleans.

By order of the Executive Committee, JOHN LEYBURN, Secretary Domestic Missions, New Orleans, Feb. 21, 1862.

FOR THE CENTRAL PRESBYTERIAN.

Dabney Carr Harrison was born September 12th, 1830, and died February 10th, 1862, aged thirty-one years and five months.

From early childhood he was remarkable for thoughtfulness, integrity, self-denial, perseverance in difficult undertakings, and unflinching obedience to his parents. He cherished to his dying day a little silver coin, with these words, "To an obedient son," inscribed on it with a pen-knife by his father. It was given on an occasion when he had, without hesitation, obeyed a request involving no little sacrifice of boyish pride and prejudice. His studiousness very early gave promise of the rich acquisitions of his after life. When but nine years old he read, in his play hours, the whole of Hume's History of England. During his childhood his parents adopted the plan of paying their children for abstaining from some of the delicacies of the table, for the sake of the heathen. The goodly sum which little Dabney brought forth, year by year, as the agent for Foreign Missions made his round, and the honest pleasure with which he gave it, bore witness how heartily and patiently he could deny himself for others' need. His favorite books, his compositions, and his conscientious walk and conversation show that the whole tendency of his mind was, even at this period, deeply religious.

When just fifteen, he entered the Sophomore class in Princeton College, though his preparation was in advance of what was required. After an unusually blameless and honorable course at this institution, he began the study of the Law, at the University of Virginia, and pursued it afterwards with a relative in Martinsburg, Va.

But God had other and higher work for him. When just ready to begin the practice of his profession, his soul revolted against it. His aspirations were towards the ministry of the Gospel, which had ever been held up before him as the noblest employment possible for man. The death, about this time, in her youthful bloom, of a favorite cousin, who had been the intimate companion of his social and literary pleasures, greatly increased the gracious movement which God had revived in his soul. The vanity and uncertainty of life, the solid glories of the things which though unseen are eternal, the claims of God, and the needs of his own soul and of his dying fellow-men, were continually before him. In his long, lonely walks and rides he "pondered these things in his heart," and at length, by the grace of God, he gave himself, at once and forever, wholly and unreservedly to God and His blessed service. He abandoned the Law, and entered immediately on the study of Theology; first under the guidance of his father, and then at Union Seminary. Here he enjoyed the inestimable instructions of Dr. Sampson.

Their minds and hearts were most congenial, and his affection for his accomplished and heavenly-minded professor was reverential and enthusiastic. It is sweet to think of them now, re-united in the study of that glorious and inexhaustible Word, into whose hidden treasures they searched so ardently on earth.

While he had still a year of his Seminary course before him, Dr. Sampson's death occurred; but the "preferring" of his loving pupil had so "appeared to all," that he was immediately appointed to conduct the studies of a considerable portion of the difficult department now made vacant. He spent two years in these labors, delighting the students and giving satisfaction to all.

But notwithstanding his "aptness to teach," his devotion to oriental learning, and his special skill in the Hebrew, his heart still yearned for the peculiar work of the Gospel ministry. For nine months he acted as pastoral supply to the College Church, at Hampden Sidney, and for six months more he sustained this relation to the First Presbyterian church in Lynchburg.

A still wider field now opened before him. He was chosen to be chaplain of the University of Virginia. In this office he endeared himself to the whole community, gained the confidence and good-will of the vast body of students, and "won golden opinions" from men whose commendation is praise indeed. One of those eminent Professors has been heard to say, "I never knew a more successful copy of the life of our Saviour than his." Another said, "I knew him intimately. Our conversation was as unguarded as that of brothers; and every sentiment I ever heard him utter was worthy of a gentleman and a Christian. I never knew him to neglect a duty, or even to postpone one. He was always faithful to his country, and faithful to his God." It adds weight to these encomiums to reflect how delicate and difficult are both pupil and pastoral labors among more than six hundred University students. During this time, too, for some months, the typhoid fever raged among them with fearful power. Early and late he was found at his post, by the bedside of the sick and dying, ministering with unwearied tenderness both to body and soul. He had his reward in their gratitude and love, and often in evidences of their conversion or spiritual edification.

When his term of service at the University expired, he took charge of the Bethlehem church in Hanover. He was drawn to give him to a multitude of negroes. He had for many years felt a deep interest in their spiritual welfare. It had engaged his

and he paid for, becomes an important adjunct in raising the salary, and thus enabling the congregation to become self-supporting.

and "condescend to men of low estate," and, like his Master, "preach the gospel to the poor."

These peaceful labors were disturbed by our national troubles. The calamities of his country weighed heavily on his heart. On the day of fasting and prayer in January, 1861, he said in a letter to one of his family, "I can think of nothing but our beloved country. All day I have wrestled before God in its behalf, and have found peace in being able to commit all its interests to Him." From the beginning of the war he yearned to enter the military service of his country, and when his brother fell at Manassas, his mind was made up. "I must take his place," he calmly said, and nothing could turn him from that resolve. He left his loving people and sweet little home in Hanover, and having raised a company by great personal exertions, he entered the service.

While in the Camp of Instruction near Richmond, I have received the highest testimony to his usefulness. His labors were by no means confined to his own company. He sought to serve the thousands around him in all the offices of piety and patriotism. If it were proper to speak more particularly, I could narrate a thrilling instance in which Col. Dimmock, (if he will pardon this mention of his name,) and Capt. Harrison, by their soldierly promptness and daring, prevented a great calamity and saved many lives. To his own men he was not only a firm and vigilant commander, but a sympathizing friend and an anxious pastor; and even in these stormy times God rewarded his spiritual husbandry with heavenly fruit.

I shall not dwell on the hardships of his campaign in Kentucky. Many thousands have borne, and yet bear the same; and there are multitudes of whom that may be said, which is so true of him; no one ever saw him falter, no one ever heard him murmur.

Yet for some, who saw with admiration his constant cheerfulness after his sore bereavement at Manassas, I cannot forbear drawing the veil a little aside, that they may look into his heart, and see what the burden was, which for Christ and his country's sake, he thus carried. "In truth," he writes a few weeks before his death, "one great grief is so constantly upon my heart, that it drives out selfish sorrow. I cannot get over the loss of my brother; my noble, charming, gallant, godly brother. Love and admiration for his person; delight in his society and conversation; pride in his great, tender soul, wondrous gifts, high character and success; and hopes for a future of increasing usefulness and happiness;—all dashed at one fell blow! I submit to it; for him I rejoice in it; but I can not get used to it. I believe I shall miss him constantly and sorrowfully, as long as I live. I am not sad; even now, when deprived of my wife and little ones. But I feel as if I would rather be serious the rest of my life. I am glad you told me of your Christmas. Had I been present at your morning worship, I expect I should have wept too; my tears lie almost as shallow now, as when I was a child."

A day or two before the battle began he thus writes from Fort Donelson, "I feel a constant, bright and cheering trust in God." "I want no other strength than the Lord Jehovah; no other Redeemer than our blessed Saviour; no other Comforter than His Holy Spirit."

But now he was ready to be offered and the time of his departure was come. "This gentle 'Barnabas, son of consolation,'" was to show that he was also, like the beloved disciple, whom he so much resembled, "Boanerges, son of thunder." When the sun rose on the morning of that bloody Saturday, it saw him already in the thick of the battle. Through seven hours of mortal peril he wrestled with the foe. With dauntless heart he cheered on his men. They loved him as a father, and eagerly followed wherever he led. Their testimony is that he never said, "Go on," but always, "Come on!" while ever before them flashed his waving sword. At length they saw with fear and pain that his firm step faltered, that his erect form wavered and was sinking. They sprang forward and bore him from the field to die. "He had warred a good warfare, ever holding faith and a good conscience."

With reverence I have taken in my hand the hat he wore in the battle; with tears and a swelling heart have I gazed on it.—It is pierced by four balls. Three whistled through and did him no harm. The fourth, partly spent, marred that beautiful brow. But these were as nothing. He calmly fought on. A more fatal aim sent a ball into his left breast, above his heart, quite through his body. His men did not know it. He still cheered them on. Another deadly aim drove a ball through his right lung; just where, can not be told. His face was to the foe, and his step onward even where, from loss of blood and exhaustion, he began to sink.

Yet he did not die till the next day.—Like his brother, seven months before, like his sister, seven days after, like the little one to whom we had given his name, he was to die on the Sabbath, with the calm of the eternal Sabbath filling his breast. He was carried to Nashville, and tenderly nursed by faithful men.

Only two incidents of his dying hours have reached us. Calling for one of his manuscript books, he took a pencil, and with a trembling hand feebly wrote these words: "Feb. 16, 1862, Sunday. I die content and happy; trusting in the merits of my Saviour, Jesus; committing my wife and children to their Father and mine. Dabney Carr Harrison." Precious legacy of love and prayer! Precious testimony of faith and blessedness!

When he felt that death was just upon him, he gathered up his remaining strength for one more effort. Resting in the arms of one of his men, and speaking as if the company, for which he had toiled and suffered and prayed so much, was before him, he exclaimed, "Company K, you have no Captain now; but never give up! never surrender!"

Thus was his last breath for his country; for the young Confederacy, whose liberty, honor and righteousness were inexpressibly dear to him; for which he wept and prayed and made supplication in secret; for which he was content to "endure hardness as a good soldier," and then cheerfully to die.

These dying words beautifully connect themselves with those of his brother Peyton on the field of Manassas, and, taken together, they have a special fitness to our country's present need.

When the second Virginia Regiment, fighting on our left at Manassas, was broken by a sudden and destructive flank fire of the enemy, and by the unfortunate command of its Colonel, Peyton and a few officers of like spirit, rallied a portion of the men and led them in a perilous, but splendid and victorious charge. In the midst of it, however, he fell, shot like his brother, in