

Correspondence.

ARMY CHAPLAINS.

BROTHER MEARS:—I am often asked questions about the office of Chaplain in the army, and it has occurred to me that an answer to these questions might make an acceptable article for your columns.

In order to become a chaplain it is necessary (1) to get a certificate of not less than five ministers of one's own denomination that one is a regularly-ordained clergyman, with their recommendation of him as a suitable person to fill the office, and (2) to get a certified statement of the vote of the staff officers and commandants of companies electing him to that office in a particular regiment.

With these two papers he can obtain (3) a commission from the Governor of the State.

He will then join his regiment, and, with these three papers, will apply to the mustering officer of the division or corps to which the regiment belongs. This officer will muster him into the service of the United States and give him (4) a Certificate of Muster—the officer retaining papers 1 and 2.

The chaplain will then show No. 4 to the adjutant of his regiment, who will enter his name on the roll of the field and staff, with the date of muster.

The monthly pay of a chaplain, which begins from the date of his muster, is \$100, plus \$18 for rations, plus forage for one horse.

In active service, his baggage must be comprised in one valise or carpet bag, and one roll of blankets—say three or four woolen blankets and one India rubber blanket—bound together by a shawl strap with handle. These will be carried in the staff wagon. Besides these, he may carry whatever he chooses on his horse or on his own person.

When lying for any length of time in one camp, or at a station, or in winter quarters, he may have a trunk and a camp bedstead, which must be stored with the post-quartermaster or expressed home when the regiment takes the field.

When on a march, and at all times during an active campaign, he will do well to carry on his horse one woolen and one gum blanket, lest at night the wagons should fail to reach the troops. He should carry a haversack—not one of the showy and expensive things which officers often buy, but the simplest kind, of gum or oil cloth—to contain his most necessary toilet articles, and sufficient food if he should fail to get regular meals during the day. The regular provisions and cooking utensils, and table furniture of his mess, will be carried in the wagons. His canteen should be filled at every good stream or spring on the road.

The cheap government canteen is better than the expensive and ornamental ones. The shoulder strap of both haversack and canteen should be as broad as possible, so as not to cut the shoulder. A small tin cup may be attached to either canteen or haversack. A bottle of essence of Jamaica ginger should always be at hand.

The chaplain's dress is a plain black frock coat, with standing collar such as are commonly worn by Episcopalians ministers—except that the ordinary clerical coat has seven buttons and the military coat has nine. A black felt hat is most convenient. The chaplain is not, however, obliged to wear any peculiar or uniform dress. Some chaplains wear a blue sash at parades and reviews, and many wear black velvet buttons.

If the commanding officer will permit, the chaplain should have prayers daily at dress-parade, which occurs just before sunset. The best time for the prayer is when the officers have marched to the centre and have faced the colonel, and before they march forward to salute him. The prayer should be not more than three minutes long. A form of prayer will insure the requisite brevity and be in keeping with the formalities of the parade.

While in camp, the chaplain should visit the regimental hospital daily and spend ten minutes, (not more) in Scripture reading and prayer. The best time is in the morning, after the surgeon's visit and before the patients fall asleep again. At the close of this short service he may distribute tracts and papers. Judicious letters from the chaplain to the friends of the sick and deceased will be very highly appreciated.

On Sunday but one service can be held, and that not always. This service, including Scripture reading, singing, sermon or address, and prayer, should occupy twenty or twenty-five minutes—never over thirty. The ordinary time for the Sunday service in the army is ten or eleven o'clock, but I have found the middle of the afternoon, say three o'clock, most free from interruptions. The adjutant will have the Church Call sounded on drum or bugle at the request of the chaplain, but the best of all church calls is the singing of a hymn

by the chaplain in a good strong voice. The ability to sing independently is a prime qualification for the chaplaincy, and one who can sing can call a congregation together on a hundred occasions, where one who cannot sing must forego the pleasure of preaching. At the close of the Sunday service tracts and religious papers should be freely distributed. The Christian Commission will furnish them.

On the battle-field, the chaplain should not needlessly expose himself to danger to show his bravery, least of all should he undertake to act the soldier, since he is regarded as a non-combatant, and if taken prisoner would expect the privileges of a non-combatant. Let him assist the wounded and the surgeons, who will be, where it is possible and as much as possible, shielded from the enemy's fire.

Possibly these suggestions of a nearly two years' experience in the army may be of use to some who propose entering the service. D. G. M.

REPORT ON HOME MISSIONS,

Presented to the Third Presbytery of Philadelphia, convened at Darby, April 12th, 1864.

The cause of Home Missions should be dear to the heart of every American Christian. First and foremost in its claims upon our faith and our efforts in the time of peace and prosperity, it addresses us with increased urgency in the time of the nation's peril and sorrow. Every argument which may be fitly employed to fan the fires of patriotism in the hearts of the people, appeals with an additional force to every Christian conscience, for the preaching of the Divine Word, and the establishment of Christian institutions in all the waste places of the land. The unprecedented liberality which has freely and gladly contributed millions for the relief of the hard necessities of the soldier, has shown us in a clearer light than we ever saw it before, how easily the nation can relieve the spiritual destitution throughout all its borders, and only enrich itself and the world by its own liberality. And all Christian men who love their country and pray for its continued unity and prosperity, should see to it that the revival of patriotism among the people, shall be attended by a corresponding revival of interest in maintaining a pure, free and vigorous Christianity wherever the advancing tide of population flows in each successive year.

Never, at any previous period of our history, has it been more necessary to sustain the Home Missionary work with a more enlarged and self-sacrificing generosity. The old arguments for the cause are as strong and urgent as ever, and they are supported by others of new and extraordinary force, derived from the great national struggle through which we are now passing. The old world sends a hundred and fifty thousand every year to learn the great lessons of law, liberty and religion under the fostering influence of American institutions, and there is every prospect that the living tide of emigration will be vastly increased when the issue of the present contest has established the national government upon broader and better foundations. Multitudes are annually removing from the old centres of population to the green prairies, the golden mountains and the teeming valleys of the West; and they must be followed by the church, the missionary and the sabbath school, to save them from wholly severing the ties that bind them to home, to country and to God. The great revolutionary earthquake which is still shaking our social and civil fabric to its foundations, has upheaved a mass of inflammable and dangerous elements, and they must be watched with sleepless eyes, and guarded with unwearied hands, lest they fill the land with worse desolation, when the sword itself has ceased to devour. The emancipation of millions of men from a condition of ignorance and servitude; the violent transfer of millions of property, under the stern decrees of war; the reconstruction of the whole order of society; the adaptation of social customs and prevailing opinions to a free, industrious and advancing population throughout vast regions of the south; the radical change in the leading governmental policy of the country; the establishment of a strong centralized power for the maintenance of national unity without endangering the liberties

of the people or the integrity of constitutional government; the critical transition from a state of gigantic and desolating war to that of peace; the transfer of a million soldiers from the rude and terrible life of the army, to the quiet homes and the orderly occupations which they left at the call of the country; the soothing of angry passions; the removal of prejudice and ignorance; the restoration of unity and loyalty; the cultivation of a willingness to be instructed, and to accept a better order of things in regions subjugated by the

victorious armies of the Union; these things all require, to such a degree as the country never required before, the healing, enlightening and reconciling influences of the Gospel of peace, truth and love. When the great battle of arms has been fought, and the final victory gained on the bloody field, and the flag of the nation waves, vindicated and glorious, on all the high places of the land, still the great work of education and evangelization will remain to be done. Then our Home Missionary field will be enlarged to embrace millions who before were wholly beyond our reach. Then, too, we shall need more than ever before, the healing and mighty power of the gospel, to help us maintain the government and all the prevailing opinions and usages of society, according to the demands of the most enlightened equity, benevolence and truth.

The time to meet this great demand is close upon us, and every appropriate means should be employed to impress the minds and hearts of the people with a just sense of their obligations in this respect. To this end, your committee think it important that intelligence on this great and sacred work should come before our churches in some more regular and reliable form than the casual paragraphs of a religious newspaper. The number, the labors, the trials and reverses of missionaries in the field; the increased demand for preachers; the amount contributed for the work and the mode in which it was appropriated; the great individual, national and immortal interests staked upon meeting the claims created by the new exigencies of the time, should come before our churches frequently, regularly and in such a form as to arrest attention and supply incentives to thought, study, effort, giving and prayer.

We regret to be obliged to report that only nine of the twenty-four churches connected with this Presbytery have taken collections for this most national, sacred and Christian cause within the year under review. We sincerely hope and pray that at the close of another twelve months no one of our churches will fail to have its name recorded as a liberal and willing contributor to Home Missions. DANIEL MARCH, Committee.

REPORT OF COMMITTEE OF EXAMINATION.—AUBURN SEMINARY.

To the Board of Commissioners of Auburn Theological Seminary: The task of the past three days has been to your Committee one of undivided satisfaction. Perhaps they might best present their report in a single sentence, by saying that, having listened carefully to the examinations, from first to last, they have found everything, with scarce an exception, to approve, and nothing to condemn. They would congratulate the churches of central and western New York, upon the fact that they have an institution in their midst, where their young men, whom God has called into the ministry, can be so thoroughly instructed and furnished for their great work. The examinations have been creditable alike to the able corps of instructors and to the students themselves. If the young men do their great life work as well and as faithfully as they seem, in general, to have improved the high opportunities which they have enjoyed in the Seminary, they will be useful instruments in building up Christ's kingdom, and shall in no wise lose their reward.

It is difficult for your Committee to select any particular points to which to call your attention, without omitting others equally important. A broad and safe foundation is laid for the other branches of study, in the thorough and critical instruction in the original language of the Scriptures. The young men are well versed in the rudiments and principles of the Hebrew; and it is hoped that they have become so much interested in that language that they will not, as is too often the case, cease its study on leaving the seminary walls. The examination in the Greek Testament was exceedingly interesting. The richness of the original language, and the importance of a thorough understanding of its finer shades of thought, was brought out in a striking light, while clear and sound principles of interpretation were laid down for the guidance of the student in his investigation of the Scriptures.

The chief distinguishing feature of the theological instruction is its eminently Biblical character. The Bible is made the court of appeal in every question of our faith. A high, uncompromising position is taken on the inspiration and authority of the Word of God. "Thus saith the Lord," is the test of every doctrine. The philosophy held is shaped by Scripture, not Scripture interpreted by a pre-arranged philosophy.

The system of doctrine taught is broad and deep—not superficial, as with many modern notions—and at the far

thest possible remove from any tinge of the rationalism so prevalent in our day. Great and fundamental truths are not reasoned away or emptied of their life; but are plainly and fully stated; explained when it is possible; while whatever mystery exists is cordially acknowledged, and the mind commanded to receive it on God's authority. We need hardly say—what is well known—that the doctrines of this institution are the old doctrines of our church, the faith in which our fathers lived and died, the form of sound words which they have given us in our confession and catechisms. To the study of these scriptural symbols the attention of the students is particularly directed.

The study of Church History is so conducted, as to fix in the minds of the students the leading events of each age, with the connection of each new phase of Christian life and doctrine with that preceding. The salient points are singled out, and other events are systematized about them. The brief examination in this branch constituted, in itself, an epitome of the entire history of the church.

All the other studies are applied and made practical, by the instruction in the preparation of sermons and in pastoral theology. Great stress is laid on Biblical preaching. The students are taught to ascertain the precise meaning of the text, and to make their sermons not mere moral essays, but the exposition and application of the divine message, the natural outgrowth of the text. The necessity is impressed upon them of the aid of God's Spirit, and of a deep Christian experience as essential to a true and earnest presentation of the truth.

If we were to point out some general characteristics of the instructions given in the Seminary, we should notice, first of all, the unity of the teaching in the different departments. One foundation is laid in them all, in the Bible as the source of truth; and one system of doctrine is taught throughout, and one grand aim is set before the student.

We should notice also the systematic character of the instruction given, as fitted not merely to make the young men thinkers, but to enable them to classify and arrange their thoughts; to give them a niche for every idea, a place for every truth, and teach them how to put each truth in its place.

We should note particularly the practical character of the instruction. The great aim seems never to be lost sight of—the fact that the ministry is a work, that the young men are not simply to be well-versed students or learned philosophers, but preachers of the everlasting Gospel, pastors of the flock of God.

All which is respectfully submitted. Jos. N. McGIFFERT, Chairman.

ONIONS FOR THE SOLDIERS. A COUNTRY GIRL TO COUNTRY GIRLS AND BOYS.

Not long since I heard a soldier say that soldiers like onions; that he had at one time paid twenty-five cents for an onion. Onions are good for soldiers, and many of them crave them. You and I don't, maybe; we like them only a long way off, but the soldiers do not. Down in a corner of our garden, behind the currant bushes, in what I recognize from surroundings as a long-neglected corner, a spot unoccupied save by our dogs, who have considered it their own peculiar play-ground, and from which our boy has taken many a load of bones of their strewing, I see, in vision, the morning sun gleam brightly on rows of tiny green blades, and, as I look, the rows seem to form themselves into great characters which presently I see are "For the Soldiers." Henceforth, for this season at least, that bone-strewed patch has a nobler destiny. The vision shall be realized. The dogs must seek another play-ground; this plot is to bear onions for the soldiers. Where now is stiff sod shall indeed be mellow soil where onions may take to themselves size, and sap, and odor. In due time the green tops may flavor soup for the Home Guard; but every bulb lying concealed in the dark mold shall be sacred to such as have seen active service. Never, since exiled Israelites lauded, and sighed for the leeks and onions of Egypt, has there been so great a glorification of the odorless, tear-provoking bulb as there shall be in this garden corner. This sounds well, say you, but talking breaks no bones, and that stubborn soil is not yet broken for those onion beds. You're right. When the barrels (or shall it only be barrel?) containing them shall have been directed to the U. S. Sanitary Commission will be a better time for talking of these onions of mine.

But just one word to you, girls and boys. Have you a neglected corner in your garden, in your yard, or a spot hitherto given to the cultivation of flowers only? That spot is not yours, I beg leave to inform you. The soldier has a mortgage on it. Waste soil is not to be tolerated about our homes in these times, and the tulip, though a lovely ministrant, must give place to a root which may be put to nobler uses. Dear friends, can't you, won't you work these spots for the soldiers? Think! for any slight weariness we shall so suffer, they have known the hard endurance, the wear of long marches. For every drop of oozing sweat while bending at our toil, the crimson life-current streams from them for country,

for home, that we may have them. Let us give freely what we can to those who are giving life, some of them, for us. Glancing over a newspaper, my eye falls upon a statement that in the Army of the Cumberland there is much suffering for want of vegetables. Should each of us country girls and boys furnish a bushel, even, of vegetables—we won't insist upon the onions from all, if some of you prefer potatoes for your peculiar patch—and put them all together, those from each village sending their barrels. And how the barrels would roll in! This seems humble work to come of us, does it? No work for country is mean; no work for its defenders is mean. Let us pledge ourselves, girls and boys, that we will do what we can and that with the enthusiasm with which we pieced together and flung out to the breeze our first miniatures of the Dear Old Flag in the beginning of these strange times, when it is defended from those whom it has so long sheltered.—The Independent.

Miscellaneous.

PHOTOGRAPHY IN THE FIELDS.

BY REV. H. J. MORTON, D. D.

Photography has realized some of the dreams of those ardent lovers of nature, who have long been waiting and wondering, and almost despairing of accomplishing the ends they aimed at. They felt that there was a vast amount of mere conventionalism in most painting. They wondered it should be so; they waited to see if it would not be avoided; they almost despaired of any remedy. Such and such touches stood for leaves; they were not leaves either in shape or detail, but they stood for leaves, and were accepted as leaves. Certain daubs of color or strokes of brush stood for the bark on tree-trunks; other daubs and strokes stood for grass or rock-surface. But after all, these things were only suggestions, not actual representations of the objects. And how was it possible that it should be otherwise? How could any mortal hand paint any real natural forest? A painter might sit down before a reach of woods, and paint "from dawn to dewy eve," beginning in early youth and painting persistently till he and the forest grew old together, without hope of rendering all he saw. Realizing this, the task was abandoned, till the Pre-Raphaelites took up the forsaken work, and by limiting their scrutiny to a little bit of nature, contrived to present the world with very fair copies of tufts of grass and hand-breads of waysides. They painted pictures which it made one's back ache even to look at, so terrible was the evidence which they exhibited of intense and elaborate toil. But these did not satisfy. Then Photography started up like a spirit, and came into the midst of the toiling group, bending painfully over their work; and said, "Stand aside, gentlemen, if you please. Let me show you how to paint Nature." In a moment, in the twinkling of an eye as it were, she handed over her work, and lo! there was the wood with every tree-trunk perfectly copied, every leaf accurately represented, and every stone standing overshadowed by tall ferns, or cushioned in soft moss! The group of painters put out their pipes simultaneously, and pored eagerly over the production of this strange spirit! It was a real thing and perfect. Not a bug had crawled over a tree-trunk, but this spirit had caught him, and transferred his image to the surface prepared for his reception. Not one little quiet shadow had the sun made by means of the rugged excrescence of a fragment of oak-bark, or the overhanging of a leaf, but the spirit had marked it, surprising, ere it could escape, and fixing it ere it could fade! The admiring spectators admitted that the work was wonderful, and relighting their pipes, resolved that this spirit should help them in their after toil, and secure for them studies of nature, not otherwise attainable.

But Photography has done more than this. The nimble-fingered spirit has contrived to grasp motion. The painter had to guess at many things, particularly at moving things. The falling wave changed while he watched it, and was never the same thing long enough to allow him to draw a single line accurately. It tossed and trembled before him, and seemed to defy his efforts to portray it. The clouds too smiled at his endeavors to picture them. He saw the expression as it came on the majestic vapor-masses; but as he lifted his head to look again, the smile had melted away, and a frown supplied its place. And so the clouds trailed away, and twisted their long waving skirts, and left the baffled artist to admire and despair. But this swift spirit was too quick for the clouds, too nimble for the falling wave; it caught the combing surf in the very instant of its plunge, and treated the clouds as though they were marble things, and fixed on pedestals to wait its pleasure.

How abundantly the results repay labor when the work is well done! The world has ceased to be astonished, but it has not ceased to be delighted with the triumphs of the new art; and still more glorious victories, we do not doubt, are yet in store for its devoted students. We have now all the glory of grand Rembrandt's light and shade, and more than Pre-Raphaelite delicacy and exactness of detail. We look in hope of yet seeing the exquisite tinting of Nature reproduced, and Titian and Turner excelled in color, as much as they are in accuracy of form, and minuteness of detail.—Philadelphia Photographer.

Words are the fortresses of thought. They enable us to realize our dominion over what we have already overrun in thought; to make every intellectual conquest the basis of operations for others still beyond.—Sir W. Hamilton's Logic.

SERVANTS IN NEW YORK CITY.

Dr. Hall in his Journal of Health says: "We know a family of five persons which keeps four servants. Another of three, keeps three servants; some families, strictly private, have seven, eight, or nine helps. If this over-supply of servants ended simply with the increased expenditure of the particular family, the evil would not be so great, in the few cases in which the hire and the board of these retainers are not paid eventually by other and more honest and industrious people. But it is notorious, that generally, such persons fail and their creditors are the real sufferers. The really rich of New York, those who have been wealthy for a generation or more, are the only persons, as a class, who do practice a wise economy. They do it as a pleasure, arising from an honorable conviction of the justice and right and prudence of their course, and for the assurance which it gives them of a continuance of a comfortable competence in the long years of the future.

"But this extravagant supply of servants has a pernicious effect on the servants themselves; they become inevitably more and more idle, careless, inattentive, impertinent, and wasteful; and when these qualities have arrived at an unendurable pitch, they are sent away, and then they impose themselves on less aspiring families, to annoy them by their worthlessness; and in a few years they go down lower and lower in the scale of efficiency, are more and more unemployed, their scanty earnings become exhausted in the miserable hovels in which they board; miserable enough, as all ladies have learned who attempt to hunt them up in answer to advertisements in the papers. Some of the places where cooks and chambermaids board while they are getting places, are not fit for the habitation of horned cattle; a good farmer would not keep his horse or his cow in such rickety, unventilated, and blackened apartments, situated as they generally are, in the distant, filthiest, and most noisome streets and alleys in the whole metropolis. And yet, when these same persons are introduced into a respectable dwelling, they assume the airs of duchesses or queens. They can't use brown sugar in their coffee, because it gives them the headache. They won't touch any other bread than that which is cut fresh from the loaf at the time they are wanting it; while the slices left at the family table to-day, if not thrown into the ash-barrel, or given to some begging cousin acquaintance, are placed on the family table for the next meal. None but the costliest tea will 'agree' with their delicate stomachs, and this is made so strong, that in order to be able to drink it, they saturate it with loaf-sugar. Unless they are closely watched on washing days, their own clothing first passes through the laundry; is first hung out to dry, and that too in the sunniest places in the yard; while in the starching process of skirts, etc., their own are made as stiff as paste-board, and in every respect have the preference. Such impertinences as these, the less resolute of our wives have to endure, and in consequence, are kept in a state of irritation and fretfulness and anxiety which wastes the strength, ruffles the temper, sours the disposition, and makes housekeeping a penance instead of a happiness."

PHYSICAL TRAINING.

Woe to the class or to the nation which has no manly physical training! Look at the manners, the morals, the faces of young men of the shop-keeping classes, if you wish to see the effects of utterly neglecting the physical development of man; of fancying that all the muscular activity he requires under the sun is to be able to stand behind a counter, or sit on a desk without tumbling off. Be sure, that ever since the days of the Persians of old, effeminacy, if not twin sister of cowardice and dishonesty, has always gone hand in hand with them. To that utter neglect of any exercises which call out fortitude, patience, self-dependence and daring, we attribute a great deal of the low sensuality, the conceited vulgarity, the utter want of a high sense of honor, which is increasing just now among the middle classes.

GENUINE ELOQUENCE.—There is no people in the world with whom eloquence is so perfect a gift as with the Irish. When Leitch Ritchie was traveling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him and he turned back.

"If you are in want," said Ritchie with some degree of peevishness, "why don't you beg?"

"Sure it's a begging I am, your honor." "You didn't say a word."

"Ov course not, yer honor; but see how the skin is speakin' though the holes of me trousers! and the bones cryin' out though me skin! Look at me sunken cheeks, and the famine that's starvin' in me eyes. Man alive! isn't it beggin' in me that I am with a hundred tongues?"

GOOD ADVICE.—Let our readers be assured that the purest and truest and highest patriotism of our times, is not the blatant cry of Unionism, liberty to all, free soil, and all that, but it is individual integrity and personal economy in their highest and strictest forms, carried out in every minutia of domestic expenditure. There is another method of exhibiting a high patriotism, as a means of saving the national credit, and preventing a national and individual financial collapse; it is easily stated in a few words, to swear or affirm, in plain monosyllables: "From this good hour, I will not eat or drink or wear what does not grow in the land of my birth, the land I most love."—Hall's Journal.