



INCREASE OF PRICE.

After the 1st of October the price of the Central Presbyterian will be twelve dollars.

Teachers Wanted.—We have three applications for teachers. The schools are in private families, and are every way desirable. Can we not do a kindness to some disabled soldiers qualified to teach a classical school? Such are preferred, but not to the exclusion of others. In one of the places a lady qualified to give instruction in Latin would be acceptable.

MEETING OF THE SYNOD.

The members of the Synod of Virginia expecting to attend its meeting at Lexington, are informed that the Central, Danville, and South-Side railroads will give them a return passage without charge, upon presenting a proper certificate. The packet-boat leaves Lynchburg on Monday, Wednesday, and Friday mornings, reaching Lexington about 10 o'clock at night. As this arrangement would be inconvenient to most going to the Synod, there is some hope of effecting another more suitable. If made, notice will be given in the newspapers as far as practicable.

REV. DR. ARMSTRONG.

This beloved brother arrived safely in Richmond, under the flag of truce, on last Thursday, the 22d inst. This event will be welcomed with sincere thankfulness by his numerous friends, whose sympathies and prayers have been with him in his long tribulation under the power of the "Beast." He was sent by his orders to Fort Hatteras in March, where he was kept in close confinement in a cell about eight feet by ten. Through the interposition of friends in the United States, and by order of President Lincoln, he was about a month ago, relieved from close confinement and brought to Fortress Monroe, from which place he was subsequently sent up the river. Many interesting facts could be stated concerning himself and others, but it is judged best not to make them public at present. It will, however, be gratifying to all concerned for the welfare of our brother, to know that his health has been wonderfully preserved through his trials; that with heart unshaken, spirit unbroken, his desire is to enter the great missionary field in our army. Where can a better missionary be found? As to his well known qualifications for this work we need not say a word. May God bless him wherever he goes, and make him a blessing!

PAUL AS A FINANCIER.

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." Here we have condensed into one sentence the most complete rule of Christian finance the Church has ever seen. There is a divine simplicity in it. Surely it was not by accident it has been left on record. The Holy Spirit must have had a purpose when it was by inspiration given to the great Apostle. Was not that purpose this, that he should hand it down to us? When will the Church learn that there is provided for it this most beautiful and perfect scheme of systematic benevolence? and when will Christians put it into operation? Notice its points of excellence.

1. It makes giving a duty.—The root of this duty, this Christian grace, as Paul calls it, is self-consecration to God. They "first gave their own selves to the Lord," and then to this work. It is in fact set down as one of the graces of the Spirit: "As ye abound in every thing, in faith," &c., "see that ye abound in this grace also." These graces are placed side by side, as equally essential elements of the new and divine life. As well speak of a Christian that has no faith, no love, and who never prays, as of one who does not give. "Your faith is vain, ye are yet in your sins."

2. It is impartial in its operation. It excuses no one—"Lay every one of you," &c. So far as charity is a burden, it equalizes that burden by laying an even pressure upon all. So far as it is a privilege, it equalizes that privilege, accounting the penny of the poor as acceptable as the dollar of the rich. "This poor widow hath cast in more than they all." Now, for want of this giving by "every one," the whole work of benevolence has to be done by a few. Take the inspired rule—make giving a universal thing, and you have a steady stream poured into the treasury, fed by countless overflowing springs. It is the innumerable little drops of charity, falling thick and fast over the whole surface of the Church, which carefully gathered up and brought to a central point, will supply the Church with the great reservoir from which she may always draw.

3. It is to be done steadily and frequently: "on the first day of the week." It should be at stated periods, because regularity in all things is of great importance. He who goes through the business of life without method, makes that life a scene of confusion and inefficiency. And we should give frequently, because every one is more inclined to give little by little than all at once. This secures the largest aggregate amount. It is only by the continual repetition of benevolent acts that charity becomes a habit of the soul. And there is great wisdom in directing that we shall attend to this duty on the Sabbath. It is a day for worship; and a participation in such employments will best dispose the heart to this good work. For worship is not the whole of religion; it requires action as well as emotion, deeds as well as words. Sever it from a practical acknowledgment of God, and it degenerates into disgusting sentimentalism.

4. It is an equitable rule. It only requires each to give "as God hath prospered him." No definite proportion is named; each man's conscience is to be the judge. The religion of the Bible, especially under the New Testament, is one of principles, not of details. Our bounty to others is to be measured by God's bounty to us. Where he withholds the ability to give, he relieves from the obligation to give. But there is no other relief than that.

These points might be swelled into a volume, and the great theme remain still unexhausted. How comprehensive and yet how simple is this plan framed by divine wisdom. The mere child can understand it. If universally adopted by our churches, it would establish a collecting agency every where, ceaseless in its activity, and performing its work gratuitously. As some one pitifully remarks, "It would give to each conscience an agents commission, a pulpit to occupy, a sermon to preach, and a collection to take every Sabbath."

WELL BESTOWED.

A lady somewhere between Staunton and the Ohio river, and in a region where the heel of the oppressor has been often severely felt, mentions the following incident, which we take the liberty of publishing for the interest of others. If this Yankee could have told the plain truth, he would have confessed that he stole or plundered the money. And could the pangs of hunger, or anything else make them disgorge their booty, the proceeds would feed all our sick and wounded soldiers till the end of the war.

"Enclosed is a twenty dollar note, which you will please appropriate for the benefit of one of our wounded or sick soldiers. "The history of the note is this:—When Hunter's men were passing through Lewisburg, after their last, most disastrous raid, one of his men asked me for a quart of corn-meal, saying 'I will give you \$20 for it.' I told him we never charged friend or foe, that we had been feeding the Yankees for two days, (a regiment having encamped on my father's meadow) and had but little left; but I would give him the meal. I did so. He still insisted upon my taking the money, giving as a reason, that he had captured it from one of our soldiers. 'Ah, then,' I said to him, 'I will take it, and put it into our soldiers' fund.' Having found no way of using it here, I have concluded to send it to you."

SALARIES OF MISSIONARIES AND CHAPLAINS.

We have learned with much satisfaction that the Committee of Domestic Missions have determined to increase the salaries of the missionaries and missionary chaplains in the army. This had become necessary. Our brethren in the army for some time past, had begun to find it impossible to support themselves and provide for their families at the same time on the salaries they were receiving. The Committee in making this arrangement, must of course, look to the churches for enlarged contributions, and in this respect we feel assured they will not be disappointed. It is one of our most urgent duties to provide religious instruction for our army, and those of our ministerial brethren who are willing and able to share in all their hardships and trials for this purpose, ought to be heartily supported by those of us who remain at home. The churches in South Carolina and Georgia, we are glad to hear, are responding heartily to the circular recently sent forth by the Committee in relation to this matter, and we feel assured that those in Virginia will not be wanting. The plan adopted in many of our churches, of taking up monthly collections for this object works well, and we should be glad to see it adopted in all of them. Not that this cause should supplant others. But in fact, our great field of labor is now so much confined to Domestic Missions and Publication, that they should, for the time, engage our chief attention. Will it not be the special duty of our Presbyteries and Synods, in responding heartily to the circular recently sent forth by the Committee in relation to this matter, and we feel assured that those in Virginia will not be wanting. The plan adopted in many of our churches, of taking up monthly collections for this object works well, and we should be glad to see it adopted in all of them. Not that this cause should supplant others. But in fact, our great field of labor is now so much confined to Domestic Missions and Publication, that they should, for the time, engage our chief attention. Will it not be the special duty of our Presbyteries and Synods, in responding heartily to the circular recently sent forth by the Committee in relation to this matter, and we feel assured that those in Virginia will not be wanting.

IMPORTANT DISCOVERY BY A LEARNED ANTIQUARY.

The following ludicrous story is sent by one of our ministers belonging to the Synod of Virginia, a brother well known to us personally as a man worthy of all confidence. He says, "It is a fact, improbable as it may seem, and occurred only a few days or weeks ago as I learn from good authority. I give no name or locality." But now for the anecdote:

"A minister, with a heart full of his church, recently visited a lady, who was in doubt as to what church she would join. He sharply criticized the other churches to show her that she ought to join none but his. When discussing the claims of the Presbyterian Church, the Confession of Faith of course challenged his attention. Aware probably of the lady's hatred of the Yankees, he warmly denounced the Confession, and informed her that it was an 'INVENTION OF A BLOOD THIRSTY YANKEE, named WESTMINSTER ABBEY.' "Poor, ignorant, besotted Presbyterian! This latest and most important information is given you, that you may beware how you handle this 'Yankee invention!'"

The worthy brother asks, "Ought such a man to be allowed to pretend to preach the gospel?"

All people of sense, it is presumed, would say, no! But it is easier to procure a right answer than an effectual remedy. It is not necessary, certainly not practicable, to have all preachers very highly educated, but to admit any stupidly ignorant, as was this wight, is truly a grievous sin and shame.—The number faintly claiming brotherhood with the poor feely is greater, it must be owned, than it ought to be. Some other cases could be cited not far from matching it. But let it be hoped—indeed we are sure it is so—that the fraternity is passing away, and will ere long be cast, like stupid idols, "to the moles and to the bats." In

the mean time they give us an occasion for being "patient towards all men." What can't be cured must be endured.

And moreover, it is not often any one man makes more than one great invention in a lifetime. And may it not be reasonably expected that our antiquarian brother has so exhausted his powers in this grand discovery about Mr. Westminster Abbey, that he will hereafter be only just what he was before? Our favorite old commentator on the 2nd Epistle of Peter, Thomas Adams, almost surpasses his own wit in the keenness of a copious criticism upon the passage concerning Balaam and his beast. He remarks that—"This beast never spoke before, never after; when the ass had done this miraculous service, she remained an ass still; her skin was no better after it than the rest of her kind."

BE OF GOOD COURAGE.

We come across a good brother or sister now and then, and rather more of them than usual for a week past, who look less cheerful than could be wished. They feel gloomy under the times, and think of the future under distressing apprehensions. It does the heart good like a medicine at such times, to study over again the book of Psalms.

Dr. Armstrong made a brief address at the Union prayer meeting of the Presbyterian churches in this city, last Sabbath afternoon. His remarks were founded upon the 46th Psalm, which begins "God is our refuge and strength, a very present help in time of trouble." He very appropriately remarked, in substance, that we were too much disposed to restrict the benefit of the Psalms, by applying them almost exclusively to our spiritual troubles. But we should remember that David's trials were very largely, perhaps mostly the outward trials of life, and especially those of war. The suggestion is perfectly just, and would be of great practical value to Christians now.

We have gone through darker days than these; God has been with us; our refuge in danger, our strength in weakness, our help in trouble. Why should our hearts be shaken with fear? Let the people of God now feel it incumbent on them to show that their religion is a real comfort. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God."

The Political Campaign in Kentucky—Speech of Rev. Dr. Breckinridge.

The 12th of the present month being county court day in Lexington, Ky., the Rev. Dr. Robert J. Breckinridge made a speech. In the course of his remarks he alluded to the effect of the proposed armistice with the rebels, and on this subject, said:

"I cannot now go into a consideration of the platform in detail. But their great cry is an armistice and a convention of the States. What after that? They may not make peace, and then what is to be done? But first, how is the convention to be called? It requires two-thirds of Congress to vote for such a call, which call must be ratified by three-fourths of the States; and these votes you never can get."

"I have a letter dated Jonesboro, Ga., Sept. 15th, which says: 'We have had the pleasure of listening to a very impressive and truly eloquent sermon from Brigadier General Lowery, the General is a man of superior acquirements, and is always heard with increasing interest. A faithful soldier of the cross, as well as of his country, devout and brave, he unites more than any living man, perhaps, those cardinal virtues of mind and heart which combine to make the noble, true, conscientious, Christian warrior.'"

"No, sir! no, sir! we will never do any such thing. We love peace; love it for its own sake. They love peace because they are afraid we will first whip the rebels and then punish them. They want peace that they may make new conspiracies, and the peace they propose is disunion peace, which means separation of the States and endless ruin to the whole country. Ten thousand times better would it have been for us to have acquiesced at first, and never shed a drop of blood, than under these circumstances, and at this time, to make such a peace as that."

GEN. R. E. RODES.—The death of this gallant soldier, in the prime of his life, and in the midst of his usefulness, is to be deeply lamented. He had from the beginning of the war faithfully and ably performed his duty, and secured a constantly growing reputation. Had his life been spared, there is no reason to doubt that he would have risen to a still higher fame. But the will of God was that he should be stricken with instant death. To that will may all bow, and in that resignation may she find comfort who is so sorely bereaved! His remains were taken to Lynchburg, his native place, where after solemn services conducted by the Rev. Dr. Ramsay, they were committed to the house appointed for all living.

COL. FREEMANTLE, of the British army, in his recent book, republished by Mr. Goetzl, gives the following high compliment to our soldiers: "After having lived with the veterans of Bragg and Lee, I was able to form a still higher estimate of Confederate soldiers.—Their obedience and forbearance in success, their discipline under disaster, their patience under suffering, under hardships, or when wounded, and their boundless devotion to their country, under all circumstances, are beyond praise."

A WIFE.—Choose one by the ears, not the eyes.

RELIGIOUS INTELLIGENCE.

REV. R. B. ANDERSON has received a call from the church of Concord Town, N. Carolina.

REV. R. BURWELL has vacated the Paw Creek church, N. C., and Rev. Dr. S. C. Pharr will supply it one third of the time.

REV. DR. R. H. CHAPMAN has been elected an Evangelist of Concord Presbytery, North Carolina, to labor in the vacant churches and missionary fields west of the Blue Ridge.

MR. J. J. KENNEDY has been licensed to preach the gospel, by the Presbytery of Concord.

REV. S. J. PRICE, agent for Union Theological Seminary, Virginia, is visiting the churches and Presbyteries in North Carolina, with a view to complete the endowment of the Seminary.

REV. L. C. VASS may now be addressed as Chaplain at C. S. General Hospital, Petersburg, Va., instead of 27th Va. Regt., as formerly.

The Episcopalians of the United States have established at Gambier, Ohio, a School of Missionaries—somewhat on the model of the Basle mission house, which in 47 years has educated 400 missionaries, and in which 281 are still living.

FAMILY RELIGION.—From a circuit in the Alabama Conference, a minister writes to the Southern Christian Advocate: "The male members of the church have nearly all gone to the war; but I believe we have more family altars on the circuit now than before the war commenced."

OUR SLAVES.—In a recent conversation, Lincoln stated that "there are now in the service of the United States near 20,000 able-bodied colored men, most of them under arms, defending and acquiring Union territory;" that they are necessary to Federal success, and that without them they "would be compelled to abandon the war in three weeks!"

A DIFFICULTY!—Rev. Dr. Kirkpatrick, in a sermon at the close of the annual session of the Concord Female College, N. C., assigns, among the reasons why so small a number of our native females have hitherto engaged in the business of teaching, "the early age at which they expect to enter, and many of them do enter, the married life!"

The Rev. James M. Richardson departed this life at Marietta, Ga., on the 24 day of July, 1864.

The death of this worthy minister of the Gospel and fiber of the Confederate army was caused by a random shot from one of the enemy's guns, while in the discharge of his duty as commander of a company of sharpshooters.—Christian Observer.

THE METHODIST CHURCH.—Spiritually, the condition of the Methodist Church, in Virginia, so far as we have any means of judging, is encouraging; revivals of religion are prevailing extensively and the people of God renew their strength. Alas! if our spirituality should not be reflected in our charitable actions, if faith should boast itself without works. Commemorate with her professions should be the charities and labors of the Church.—Christian Advocate.

REVIVALS.—The Watchman and Harbinger, of the Protestant Methodist Church, states that their news from the churches continues cheerful and full of promise. They are very numerous, and increasing among the servants in South Carolina and Georgia.

Our exchanges bring tidings of similar manifestations here and there in other States. This is just cause for profound thankfulness. O, that the good work may go on, until the whole country shall be as thoroughly pervaded by revival influence as our armies have been.

A SECESSIONIST PRAYER.—The author of "Guy Livingstone," in his recent work, "Border and Battle," gives the following with regard to a secession minister of the "debatable ground:" "He was ordered to pray for Lincoln, and obeyed in this wise, 'My brethren, we are commended this day to intercede with the Almighty for the President. Let us pray. May the Lord have mercy on Abraham Lincoln's soul.' That prayer it becomes us to offer. If he were converted, perhaps he would entertain thoughts of justice and peace towards us.—Religious Herald.

We have received with pleasure, a copy of the Church Intelligencer, which informs us that its publication has been resumed at Charlotte, N. C., under the editorial management of Rev. F. M. Hubbard, D. D., and Rev. G. M. Everhart; subscription price \$10 for six months.

PREACHING AT ROCKETS.—The Richmond correspondent of the Christian Intelligencer says "that the Rev. J. E. King, missionary from the North Carolina Baptist Board to the army, has hit upon a rare device to secure an audience. Being at the Chimborazo Hospital, and learning that some of the bad boys in the lower part of the city were in the habit of throwing stones at the soldiers as they passed through what is called 'Rockets,' he said he would try what good the Gospel would do these people. They are a miserably neglected set, and but rarely hear preaching from one year's end to another; to get them to preaching is an ordinary way were a simple impossibility. Our minister purchased the time of an old negro—gave him a large horn, and sent him through the streets blowing at the utmost of his strength. The negro advertised in this way that there will be preaching on the rise of the hill overlooking Rockets at 6 1/2 P. M. At the time appointed the preacher was gratified to find a larger audience than he anticipated. He repeated the experiment the next afternoon with the same success, and during his stay in Richmond, (now some fifteen or twenty days) whenever he could do so, he has 'improvvised' an audience in this method. He says that his congregations are large, attentive and orderly. We hope the experiment will not be without profit. The Gospel brought to the outcast and the neglected in this method, in any method, may prove—it will prove to be to some the power of God to the salvation of the soul."

SHALL WE HAVE PEACE?—General McClellan, in his letter of acceptance, takes unqualified ground for the restoration of the late Union as a condition of peace, and for war as the alternative of refusal on the part of the Confederate States. The Union (he says) must be preserved at all hazards.

CAMP CHASE.—A prisoner writes that they have preaching daily, and prayer-meetings frequently, well attended, and profitable to all.

Religion in the Army.

INTERESTING FACTS.—Rev. J. M. McDowell, writing from the "Camp of the Palmetto Sharpshooters, near Petersburg, says—"We are having daily meetings, and the religious interest is evidently on the increase. Brother Girardet last night preached for us to a very large and attentive congregation. Pray for a copious outpouring of God's Holy Spirit upon us!"

He then mentions facts which should fill us with deep concern. Is it possible that we are going backward instead of forward in supplying the army with chaplains? "There is great want just now for many more earnest preachers. A number of Brigades near us are almost destitute of chaplains, and they are greatly needing them. I was told night before last, that from the middle of last January to the first of July—five months and a half—eighty-three chaplains in the Confederate service had resigned and been dropped from the roll; and I know of others who have left the service since. I trust that you and others whose hearts are in this great cause, will do what you can to get more ministers of the right sort into the army as soon as possible. The present is a golden opportunity for doing good here."

If this statement is confirmed by the record, we can only say that it is the solemn duty of all parts of the Christian Church to bestir themselves immediately. Surely they will not leave the most interesting field of labor on earth to such a spiritual destitution and suffering.

A CALL FOR A CHAPLAIN.—I hope some of our brethren, chaplains, army missionaries or visiting ministers, will pay the 1st Regiment of S. C. Artillery, a visit; their labors, in this capacity, would be highly appreciated, and their visits, I feel confident would be very welcome to the soldiers. There is a great need of the spread of the Gospel here. The Lord is able and willing to bless the means used for the advancement of His kingdom here. Tracts could be distributed to good advantage. Who will come? Are there not some who can pass this way?

BENEFITTING THE SOLDIERS.—Our army will remain for a long time stationary in Northern Georgia, and we ask of Christians if it's not their duty to assist in improving the moral of that army by sending to it an abundance of religious reading. These brave fellows have been fighting and working and marching and keeping guard and exposing life and limb, and suffering every discomfort for four long months; and now, when the resting spell has come, our ministers ought to hasten to their spiritual relief, and churches ought to aid in sending them the Gospel and the religious paper and the tract.

Confederate Baptist. INTERCOURSE WITH YANKEE PICKETS.—A late order of Gen. Beauregard administers a little rebuke, when he speaks of "the moral disgrace incurred by troops in anything like voluntary or unnecessary association with the savage foe, who are not only warring against us, but persecuting our women and children, and destroying private property. The hands of such a foe are unworthy the friendly or courteous touch of a Confederate soldier."

A "PREACHER GENERAL."—Brigadier General Lowery, of the army of Tennessee, is a member of the clerical profession—a fact which is not perhaps generally known. We have a letter dated Jonesboro, Ga., Sept. 15th, which says: "We have had the pleasure of listening to a very impressive and truly eloquent sermon from Brigadier General Lowery, the General is a man of superior acquirements, and is always heard with increasing interest. A faithful soldier of the cross, as well as of his country, devout and brave, he unites more than any living man, perhaps, those cardinal virtues of mind and heart which combine to make the noble, true, conscientious, Christian warrior."

BIBLES FOR HOOD'S ARMY.—Sixteen thousand copies of the Bible and Testament arrived in Selma yesterday evening, en route for Hood's army. They are the first instalment of fifty thousand presented the troops of the Confederate States by the American Bible Society at New York! They came by way of Memphis.

MARRIED, Near Williamsville, Bath Co., Va., August 11th. Private GEORGE B. RIVERBOMB, Co. E, 11th Va. Cavalry, to Miss SARAH E. WALLACE, eldest daughter of T. B. Wallace, Esq.

On the 15th inst. in Fayetteville, N. C., by the Rev. J. M. Sherman, Mr. WILLIAMSON WHITEHEAD to Miss MORTON, daughter of Capt. William Whitehead of the Confederate States Arsenal and Army.

On the 10th of September, 1864, by the Rev. James R. Wagoner, WM. B. CRAWFORD, Esq., of Augusta Co., and VIRGINIA B., daughter of Sajah Holbrook, Esq., of Buchanan county.

OBITUARY.

OBITUARIES.—For all above the notice of the death of a cent is required. An estimate may be made by counting nine words for five. Payments to be made always in advance. No bills can be sent for obituaries.

Killed near Winchester, Va., on Saturday, the 23d of September, by the explosion of a shell, Mr. HENRY A. WATKINS, son of Dr. Joel and Mrs. Josephine Watkins of Charlotte Co., Va., in the 24th year of his age.

"Things we prize are first to vanish—hearts we love, to pass away. But my friend, thou slain in battle, grieves my heart, from day to day; Far away from home he died, in manhood's bright and early bloom, The noble brow, but mangled form, lies silent in the tomb."

His lifeless form now fills the Christian soldier's grave, Whose arm in battle's hour bespoke the true and brave: His spirit bright, no longer fettered by earth's cares, In heaven dwells—the glory of the Father shares."

As a son he was dutiful and affectionate; as a brother he was loving and kind, and as a friend he was sincere and true. To the death of the community was lost one of its noblest sons, society one of its brightest ornaments. May that God who never afflicted but in mercy, comfort and sustain all who mourn his death for they sorrow not as those who have no hope. A. B. C.

Died, at Bonbrook, Cumberland Co., on the 22nd July ISAAC GIBSON, son of John P. and E. J. Wilson, aged 15 months and 6 days. Of such is the kingdom of Heaven.

Died on the battle-field, at Mount Sterling, Ky., on the 9th of June, 1864, in the 28th year of his age, JOHN A. MORRISON, eldest son of the Rev. Wm. N. and Sarah V. Morrison, of Barbour Co., N. C.

This is the young man from the County and State to the mortal world from the field of battle. We trust they were ready and with their spiritual armor on. The subject of this notice was a member of the Presbyterian church. He was hunted all by the enemy, friends, and comrades in the army. May the God of all graces comfort their hearts, and prepare all who knew and loved him for a happy reunion in the skies.

Capt. R. B. SHANKER of the 42d Va. Regiment, was killed at Monocacy Hill, on the 17th of July, aged 23 years. "Return O Lord how long!"

The deceased was a young man of great promise to the church and to the country. He graduated with the first honor at Hamilton College, and after teaching two years he entered the University of Va., where he maintained and increased his standing as a scholar and a Christian. While at the University he entered the care of Roanoke Presbytery as a candidate for the ministry. The war broke out about the close of his second year at the University. He promptly volunteered as a private in a company from his native county, Appomattox, pausing only to declare to his parents that he was going to the army, and to his conscience that he was going to the army with his own hands. He was soon promoted to the rank of private and then to that of sergeant. His wife approved itself throughout Jackson's campaign, and she was always ready to be a witness of his valor. He was a noble and true-hearted man. He was a wonderful providence he escaped unhurt till he fell at Monocacy. The writer had trusted that he would have been spared to share in the ministry of reconciliation, and sore is the disappointment, but "Thy will be done."

He was naturally unobtrusive and slow of speech, but his great self-denial, and his hand open to every sufferer and his cheerful spirit, when any neighbor was in distress, for him the esteem, confidence and affection of his fellow soldiers, to a degree rarely witnessed. It may be that the Spirit of Christ was in him, he was as full in barracks and on the battle field, as some of us whose names are cast in more pleasant places.

We were not permitted to stanch the flowing blood, nor close his dying eyes; no ray never drop a tear beside his far-off soldier grave; but "sleeps in Jesus;" and we shall meet again very soon where "the wicked cease from troubling and the weary are at rest."

Died on the battle field, near Point Green church, on the 28th day of May, 1864. SAMUEL M. LAIRD, son of John C. Laird, of Rockbridge Co.

This beloved young man, as thousands of others have been, was called on to give up the very best of his days. Fresh and vigorous in all the qualities of early manhood, he did not hesitate to consecrate himself to the cause of his country. For more than three years of this cruel war, he had passed safely through the many battles and constant dangers to which he was exposed. It had been his second time, with a more decided spirit, and he had bravely done his duty. He had fought the battles of the war, and he had done so with a noble and true heart. He was a noble and true-hearted man. He was a wonderful providence he escaped unhurt till he fell at Monocacy. The writer had trusted that he would have been spared to share in the ministry of reconciliation, and sore is the disappointment, but "Thy will be done."

Being in perfect health his appearance gave promise of many years of usefulness to his fellow men, and to the church of which he was an exemplary member, but an all-wise Providence ordained that he should die young, and he died on the 17th of May, 1864, of wounds received on the 16th May, in the battle of Drewry's Bluff, after having served his country for three long weary years. He was a true and noble patriot.

This was another martyr offered his life's blood on the altar of his country. He was a noble and true-hearted man. He was a wonderful providence he escaped unhurt till he fell at Monocacy. The writer had trusted that he would have been spared to share in the ministry of reconciliation, and sore is the disappointment, but "Thy will be done."

He received his wounds on the field of battle, meeting his fate like a martyr, amid the shouts of his comrades, while the red cross banner of the South waved proudly and victoriously in the storm and tempest of the struggle.

To say that he was a brave, generous, noble, and patriotic soldier, upon whom all in all his transactions, as a fit and honorable burial, and a faithful friend, is but to say what is known to be truth by those who knew him from early life to the time of his death.

There is no honor attached to the man who is forced to fight for home and country; but there is a splendid courage and sublime grandeur in him who makes a voluntary sacrifice of his life in the defense of the right and in defense of honor and a free man's home; which will live in the hearts of a grateful people through years to come; and Dan's name will not be forgotten when the angel of peace and kindness shall spread his wings over this now sorrow-stricken land.

The subject of this sketch was born in Nottingham Co., Va. He was always lively, cheerful, and kind. He naturally had a happy disposition, and was the warm friend of almost every one who formed his acquaintance. As a gentleman and hero, soldier he bore a many friends and patriots among the veterans of Corles' Brigade, whose names the writer would like to be recorded with the subject of this sketch as high on the record of heaven as they are on the roll of honor of their country. A. COMBADS.

TO THE SYNOD OF VIRGINIA.

In coming to Lexington at your approaching meeting it may be well for you to know, that the stage from Staunton reaches this place on Monday, Wednesday and Friday of each week at 2 o'clock and on Tuesday, Thursday and Saturday at 7 o'clock P. M. The stage connects with the Va. & Tenn. R. R. at Salem instead of Buena Vista, and reaches Lexington on Tuesday, Thursday and Saturday at 10 o'clock A. M. and reaches "The Point," one mile below the city, at 10 o'clock P. M. The stage will be ready to convey the members of Synod to their respective lodgings.

WM. S. WHITE. Lexington, Va., Sept. 14, 1864.

The Presbytery of Greenbrier will meet in Union, Va., on Friday, the 7th of October at 11 o'clock.

THE PRESBYTERY OF EAST ALABAMA will meet at Lowndesboro, on Friday, at 11 o'clock, A. M. before the third Sabbath after the first of October.

G. R. POSTER, Stated Clerk.

ADVERTISEMENTS.

A LADY, of varied experience in the capacity of a Teacher, would give opportunity for correspondence in relation to an engagement as resident teacher in a private family; or as a teacher in charge of a class of pupils, or as a select school, under individual or associated arrangements. Address Miss E. R., in care of Rev. S. Ridout, Carter's Bridge, Albemarle Co., Va.

THE MISSES FORBES will resume the duties of their school on Monday, the 3d of October. sep 22-24

SITUATION AS TEACHER WANTED.—By a young lady, educated at the Albemarle Female Institute, and qualified to teach English, Latin, French and Music. For particulars address, W. C. CRUDEN, Charlottesville, Va. sep 22-24.

ROGER MARTIN.—Will resume the duties of his school, Monday, 30th inst., City Street, between 9th and 10th.

TERMS (in advance) for first quarter, \$100. I am authorized to say—by authority of the Confederate, and by special order from the State duty for the purpose of continuing my school—that its exercises will not be interrupted. ROGER MARTIN. sep 22-24.

MONTGOMERY FEMALE INSTITUTE. The Session for 1864-5 will begin the 3d of October and end the 30th June. For particulars address R. D. MONTAGUE, Esq., until 30th September, after that time, the Principals. sep 16-4.

T. OSCAR ROGERS.