

# THE CONFEDERATE BAPTIST.

J. L. REYNOLDS, D. D., EDITOR.

Reader unite, O reader, the things that are God's  
and unto God, the things that are God's.

S. W. BUCKHART, PROPRIETOR.  
A. DUBOIS, JR., PROPRIETOR.

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For the Confederate Baptist.

## Are You Ready?

Are you ready? Are you ready for death, for judgment, for eternity? Is it all well with your soul? These are indeed solemn questions. They demand your serious consideration. Happy indeed are you, my dear friend, if they can be answered by you affirmatively. Then, all the great and precious promises of God are yours; your heavenly Father's guardian care and protection will be about you. His hand will shield you, alike from the pestilence that walketh in darkness, and the destruction that waiteth at noonday.

"When thy mortal life is fled  
When the death-shades o'er thee spread,  
When is finished earth's career,  
Sinner, where wilt thou appear?"

Yet dying man, "though you walk through the valley of the shadow of death you need fear no evil." Will God for your father, and Christ for your elder brother, all will be safe, "for the life that now is and for that which is to come." Death to you, whether it come after lingering disease, or suddenly upon the field of battle, will be gain. Have you then made your peace with God? Is earth your Saviour? Are you prepared to meet Him at His great tribunal? It is sweet to die for one's country, and so far as the present is concerned, death is far preferable to a time of subjugation and oppression. But "is not all of death to die." There is a world beyond—a life that never dies. Where will that life be spent, in joy or sorrow; among the redeemed or the lost; in heaven or hell?

"When the world has passed away,  
When draws near the judgment day,  
When the awful trumpet shall sound,  
Sinner, where wilt thou be found?"

My dear, unconverted friend, the more sacrifices you make upon the altar of your country will not merit your salvation; nor secure your acceptance with God. Nothing but the blood of Christ can do that. You are a poor, ruined, helpless sinner, and though you possessed the bravery of a Napoleon or a Washington, you would be unfit for heaven, without an interest in the precious Gospel of Jesus.

"The blood of Jesus Christ alone cleanses from all sin." Has that blood been applied to your guilty heart?

"When the Judge descends in light,  
Clothed in majesty and might,  
When the wicked quail with fear,  
Sinner, where wilt thou appear?"

Again, I ask you, are you ready? Life at any time, is uncertain. It is a brittle thread, at best, which holds us to the world. How fearfully true is this of a soldier's life, exposed as he is to sickness and the perils of battle, it is literally true that there is but a step between him and death. He knows not at what moment his soul will be required of him, one short hour may decide forever his prospect for the future. It is emphatically his sovereign time. If he loses the present moment all may be lost. Why, then, dear sinner, daily attending to the interests of your precious soul?

"Sinner, what shall thy heart  
When the angels and the saints appear,  
When the God with joy are crowned,  
Sinner, where wilt thou be found?"

Oh, dying sinner, "all things are ready." O come, God your Father send this message unto you, in the language of His merciful Son, Jesus, "Come ye, for why will ye die?"

"When these death-shades shall end,

When the angels to heaven ascend,  
When their songs shall strike thy ear,  
Sinner, where wilt thou appear?"

Sinner, remember the words that fell from the lips of your dear Saviour, He says, "to-day, if ye will hear my voice, harden not your heart," "now is the accepted time." Fall, then, this moment, at the Saviour's feet, and pray, "Lord save me I perish." "God be merciful to me a sinner." Will you do this? "Behold, the Judge stands at the door!" Oh! how many thousands will fall in this contest, the victims of accident, disease or violent death. You, dear sinner, may be among the number. Consider my question, "are you ready?"

Your humble servant,

G. E. W. DUNN.

For the Confederate Baptist.

## Twilight Musings.

"When our earthly life is all ended,  
Still our duty to live for God?"

Twilight has thrown its mantle of silver gray around the quiet country, and hushed the hum of business in the great, restless city. Sweet, solemn hour! It softens the heart to tenderness, even as the silvery chime of Sabbath bells, or the memory of a mother's prayer. As I sit here by the open window, watching the stars, the friends of my childhood, some after sunset, gilded by the bright rays of love and joy, are borne to me from the far distant past. But, oh, their brightness mock the gloom of the present, and the desolation of the future! The father and brother, whose strong arms and brave hearts would have shielded me from the rude winds of earth; the mother, whose love would have shrouded me, as a halo of glory, around my dreary path; the fair-beloved sisters, with whom I played in childhood; the hopes, which blossomed in my heart, and shed their fragrance about my pathway—all are gone, and I am left desolate and alone. This evening my weary eyes look far down the dim, shadowy aisles of the future, but no hope brightens them with a single ray of sunshine; no hope shines down upon me through death's veil, far off depths. I have sought to live for now, and my faint heart moans in its loneliness, as the autumn wind sometimes goes sobbing and wailing through the leafless trees. But now those words that I read long ago, rise from out of the mist and shadows which float around me, and cast a gleam of light across the midnight of my soul, "When our earthly life is all ended, it is still our duty to live for God." Oh, how those words go echoing through the innermost chambers of my soul! They bid my fainting heart revive; arouse my sleeping energies; and say to my buried talents, in a voice that falls upon my ear "like the voice of many waters, 'arise, shine! for no man liveth unto himself; neither doth any man die unto himself.'"

Reader, dear friend, has it been thus with you? Perhaps as you lie behind you the golden, sunny days of childhood, you have been called to lay down, one by one, the cherished hopes of your heart, until now, "the branch of the Lord" has withered your last sweet hope, and to which you cling, even as Joseph did to the frail promise of Pharaoh. Or it may be that the hand of death hath torn from you the wife of your youth, with whom you had hoped to climb the hill of life, or, perhaps, your first-born son, the child who came to you in the summer of your love, has fallen in a distant land and sleeps in a stranger's grave; or, the little baby, the Benjamin of your old age, who but stayed with you for a brief time to show how fair a flower about bloom beside the river of life, forevermore, has gone home to heaven, and your heart bows down as you think of the tiny grave, where the golden head is lying. Then, dear reader, remember, "When our earthly life is all ended, it is still our duty to live for God."

Patiently gather up the broken, tangled threads of your life, and weave them into what of beauty and brightness you may. Is your life as weary and desolate that no gleam of hope, no ray of love may brighten it? Then plant the rose of hope and love about the pathway of others; try to scotch those whom you daily meet; be unselfish, and live for others; live for God, and your reward will come. Your heart is faint and weary but there may be some one, weaker, and more sorrowful still, who is watching your footsteps! For the footstep left upon the "sands of time" are not easily effaced, like those upon the "shell-wreath of shore," which, when kissed by the passing waves, are gone forever. Walk so, that if, years after you have been gathered unto your fathers, an erring wanderer should search for your footprints, they may guide him through the tangled paths of life, straight onward, to the "city of God." Leave upon the "sands of time,"

"Footprints, that perhaps another,  
Sailing o'er life's stormy main,  
A forlorn and ship-wrecked brother  
Seeing shall take heart again."

Extra Edition.

Woodford, Feb. 27, 1863.

## The Late Mrs. Catherine E. Maner.

Few churches in our State have a more honored history, or stronger claims to the respect of their brethren than the Black Swamp church. Whether we consider its venerable age, now more than three quarters of a century—the holy and venerable men of God who have, at different times been its pastors; the number of able and useful preachers it has reared up and sent out to preach the Gospel; the high Christian characters of the aged men and women, who have long served at its altar; the many pure and glorified spirits which have gone from it to join the Church above its claim is established to a history, of which any church might be justly proud. It was a great addition to this church, already so richly adorned with aged and pious members, when the Lord removed from this mortal life, the estimable and pious sister whose name heads this article. This sad event which took place on the 27th of May, 1862, is still remembered with sadness, and her brethren and sisters cherish her memory as dearly and mourn her loss as deeply as they did when she was first taken away from them. Time has almost the value of her life and the greatness of the void made by her death. The writer of this notice disclaims all intention of writing an empty eulogy of the deceased. Such would be as ineffectual to the ashes of one who needed it not in life, and certainly ineffectual to the souls of those who read it. To perpetuate and impress the lessons of a truly pious and useful life, so rare in this age of worldliness and hollow profession, and to extend its influence where her name has not come, are the only objects of the present sketch.

Sister Maner was converted at an unusually early age, not later than her 11th year, and was baptized into the fellowship of the Baptist church soon after. Thus early was she grafted a tender bud into Christ, and her subsequent life, extending over more than half a century, showed how real and vital was the union thus formed between her and her Saviour. Her own faithful testimony to the worth and genuineness of early conversions, and is calculated to dispel the fears of those who seem to doubt that a work of grace can take place so early in age. To those acquainted with the family to which she belonged, her early conversion does not appear surprising, a family noted for its natural goodness and the general piety of its numerous members, and

which has given to our denomination one of its ablest and most useful ministers."

Soon after her marriage, which took place when she was quite young, she became a member of the Black Swamp church, of which she continued a member until her death, faithfully performing the duties and living up to the high privileges of a child of God; a punctual and constant attendant upon all the services of the sanctuary; a willing and liberal supporter of the ministry; always among the foremost in every good work, and endeared to her brethren and sisters by her kind and gentle disposition. To her church she was devotedly attached, its interest was ever uppermost in her heart. And if there was one place dearer to her than all others, which she would have selected as the spot, from which to bid adieu to earth and mount to Heaven, or where her spirit would have lingered, loathe to leave the scene, it was the place where she had so long and so often worshipped God, and which was made precious to her by so many endearing and hallowed memories. And though in the providence of God, the privilege and honor of holding her mortal remains were denied to the spot which she so much loved, it is consoling to think that they repose with kindred dust, and are still under the faithful keeping of her heavenly Father.

TO BE CONTINUED.

\* Rev. Richard Furman, D. D., late pastor of the Greenville church and grand nephew of the deceased.

For the Confederate Baptist.

## Army Correspondence.

CAMP MINOTT'S BLUFF, James Isl.  
March 2, 1863.

EDITOR OF THE BAPTIST: To yourself and the many readers of your interesting paper, I feel assured that a letter from camp will not be uninteresting. To every true patriot, the soldier is an object of interest, and we love to hear from them often, and to know that they are faring well, both temporally and spiritually; hence, I will try to give you a short account of both. The weather here is genial, the time when the soldier enjoys camp the most. The little birds in the boughs of the neighboring trees sing sweetly their morning songs, while the soldiers seem not to be less happy than they. With cheerful countenances, the social conversation is enjoyed, while the duties are performed willingly. The prospect of a battle has kept all on the watch for some time, and this has been a good preventive of that drowsy despondency which is often the effect of a peaceful soldier-life. If the spirit invader of our soul does come out, a spiritual blow will be dealt to them by the men who have rallied to the standard to defend our disputed rights. No doubts are felt as to the certainty of success. It is encouraging to see the spirit of determination, together with a deep sense of dependence on the just God, who reigns and rules according to His own will, and who side and upholds the oppressed, so manifest among the troops. A deep religious feeling pervades the army. The Spirit of God is at work on the heart of the hardy soldier, though surrounded by senses, and beset with temptations, which would seem to have a tendency to harden rather than soften the heart. Christians, too, are trying to walk worthy of their high profession; preaching is well attended by all classes; religious reading is appreciated; and the songs of praise may be heard sounding from the humble tent or hut, to the throne of the blessed God. This is not only a good omen of the flourishing state of the cause of Christ, but also of the certainty of the blessings of divine Providence in this our struggle for liberty and independence.

Yours faithfully,

FRANK HAWKINS.

## The Battle-Field.

"Dr. Cross, in the *Holston Journal*, thus describes the field of battle on the day after the fight at Murfreesboro."

"All how many expired with the year. Here they lie, friend and foe, in every possible position, a vast promiscuous ruin."

"They sleep their last sleep; they have fought their last battle: No sound can awake them to glory again."

After a pretty thorough inspection of the ground in the rear of our lines, from Stone's river to the extreme left, I ride to the front, where the dead lie thick among the cedars, in the proportion of five Yankees to one Southerner. Here are sights to sicken the bravest hearts, and lessons for human passion and oppression. Here is a foot, shot off at the ankle, a fine model for a sculptor. Here is an officer's hand, severed from the wrist, the glove still upon it, and the sword in its grasp. Here is an entire arm, perfectly isolated, showing no sign of violence, as if carefully taken from the skull that cooled it by the hands of a skillful surgeon. Here is a corpse, sitting upon the ground, with its back against a tree, in the most natural position of life, holding before its face the photograph likeness of a good looking old lady, probably the dead man's mother. Here is a poor fellow, who has crawled into the corner of a fence to read his sister's letter, and expired in the act. Here is a precious document still open before him full of affectionate counsel. Here is a handsome young man, with a placid countenance, lying upon his back, his Bible upon his bosom, and his hands "folded over it, as if he had gone to sleep as he was." His evening prayer. Many others lie, "the melancholy contrast of scattered bones, blood, obscene pictures, and filthy ballads," "miserable comforters" for a "youth hour, but an instructive commentary."

One lies upon his face, literally biting the ground, his right fingers fastened firmly into the gory red; and another, with upturned face, open eyes, his hair blown, and his face fast, displays all the desperation of a Yankee vengeance imparted on his clay. I uncovered heads, arms, legs, are scattered everywhere; and scattered pools of blood gleam ghastly in the morning sun. It is a fearful sight for Christian eyes!

And now, gentle reader, if thou hast "supped full of horrors," the fact is not mine nor General Bragg's, but Lt. Wood's and Seward's, and Johnson's, and I "loose cannon," and the "dead" bold them, with their abettors and counsellors, responsible for the sheep they have led to slaughter; and if there is justice I am outraged patriotism in the wrath of outraged patriots, their just and unmitigated pain be required in due time. Meanwhile, let us commit our cause to heaven, let us pray to Him who judgeth righteously, and emulate our Divine Exemplar.

Who, offering guileless blood that gull might live,  
Taught from His cross the lesson to forgive.

## THE REPENTING ARAB.—It was a view of the effect of sin on others which led a wicked Arab to give up the fruits of his doom. I refer to an Arab who was very anxious to procure a magnificent horse which his owner would not sell. Determined to secure the steed, the deceitful Arab watched for the horse and rider in the desert. Seeing them approach, he lay down and feigned himself very sick. The owner of the horse, who pitied him, and tending from his saddle, rushed to his relief. Watching a favorable moment, the other sprang up, seized the coveted horse, jumped on its back, and rode a short distance. Then turning round, he laughed at his victim for allowing him to get his horse so easily.

What did the wronged but noble Arab say? He told the tale and he might keep the horse if he would never more to tell how he obtained him. He feared he said, that if this trick became known, the Arabs would never stop to help the weak, but lay down and feigned themselves sick as he had done. This thought touched the deceitful Arab's heart. He repented of his sin, returned the steed, and the two Arabs became fast friends.

Greatness has not in being wronged but noble Arab say. He told the tale and he might keep the horse if he would never more to tell how he obtained him. He feared he said, that if this trick became known, the Arabs would never stop to help the weak, but lay down and feigned themselves sick as he had done. This thought touched the deceitful Arab's heart. He repented of his sin, returned the steed, and the two Arabs became fast friends.

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Columbia, S. C., March 11, 1863.

## Our Publication Society.

The books of the Southern Baptist Publication Society, are now for sale at the office of the *Confederate Baptist*. The collection is rich in religious and general literature; and especially in books for Sunday schools, and for the moral and religious reading of the young. Those in need of such works will now have the means of supply. All applications for books must be made to Dr. L. D. Durham.

**BOOKS FOR SOLDIERS.**—In answer to inquiries on this point, we would state that books and tracts designed for the use of the army, may be sent by express to Rev. W. D. Rice, Sumter, S. C., marked "Books or Bibles and tracts for the soldiers."

**THE CHILD'S PRIMER.** by Thomas Banham, L.L.D., Atlanta, Georgia. J. J. Toon & Co., 1863.

It is gratifying to see such evidences of the enterprise of Confederate authors and publishers. We are fast winning our enterprise of our former oppressors and spoilers. This is an excellent primer and will, we have no doubt, meet with general favor.

## Our Extra Subscribers.

A goodly number have responded to our suggestion to come to the aid of the publishers, by voluntary contributions. But not as many, we confess as we expected. Let our friends think over the matter and send in their names and their money promptly. We think there are one thousand, at least, who will seek a "place in the picture."

The following persons have paid \$1.00 each for the *Confederate Baptist*.

T. Barber, J. A. Bookhart, L. A. Bookhart, W. A. King, Mrs. P. A. McMichael, Maj. T. M. Baker, Capt. P. A. McMichael, W. P. Robuck, Mrs. S. Morgan, J. M. Bostick, Capt. E. F. Lytle, Dr. Owens, Dr. J. M. Glenn, B. Lamb, Rev. J. Mason, Dr. J. K. Gary, W. A. James, J. Barry, J. O. Mclemore, J. A. Turner, Miss N. A. Turner, C. D. Walker, Rev. W. L. Lunn, Raynolds, Robeson A. Thayer, Rev. J. T. Sweet, Mrs. R. McBride, J. D. Smith, Mrs. E. J. Lawton has paid \$2.00 and T. J. Gibson 50 cents.

## Bereavement.

"He left a wife and a tender child whose life he had never seen." Such are the simple words which close an obituary in another column. They tell from public view, a scene of bereavement similar to many others disclosed by this desolating war. The young wife girds the sword on her beloved husband, and sends him forth to battle, laying upon the altar of her country her brightest hopes and her purest affections. Dear as life is, she would not detain him, if he could. She has served her wife for the widow; and she had rather be the widow of a patriot than the wife of a coward or a slave. The onslaught of battle ensues, and amid the shouts of victory, the telegraph flashes along its wires, the stunning intelligence that her husband has fallen. Hoping against hope, she keeps the melancholy mirror, tries to believe that he still survives, until, at last, the word fact is forced upon her conviction, and she realizes that she is a widow. "His soul has gone down while it was yet day," and the gloom of a starless night gathers around her young heart. Death itself would be a relief from the intense agony of this broken heart.

The tender ministrations of affection, the sympathies of friendship, the tears of sympathy are impatient to avenge her sacrifice. Her thoughts are with the dead. She turns a look of maternal affection towards her sleeping babe; and her eyes fill with tears. With and memories and broken hopes cluster around the little sleeper. Had he but lived, to look upon his face, to behold its sweet smile, to cheer the agonies of his bereaved mother. Poor fatherless little one. The spot that would have been a nest, now tenderly, upon the shadow of the grave has fallen. The hand that would have guided and comforted, they are cold in death, and the little orphan of grief, the

widowed mother is concerned only for her babe. Happy will it be for her, if the world's unkindness or the estrangement of those upon whom she leans her weary head, do not force upon her the thoughts for her own welfare. The dead are soon forgotten, and it is too often the lot of the widowed wife and fatherless child to experience the cold neglect of the nearest and dearest friends of the father. Among all the sad scenes of this vale of tears, the saddest is that which reveals to us a young widow, and a child whose face the father has never seen.

## Desire of Pre-eminence.

The spirit of Diotrophes, unsamiable in itself, is peculiarly repugnant to the humble temper of the devout Christian. If he is State, the persistent seeker of office is looked upon with suspicion, and his pretended patriotism is deemed merely the exponent of his ambition and self-esteem. Among military men, the officeholder, the warrior of the desk, who wields no better weapon than a goose-quill, and vegetates in security remote from the dust and smoke of the battlefield, occupies a position infinitely below that of the humblest private.

Eagerness for office is generally in inverse proportion to qualification for its duties, and a Diotrophes is, invariably, an incompetent. In Church the most ambitious are always the least worthy. Headless of the Lord's declaration that service is the true road to greatness, they have never learned to "esteem others better than themselves."

Conceit being the growth of littleness of mind, it is incurable by ordinary means. What a modest man feels as a rebuke, the vain glorious feels as a denial of his rights, and he only quarrels with his brethren for not discovering his superlative excellence.

How different was the spirit of that illustrious general and statesman, of whom his biographer relates the following incident:

At one of the meetings of the little church at the Hermitage it was necessary to appoint some ruling elders, to which office General Jackson was nominated. "No," said he, "the Bible says, 'Lay hands suddenly on no man.' I am too young in the church for such an office. My countrymen have given me high honors, but I should esteem the office of ruling elder in the church of Christ a far higher honor than any I have ever received; I propose brother \_\_\_\_\_ (naming two aged neighbors) \_\_\_\_\_"

The hero of New Orleans, "the conqueror of the conquerors of Europe" and the President of a great Confederacy, judged himself incompetent for the humblest office in the Church of Christ.

## Relief for the Poor.

The present high price of provisions is fraught with evil. Our people are rapidly drifting towards a state in which the staff of life will be broken from under them, and the indigent consigned to the tortures of hunger and the lingering agonies of starvation. It is, therefore, the imperative duty of all who pretend to anything like Christian charity, or natural humanity, to look the approaching calamity in the face, and endeavor to avert its advance. The value has already plunged its beak into the breasts of the poor, and the cry is raised for bread. Relief of distress is a Christian duty. "Whoever seeth his brother have need, and shutteth up his bowels of compassion from him, how dreadful the love of God in him!"

Extreme want is dangerous to a commonwealth, because it presents the strongest temptations to theft and violence. Men do not blame a thief, if he steal because he is hungry." Such was Solomon's experience of human nature. But, then, even from necessity, is demoralizing. It breaks down the fences of virtue in the poor, and initiates them in the school of vice. Larceny and burglary are on the increase.

But what concerns us still more is the fact that people will not consent to starve when food is within their reach, and may be gotten by violence. "A hungry populace" says Lucretius, "knows no fear," and the worst of all civil commotions are those which are roused by the clamor for bread. Already, our women have as soiled railroad depots in quest of aid, and they may yet attack granaries to get corn. It is this to say that woman is

timid and gentle. The sparrow will fight for her young. War unsexes woman; and if "oppression makes a wise man mad," the cry of famishing children may move her to deeds of terrible desperation. The miser who hoards his provisions for high prices, may see them wrested from him, without money and without price, while an indignant community looks approvingly on, and no arm is raised to punish the assailants.

But nobler motives than fear should actuate the possessors of wealth. Our soldiers' families are entitled to our protection and care, for those soldiers are our defenders. When Manlius saved, by his valor, the citadel of Rome, every man in that half-starved Garrison, brought him a present of half a pound of flour, and a third of a flask of wine. Our soldiers are exacting the part of Manlius, in our behalf. If we duly appreciate their generous bearing, we shall be willing to share with their families, the product of the fields, which their valor makes secure. Let us remember, too, that "the hat lady on the poor," lendeth to the Lord, and that which he hath given will he pay him again."

## Our Olio.

There is no position which involves weightier responsibility than that of our church chaplains. Many have sought the office for the purpose of doing good; but some unfortunately, seem to have been influenced by no higher motives than those which actuate a clergyman of an established church, when he goes in quest of a "rich living."

A gentleman in our Tennessee and Kentucky army, writing to the *South-Western Baptist* mentions a chaplain, who during his term of service, never of his own volition, makes secure, and who, going round with the surgeon, at his invitation, on one occasion, to see patients dangerously sick, spoke not a word to them on the subject of religion. Is it not important that the churches should send missionaries even to regiments with chaplains, where chaplains are of this stamp?

A writer once wrote McIntosh, Miss. to the *Louisiana Baptist*, says: "Some of the latest extortions on a small scale that I have ever seen were army chaplains, going about the country and saying 'I am here to save your souls, and peddling them out at famine prices!'"

While Lincoln invokes the blessing of Heaven upon his emancipation proclamation, Blackwood's *Magazine* pronounces it "the most atrocious act of war ever perpetrated by a civilized nation." The Yankees are really barbarians. With all their pretensions to Christian civilization, their acts prove that they are a nation of savages. We are happy, however, to note some exceptions to the general rule. Bishop Andrew, in a letter to the *Southern Christian Advocate*, alludes to the kindness shown to a son, who was wounded and taken prisoner at the battle of Boonsboro.

The battle was fought on Sunday morning and he lay on the field, till the next day; and during that night, he thinks, he must have died with cold, but that two kind Federal soldiers took him to the first, gave him some hot coffee and covered him with a couple of overcoats and a blanket. He was moved to the hospital, but his wounds were not dressed until Wednesday. Shortly after, Mr. Hall, had him paroled and took him to his home and treated him as if he were his own son. "He speaks in glowing terms of the kindness of the people of Maryland, and especially of the great kindness shown to the Confederate prisoners by the ladies of Baltimore. I feel grateful to God for His care to my boy, especially in raising him up friends in the land of strangers. May God bless them all!"

The Yankees are becoming "quite expert in the thieving lessons taught by their President."

The Northern papers say that "so many depredations have been committed in the green room and east room of the Executive mansion, that Mr. Train, the Executive messenger to the committee on public buildings, moved to-day, in the House, an appropriation for a watchman to guard these premises against the raids of our wrappings thieves." From the statement made by Mr. Train it appears that some "rich wasteful patterns" have been cut from the damask curtains of the White House, and rich ornaments carried off, and that the character of the people who inhabit Washington since the commencement of the war, is such that more vigilance is necessary in guarding property."

Our noble women have erazed the most sacred patriotism in this war. The wife of the Rev. B. B. McPheters, of

St. Louis, has merited the special commendation of the Provost Marshal of that city. He alleges that Dr. McPheters has allowed the influence of his wife, his brothers, and his intimate associates, to seduce him from an open and manly support of the Government into active sympathy with the rebellion, whereby the influence of his ministerial position has greatly encouraged the enemies of the Government in their wicked schemes for its overthrow.

Therefore, it is ordered that the said McPheters and his wife leave the State of Missouri within ten days after the service of this order, and that they take up their residence within the free States North of Indianapolis, and West of Pennsylvania, and remain there during the war.

The *Southern Episcopalian* holds that the right of the Christian, holy to choose their own pastors, is one of the most precious and important, "and does not think that 'it has been in any way abused.' The right may be injudiciously exercised; but surely no pastor possessed of ordinary sensibility would wish to impose himself upon a church, of which he was not the choice. We knew a minister, who had to be 'invited to leave,' in consequence of which, he delivered a scathing farewell discourse, from the text, 'they sought him, but he would depart out of their coasts.' But we believe it ministered more merit than rebuke to his rebellious flock.

The Episcopal Church in the United States has passed a Union "allowing the restoration of ministers who have been deposed from their holy office." It is that convicted of their own consciences, its ministers are afraid to cast the first stone.

"A fellow feeling makes us wondrous kind." "Gentlemen may speak lightly of war, but military men never do."

"He jets at peace that never felt a wound." But he who has had personal experience of the horrors of the battlefield, deprecates the appeal to the arbitrament of the sword. It is worthy of note that Gen. Scott was one of the few men in the North, who opposed coercion, and desired the government to say, "wayward sisters, depart in peace." Lord Wellington remarked upon the field of Waterloo that the glory of that brilliant victory was dimmed by his view by the gloom occasioned by the loss of so many cherished friends.

Gen. Jackson, a short time before his death, had a parting interview with a Methodist minister, Rev. Mr. Stringfield, who had formerly been his comrade in arms, to whom his last words were, as tears streamed from his eyes, "Farewell, Mr. Stringfield, I hope we will meet where wars are no more."

War is the most fearful curse of our fallen world; exemption from it constitutes one of the most precious blessings of Heaven.

The *Edgfield Advertiser*, in advocating the appropriation of the college buildings for hospital purposes, introduces the following excellent remarks:

In a revolution like this, young men can scarcely be expected to devote themselves to their classics and belles-lettres with any relish or utility. But their mental faculties are not, on second detection, when there is so much in the living book of history, which they now study with unavoidable rest every day, to be thrown aside. As much as I love the halls and reverence the philosophy of collegiate life, I am not unwilling to risk a temporary shading of their ancient excellence when I know that a temporary suppression of their manly souls, are also fraught with lessons of wisdom and patriotism and virtue to the youth of our country. If the result be that literature and science are not to grace the political councils or social circles of the next generation as brightly and benignantly as they do those of the present, yet the fiery ordeal of this great war will temper anew the solid worth of our men, while our blessed women will see to it that this improved metal shall not long lack the polish and adornment which it merits. It is in this view of the matter, that I see no great injury to come from a temporary suppression of their manly souls, are also fraught with lessons of wisdom and patriotism and virtue to the youth of our country. 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