

Correspondence.

PRESBYTERIAN RE-UNION, AGAIN.

The propositions following are worthy of memory and repetition—viewed as practical, utilitarian, righteous, safe and applicable to our present relations, namely:

1. Festina lente: make haste slowly; precipitation, in all kinds of international diplomacy, makes war oftener than peace. So—LOOK BEFORE YOU LEAP. Get married in a hurry and repent at your leisure—when leisure itself is intolerable. Fools get married, often fashionably and inconsiderately; as very often—without prayer; and so consider very much—afterward, to little or no advantage. Ponder the path of thy feet and let all thy ways be established. Prov. 4: 26. Hence we reiterate:

1. LET WELL ENOUGH AGONE. All changes are perilous; as adventure involves novelties, where often distress and regret are suddenly improvised, and not so soon redressed. At present the status of our denomination, our entire organization, though not without faults and dangers, with some or many of the corrigenda of human imperfection; yet, on the whole, is comparatively prosperous, homogeneous, large, national, powerful; with freedom, as well as order; with union, at once fraternal, cordial, principled, as well as exemplary, if not incomparable. No change, I say, and so do many others, that is only equivocally for the better—an experiment rather than a demonstration.

3. At present our reciprocal relations are good, principled, improving, on the ascending scale; beneficent, happy. Let brotherly love continue. We are happier, in our present positions and relations, me justice, than, too probably, we might be, by any amalgamation or organic union, that we could, in all probability, command or enact, at present. There are facts and reasons for this.

4. One quality of wisdom, rare as excellent, is FORESIGHT—to look ahead; to weigh probabilities of the future; while affected practically with the facts of the past. Here is a volume; much unred by the million; but full of suggestions, which it were dangerous to omit or ignore, and quite worthy of our care to understand and appreciate!

5. On the grand and copious topic of theology—or theosophy, as qualifying the former, our times are already much changed; perhaps peculiar. War, and many other pressures and specialties, affect our present state and relations; as also our habits and characteristics; and these accomplish a lull, a present period of quietude and inaction, which may be what seamen term—only a treacherous calm.

Such is THE LOVE OF POWER, as a principle insidious and malign, yet a quality of our common character, as apostate and depraved men, as at best partially sanctified Christians, that history, experience—as all older men, rather than juniors, know; and hence all sound wisdom, too, require us to be wary and chary, very circumspectly cautious, in favoring or consummating an organic re-union; especially where the greater certainty of peace, benignity and brotherly accord, as well as beneficent co-operation, seems so palpably, at present, to say to us: Prefer a comparative certainty—to any uncertainty!

Again—whatever may be at once more practicable and safe, and so desirable for the future, may be now only obstructed, and is postponed to a far remoter period, by any precipitation, as things are! We may dash our best hopes of organized oneness restored to our two kindred bodies, by any action that anticipates the best time; that precipitates what is not yet mature. For the present, we must wait; as we cannot hasten the ripening process, or make the sunshine and the rain.

Organization, and especially organized unity, with the word and the idea of ecumenical superadded, becomes often very fallacious; as well as very tempting; and very papistical too! It was one of the anti-Christian hallucinations, that induced the lethargic slumbers of the church, in the deadly night of the dark ages! And—

In the beginning, it was not so. The grander and the more heavenly idea of the apostolic age was—MORAL UNION! the unity of the Spirit and the bond of peace. The other kind is more—military! It savors less of Christ, more of Caesar. It was tried by the crusaders of the centuries twelve and thirteen—and how much good did it to them? Was Christianity honored? Was piety, true spiritual eusebeia, revived and promoted by it? Let history reply.

Our nation is itself unique; one of its own class; and is yet, as it was at the beginning of the present century, when our third President, in his inaugural, remarked, that we were young and had a future of unknown qualities before

us; though then launched "on the full tide of successful experiment." Alas! the experiment is yet incomplete. The disruption of our noble, national, and beloved church, done so wickedly—I must say—and mainly, at the time, precipitated by two "juvenile patriarchs," was the pioneer, as well as the harbinger of our now—almost—bisected nation! Jeff. Davis, with his fierce and perjured co-traitors, was the next distinguished excinder—and hence we say: Wait, at least to see the end of this other wickedness, in the State, that is, in the nation! In calmer times, we shall know more, and probably be wiser than now, to consider and comprehend the interests of the really unigenous kingdom of CHRIST, in our country and our world!

If our nationality is ever gloriously restored, and more firmly established—as we hope and pray—with its arch of magnificence, sublime and conspicuous afar, as it towers high and grand to the invidious eye of Europe, from the Atlantic to the Pacific coast, all gemmed with stars, forty or more States, in our NATIONAL UNION, I should never think of one only, but rather of FIVE or SIX CO-ORDINATE GENERAL ASSEMBLIES; in fraternal correspondence, yet with distinct territorial jurisdictions—while only the more united, spiritually, morally, beneficently, usefully, gloriously; urging the common cause forward and onward—till the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to THE PEOPLE of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey HIM. Daniel 7: 27. Amen! Even so come, Lord Jesus.

SAMUEL HANSON COX. New York, May 2, 1864.

LETTER FROM DR. TUSTIN.

WASHINGTON CITY, May 2d, 1864.

TO THE EDITOR OF THE AMERICAN PRESBYTERIAN—Rev. and Dear Bro.: I have read and re-read your able and discriminating editorial of last week, and also the equally able and discriminating letter of Dr. Cox, on the subject of re-union. Whilst I was charmed with the lovely spirit which pervaded both these articles, I was a little bewildered at one or two of the positions on which you seemed inclined to insist. The euphonious apothegm, "let by-gones be by-gones," which imparts peculiar significance, as you seem to think, to one of the resolutions of the Potomac Presbytery, does not seem, in some of its aspects, to meet your ready and cheerful acquiescence. Now I am sure you will pardon the author of the resolution in which the captivating phrase occurs, when he reminds you that the man whom you all delight to honor found it convenient to employ it in the discussions of your last Assembly, in reference to the very subject which now engages my feeble pen. It so happened, in the Providence of God, that I was a member of the Assembly in 1831, which met in the First Presbyterian Church in your city, when the memorable sermon, entitled "The Way of Salvation," was read, considered and decided upon. I voted with the overwhelming majority, there being, I think, but one dissenting voice, to sustain the explanations made by its pious and gifted author, for the omission which was said to exist in the structure of that discourse. When the subject, in another form, was resumed, I watched with intense anxiety, from my Virginia home—alas! for Virginia—all the subsequent proceedings in the several courts of the church, until the case culminated in the final decision of the General Assembly. And when I saw Mr. Barnes rise in his place in your last Assembly, during the progress of that scene which broke up the fountains of so many hearts, and after drawing a vivid contrast between the proceedings of that hour and those of former years in the same place, and when I heard him exclaim, in the sublime spirit of his blessed Master, "Let by-gones be by-gones," I felt as if Victory, clad in the robes of light and love, had already alighted on the banner of re-union.

While framing the resolutions which have given birth to this communication, the scene to which I have referred was passing, like a panoramic view, before my view, and I thought I could safely reiterate what had been endorsed by such authority; and that my excellent friend of the AMERICAN PRESBYTERIAN, and all the good people whom he so faithfully represents, would say Amen!

If the admirable and eloquent address of your last moderator, Rev. Henry B. Smith, D. D., of New York, in response to the words of greeting from the delegate who represented the Assembly which met at Peoria, Ill., is to be received as the system of doctrines and polity held by the Assembly which met in Philadelphia in May, 1863; then I am quite sure that we are already one in sentiment, in all essential particulars, and that no sacrifice of principle can possibly be demanded in the reconstruction of the Presbyterian Church. It was my good fortune to study Divinity under that profound scholar and theologian, the Rev. Dr. Banks, in a seminary of the Associate Reformed Presbyterian Church, one of "the most straitest sects of our religion," with Markii Medulla for a theological text book, yet I confess my inability, maugre this training, to discover even a shadow of heresy of any kind in that address.

With respect to other and subordinate subjects, I would respectfully suggest, that a spirit of concession, the same that animated our fathers of precious memory, in the construction of our blessed Government, must characterize all our deliberations or as Mirabeau said in reference to another and a different subject, "nothing will be done." If either branch of the church shall substitute opinions for principles and then, indulge in severe and useless exactions; instead of peace and unity, we shall soon find ourselves where we were when the tocsin of war first called us to arms!

These humble thoughts are not designed as arguments aiming to secure the triumph of some specific mode of accomplishing a favorite object, but merely as suggestions or expressions of opinion with a hope of eliciting light and information, on a subject which cannot fail to interest every pious heart. Having introduced the name of my dear and excellent friend, Dr. Cox, I cannot close this communication, already somewhat protracted, without expressing my obligations for the gratification he affords me, in common with scores of others, by the productions of his fruitful pen. It may subject me to the charge of temerity to record even a partial dissent from one so distinguished for enlightened judgment and extensive experience; and yet I feel almost inclined to venture the suggestion, that his last letter has placed him in a somewhat ambiguous position in reference to re-union.

Festina lente might be an appropriate watchword, if these two sections of the Sacramental Host were moving towards each other with the fire of hate gleaming from their eyes, and the weapons of war glittering in their hands. But when they advance towards each other, displaying the emblems of love and the symbols of peace; it strikes me that Festina, without the adverbial appendix, would be better. Hasten, not as the eagle to his prey, but as the dove to its window. But while I say this, I do not wish to be enrolled among those fast brethren of whom my venerated friend speaks, and who, by hasty and premature action, would produce a condition of things which would render our "last state worse than the first." In the language of one of the resolutions of the Presbytery of Potomac, I desire that every step should be taken with calm deliberation, and devout prayerfulness to "the Father of Lights, for that wisdom which cometh down from above and which is profitable to direct."

One of the principal objections which might be urged against unnecessary delay is the financial aspects of the case. By our continued separation, we greatly augment the demands upon the Lord's treasury and render ourselves liable to the imputation of having "wasted His goods." No inconsiderable portion of our ecclesiastical expenditures is from the hard earnings of the Lord's poor, and He who sits "over against the Treasury" will not permit even the widow's mite to be wasted or squandered with impunity. Now it is a fact which requires no argument to prove, that in this particular, neither branch of our denomination is free from censure. By maintaining our separate organizations, we have in many cases unnecessarily doubled the expenses of our respective agencies. We have maintained two splendid and costly family establishments where but one was needed, and this has been done by drafts on an exchequer replenished, to no inconsiderable extent, by the earnings of the widow and the fatherless. Can this continue causelessly for a single day, and we remain innocent?

Within the reach of ordinary vision from where I now sit, there are two Presbyterian churches, representing the two branches of our denomination. These churches are within a stone's throw of each other and occupy a portion of the city not at all prolific of Presbyterian material, and where, consequently, one church would amply meet the necessities of the people. Besides the unnecessary outlay of money in the erection of the surplus building, there has been from the congregation belonging to our denomination, a drain annually, upon the Board of Missions, for the sum of \$500 or \$600 for the last ten or twelve years, for the support of the minister; and I presume the same state of things to some extent, exists in the other congregation, and is likely to continue for years to come, if they con-

tinue apart. If these churches were united, as they ought to be, without delay, there would be not only the saving of that amount for some other field where the people are starving for the bread of life, but also the gain of a minister to supply that destitute field. This is a specimen, as all of us know, of numerous other cases of a similar kind all over the land. I reiterate the question; can this state of things causelessly continue and we remain innocent?

With many thanks for your uniform courtesy, I remain very sincerely and affectionately your brother in Christ. SEPRIMUS TUSTIN.

LETTER FROM CINCINNATI.

CINCINNATI, O., April 28, 1864.

This great and rapidly growing city is not in a very prosperous and hopeful religious condition. Always distinguished for intense devotion to secular pursuits, it is now more intensely so than ever, and this supreme absorption in business leaves but little time for attention to, and culture of, the higher and infinitely better interests of religion and spiritual care for the soul. Pleasure follows in the train of material prosperity, and strengthens the counteracting influences, and prevents thought and devotion to the interests of a spiritual Christianity. No city, perhaps, on the continent, has made greater progress in all the elements of a material prosperity, and proportionally less advanced in bringing the two hundred thousand inhabitants under the positive and practical power of the Gospel. This is not attributable to the want of organic and vital Christian force, for the city has its multitude of evangelical churches filled with able and excellent ministers. The cause is in the absorption of the members of the churches, as well as the masses of the people, in the accumulation of wealth. There is far less of the wealth of this city sanctified to holy and benevolent purposes, and fewer wealthy men devoted to active personal efforts for the religious improvement and salvation of the masses, than in most of the great cities of the Union. Many of the churches have wealthy members and some of them men immensely rich, yet there seems to be but little consecration of their money, time and personal efforts to things pertaining to the religious regeneration of the city. The war has but increased this spiritual lethargy whilst it has multiplied wealth and intensified the passion for money-making.

The Christian and Sanitary organizations for the spiritual and temporal good of the noble soldiers, are accomplishing their heavenly and patriotic missions, and reflect great honor on the Christian patriotism of the city. The United States Christian Commission, in this Western Branch, is under the superintendence of Mr. Chamberlain, an elder in one of the Old School Presbyterian churches, and like that Christian and patriotic nobleman of your city, George H. Stuart, devotes himself, his time, his means, with the greatest liberality, to the sublime work of blessing and saving the soldiers. These two distinguished workers in their fields of Christian labor, through the U. S. Christian Commission, have called and will continue to call down upon them the benedictions of our soldiers, the gratitude of all lovers of the country and the smiles of heaven.

LANE SEMINARY.

During my short sojourn in this city I visited Lane Seminary, and had the pleasure of seeing the officers of that western school of the Prophets. Dr. Allen, who has been laboring in the west for a generation, and mostly in connection with Lane Seminary, bears the marks of a hard worker and of advancing years. He has accomplished a glorious work for Christianity and the Presbyterian church, and will wear a bright crown above, as he now has the fervent affection of thousands on earth who have been richly blessed by his Christian labors.

Professor Day, his worthy associate, is at work, *con amore*, in his theological studies and literary pursuits, and adorns his chair by his rich learning, his Christian urbanity, his genial nature, and the purity and correctness of his taste. He is eminently qualified, by nature and grace, for a theological professor, and is a model to young ministers. He is exerting, through the Eclectic Theological Review, which he edits, a fine influence on the ministry and churches at large, in diffusing choice theological literature, and that monthly work, at one dollar per year, is worthy of a wide circulation. The Theological Library of Cincinnati, also created through Professor Day's labors, and in which all evangelical ministers co-operate, is progressing well and promises to be a permanent and a highly useful institution. It has already several thousand volumes of choice books.

THE CEMETERY.

I walked through the cemetery close

to Lane Seminary, where sleep the buried dead, some of whom I knew a generation ago, and others in more modern days; and who have done their work and gone to their reward. In this spot rests the remains of the first wife of Dr. Thomas Brainerd, the popular and beloved pastor of the Pine Street Church of your city. The Doctor, thirty years ago, then simply Rev. Mr. Brainerd, was a faithful and able Christian workman in this field of western labor, and was pastor of a church in this city, and editor of a religious paper, the best ever published in the West; besides doing much missionary work in the feeble churches in regions around the city. His name is often mentioned now with fresh and fragrant remembrance, by many in the city, and in the churches and towns adjacent. He was in the midst of these labors of his earlier ministry when his wife, a Christian woman of high culture, refinement, excellence and piety, suddenly left him for heaven. She fell a victim to the cholera, in June 1835, and her remains have rested ever since in the Walnut Hill cemetery, near to Lane Seminary. It is a beautiful spot by nature, but sadly neglected by art. Christianity beautifies whatever it touches; and being so near to an aesthetic School of Religion, and surrounded by such cultivated and Christian families, this cemetery should, in taste, in beauty, and in attraction, be a model to reflect the refinement and finish of Christian culture. After placing a beautiful evergreen over the grave of Mrs. Sarah J. Brainerd, as a token of personal remembrance, and a symbol of her happy immortality, I left that sacred spot, praying that the good people of Walnut Hills would soon complete the work already begun, of giving greater attractions to "God's Acre," where rest His dear saints and their dearest friends.

COLLEGE HILL.

I also visited College Hill, six miles from the city; the site of Farmers' College and the Ohio Female College. There is only one church on the Hill—the New School Presbyterian Church—which is under the pastoral care of Rev. Mr. Babb, who resides there, and who has been for ten or twelve years, and now is, the excellent editor of the Christian Herald—a family religious paper of a high order, and which is growing in popularity and power in the Presbyterian Church of the west.

In the Church at College Hill there has been in progress, for several weeks, a precious and powerful revival. The number indulging a hope is over 100; a large portion of whom are the young ladies of the Female College. Farmers' College, and the people on the Hill also share in the work of grace, and the influence is happy and extensive. The grave of Dr. Robert H. Bishop, for many years President of Miami University, and subsequently a Professor in Farmers' College is near the college building, and is a mound some 40 feet in circumference and 8 feet high. His coffin was laid on the surface of the ground and the mound raised over it and covered with a green-sod. This singular mode of burial was in accordance with his last directions, and conforms to the ancient custom of the people of Scotland; of which country he was a native. The students have encircled the mound with evergreens, as a token to his exalted virtues. Dr. Bishop was a good and, in many respects, a great man. No President was ever more beloved by the thousands of students who were, first to last, under his instructions; and he has done more to mould the educational and Christian destiny of the west than any other man living or dead. I knew him forty years, was six years under his immediate instruction, was baptized by him when a young student, and with grateful reverence for his blessed memory and eminently holy character, I rejoiced in the privilege of walking, this bright April morning, around his grave, and praising God that the Church, the country, and the cause of Christian education had been richly blessed by his piety and sanctified learning. The memory of the just is indeed blessed. B. F. M.

PRESENT POSITION AND RELATIONS OF THE PAPACY.

Every power now visibly growing is either anti-Papal, or based upon principles which are fatal, not, indeed, necessarily to the Catholic faith, but to Ultramontane authority. Already, three of the five great powers which avowedly regulate Europe are openly anti-Catholic, two of them as bitterly so as if they had just succeeded. Neither England nor Russia, the one from religious feeling and the other from a dynastic policy, will ever make terms with Rome, and though Prussia is a little less hostile, its influence can never be reckoned on, by the Camarilla, except when Berlin happens for some momentary end to be in accord with Vienna. The most powerful of all new States, the American Union, though without a State religion, is at heart hostile to Catholicism even as a faith—it is the only belief candidates for the presidency have ever had

NEW REGULATIONS FOR ARMY CHAPLAINS.

Believing it will aid, as well as gratify Army Chaplains, who read our paper and from the remoteness of their position, or other causes, may otherwise have no means of gaining the information, we publish the new law on Army Chaplains which was approved by the President of the United States on the 9th of April and to which we called attention in a recent issue, and would suggest that the religious press of the country pursue the same course.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the rank of a Chaplain without command, in the regular and volunteer service of the United States, is hereby recognized. Chaplains shall be borne on the field and staff rolls next after the surgeons, and shall wear such uniform as is or may be prescribed by the army regulations as other officers of the army. They shall be entitled to draw forage for two horses, and when assigned to hospitals, posts, or forts, while they are so assigned, without the privilege of commutation, subject to the same conditions and limitations as are now by law provided in the case of surgeons. When absent from duty with leave, or on account of sickness, or other disability, or when held by the enemy as prisoners, they shall be subject to no other diminution or loss of pay and allowances than other officers in the military service are under like circumstances. And chaplains who have been absent from duty, by reasons of wounds or sickness, or when held as prisoners in the hands of the enemy, shall be entitled to receive full pay without rations during such absence.

Sec. 2. And be it further enacted, That the act approved July fourteenth, eighteen hundred and sixty-two, entitled "An act to grant pensions," is hereby so amended, as to include chaplains in the regular and volunteer forces of the army: Provided, That the pension to which a chaplain shall be entitled for a total disability shall be twenty dollars per month, and all the provisions of the act to which this section is an amendment shall apply to and embrace the widows, children, mothers, and sisters of chaplains of the land forces who have died since the fourth day of March, eighteen hundred and sixty-one, or shall die of wounds or diseases contracted in the service of the United States, and while such chaplains are or shall be in the line of their duty.

Sec. 3. And be it further enacted, That it shall be the duty of chaplains in the military service of the United States to make monthly reports to the Adjutant General of the Army, through the usual military channels of the moral condition and of the general history of the regiments, hospitals, or posts to which they may be attached; and it shall be the duty of all commanders of regiments, hospitals, and posts to render such facilities as will aid in the discharge of the duties assigned to them by the Government.

Sec. 4. And be it further enacted, That all chaplains in the military service of the United States shall hold appropriate religious services at the burial of soldiers who may die in the command to which they are assigned to duty, and it shall be their duty to hold public religious services at least once each Sabbath, when practicable.

to deny,—and its political organization is of itself fatal to that "discipline" and "authority" and "loving obedience" which the Papacy hopes to enforce. Wherever men can say what they will, and write as they please and read what seems to them interesting, schism is sooner or later as certain as difference of opinion. On the other hand, the great Catholic nations, so far from advancing, have declined till, with the exception of France, they are scarcely living influences, have certainly no propagandist force. Spain has sunk to the third rank; Austria, though still strong, is powerful only because she is giving up the idea which made her acceptable to Rome; Poland has disappeared; the Catholic population of Ireland is disappearing; the bishops of the Rhine are ruled by a Protestant house; Bavaria has entered the path of scientific inquiry, and the single State in Europe which is at once new and great and Catholic, is at open and irreconcilable war with Rome, disbelieves in infallibility, and declares that ecclesiastics must obey a law made by civilians who need not as a matter of course belong to the faith. Throughout the world, indeed, the Papacy wins the game only in Belgium and Spain, and even there its authority is denied by sections of the population whom its utmost strength is taxed to keep from open revolt. Two facts, indeed, will reveal the full extent of its weakness. There is not a country in Europe save Belgium and Austria where the whole strength of the Papacy, exerted with almost frantic energy, has availed to avert the secularization of the mass of church lands. There is not one, Austria included, in which the Papacy can claim a rapidly increasing population. In Asia, the Portuguese adhere to their concordat with a pertinacity which makes them practically independent, and though the Philippines are still Spanish, and the agents of the Propaganda are protected in Anam, still English authority rules India, and English influence dominates China, and the future in those regions belongs to a colony in which Catholics may be numerous, but Ultramontanism will have no chance. In Africa Catholic Europe makes no way in Algeria, while Protestant Europe is filling up the Cape, and in America, every State south of the Rio Grande has quarrelled more or less a l'outrance with the Papacy and its agents,—quarrelled till Pius himself has thundered out allocations which are only removed by their technical form from sentences of excommunication. Every one now tries the clergy before civil tribunals, seizes or taxes church lands, and insists upon civil sanction as requisite to the validity of Papal bulls. If it were not for the arm of Napoleon, the dominion of the Papacy, the region within which the Church as an organization is as powerful as the State and all faiths save one proscribed, would be reduced to Spain. A tide which never attacks, but never ceases to rise threatens the Papal Church as a great organization "with a gradual submergence."

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