

For the Presbyterian Banner.
Religious Association in the Army of the
Cumberland.

MEMBERS EDITORS:—The following is a copy of the constitution of a religious association which it was my privilege to assist in organizing while in the Army of the Cumberland, and to which I administered the sacrament of the Lord's Supper for the first time. It was drawn up by the members themselves, and I send it to you for publication, in the hope that you will think it worthy of its space. A number of the letters and delegates of the Christian Commission, to whom I showed it, have expressed a desire to get it in printed form. It may prove a valuable help to both, and it will afford our Christian people at home a more full conception of what God is doing in the army.

Yours, truly,
D. W. TOWNSEND.

Rules, and Declaration of Faith and Covenant of the Christian Association of the Third Ohio Volunteer Cavalry.

PREAMBLE.
We the undersigned, members of the Third Ohio Volunteer Cavalry, being desirous of promoting the cause of Christ in our midst, do organize ourselves into a Society to be called the Christian Association of the Third Ohio Volunteer Cavalry, and we do adopt the following as Rules, Declaration of Faith and Covenant, by which we are to be guided in our labors as an organization:

RULE I.
The officers of this Association shall consist of a Moderator, a Secretary, Treasurer, and two Trustees, to be chosen by ballot.

RULE II.
It shall be the duty of the Moderator to preside over and preserve order at all meetings of the Association.

RULE III.
It shall be the duty of the Secretary to keep a correct record of all the proceedings, transactions of the Association, and to hold the same in readiness for inspection by any member thereof.

RULE IV.
It shall be the duty of the Treasurer to receive all moneys of the Association, and to expend the same as it may direct.

RULE V.
It shall be the duty of the Trustees to maintain a general supervision of the affairs of the Association, one of whom, who shall be designated, shall act as Corresponding Secretary.

RULE VI.
The quarterly meetings of this Association shall be held on the first Saturday and Sabbath of April, July, October, and January; and if at any time, in the providence of God, we are prevented from holding the meeting at the time above mentioned, it may be held on any Saturday and Sabbath that may be convenient; and at those quarterly meetings the ordinance of Baptism and the sacrament of the Lord's Supper may be administered to such persons as may desire it, provided a duly authorized minister of the Gospel is present to administer them.

RULE VII.
Any person may apply for admission into this Association at any of the Thursday evening prayer meetings, except the two preceding the quarterly meeting, and may be received on probation by vote of all the members present, and if no objection is known to exist, he may be admitted into full communion at the quarterly meeting succeeding, by subscribing to the Declaration of Faith and these Rules, and entering into Covenant with the Association.

RULE VIII.
Any member who may be accused of misconduct, may be tried before the assembled Association or before the Board of Officers, as he may elect, but every case must be referred to the Association, for its final decision, which shall have power to reprimand, suspend, or expel, as in their discretion the case may demand.

RULE IX.
These rules may be amended at any of the quarterly meetings, by the consent of two-thirds of the members present, notice being given at one of the evening prayer meetings two or more weeks previous.

DECLARATION OF FAITH.
We believe in one God, the Creator and Ruler of the Universe, existing in a divine and adorable Trinity, the Father, the Son, and the Holy Ghost, each possessing Divine perfection. We also believe that the Scriptures of the Old and New Testament are His revealed word, and constitute a sufficient rule of faith and practice; in the full, and consequent loss of condition of the whole human race; in faith in the merits of a crucified and risen Redeemer (the Son of God), as the only hope of salvation; in the necessity of a change of heart as effected through the truth by the operation of the Holy Spirit; and that the observance of the ordinance of Baptism and the Lord's Supper, together with the Christian Sabbath, are of perpetual obligation to the Christian Church; and we believe in the resurrection of the dead, and a general judgment, the endless happiness of the righteous, and the endless misery of the wicked.

COVENANT.
You do, in the presence of God, and of angels, and men, solemnly avow, the Father, the Son, and the Holy Ghost, the one only living and true God, to be your God. In deep penitence for your past sins, and forsaking all ungodliness, you do now give yourself, soul and body, and all that you have, to be the Lord's, promising by His grace to walk before Him in holiness all the days of your life. You receive the brethren in Christ as your brethren, and you promise to walk in communion with them, wherever in the providence of God your lot may be cast. You promise to watch over the members of this Association with all Christian tenderness to welcome their Christian witness over to you, to submit to the government of Christ in His Church, and to the regular administration of it in this Association, as long as you remain in it. You promise to promote the public and social worship of God on the Sabbath, and at such other stated times, as this Association may appoint, by your presence and influence, and by your means according to what God has given you. You engage to live a life of prayer, and to maintain daily intercourse with your Saviour in secret prayer. And finally relying upon God to aid you, you promise to live a humble, Christian life, committing the keeping of your soul unto God, unto a faithful and all-powerful Protector.

[On the admission of a person, the members here arise, while this response is read.]

RESPONSE OF THE ASSOCIATION.
We, then, the members of this Association, do welcome you into our communion and fellowship. We welcome you as a member of the body of Christ, and as a worker with him, and fellow-traveler with us to that glorious home that God, our

heavenly Father, has provided for his children. We promise, by the grace of God, to watch over you with meekness and love, and by counsel and prayer to help you forward in the way to heaven. And we pray God that we may live together as brethren, glorify God on earth, and finally join the Church triumphant above, there to unite in the presence of God and the saints forever. Amen.

For the Presbyterian Banner.
Letter from a Christian Commission Delegate.

CHATTANOOGA, Tenn., June 2, 1864.
Mr. Jos. Albee, Treasurer, Christian Commission, Pittsburgh.—DEAR SIR:—The month of May has gone. During these days of heat, even among the mountains, I am reminded that *fans* are exceedingly good things for the poor fellows who are lying in our hospitals. Could you not prevail upon the Sabbath Schools to fall upon a system something like this: that each scholar shall give one fan—a palm-leaf—for the comfort of the sick and wounded? Let every Sabbath School in the country resolve to aid the Commission in this truly benevolent way. The idea was first suggested to me by one of the ladies in the diet kitchen at the General Field Hospital, in which my principal labor is exerted for the present. By the way, the benefit of these kitchens can never be over-estimated. How much of comfort has been secured, and life saved, by proper and judicious food prepared by those who understand how to do it. This should be done, cannot be known. The Christian people who live amid the plenty and comfort of home cannot know the gratitude shown for their kindness by the sick. This is not the time to see for ourselves. I am sorry that surgeons should ever prohibit these kind offers, or place any hindrance in the way of alleviating the sufferings of noble soldiers who have periled their lives for the sake of their country.

For one week I was sick in Dalton; but notwithstanding the desolation of war, the rooms of emptied houses from which even the windows seem to have been torn by the ruthless storm of pillage—there are some good people still in Dalton. I was kindly cared for in the family of an old gentleman who came from Massachusetts in 1822, to aid in the mission to the Cherokee. This is not the time to tell you all that I heard from his lips in regard to the tolls, the success, the wrongs of that mission, nor of the despotism, and cruelty, and "seizing" practiced there while the army of Johnston held possession of the place. Let it only be said that a Delegate of the Christian Commission experienced the hospitality of a Christian in Dalton.

How much I feel here to awaken our sympathies and force tears from our eyes! It is only lately that the surgeon in charge gave me a number of Bibles, Testaments, and other mementoes. They all look well worn. I am reminded that, with all our care, men sometimes die here, of whom we know nothing, and we never give intelligence to their friends. The other night I bent over a young man for half an hour, trying to find out his name—his power of speech was gone. "Well, to whom do these books, &c., belong?" "To me, Mr. Albee, are now dead. It is nothing more than that of their dear friends."

"Nothing" I am stoop to examine these relics, I think how precious they were to those who once possessed them, but have now left them; and how much the friends would be delighted if these little things could be returned. Here is an amblyop of a young lady who seems to be known nothing, and I have a card on one side written, "We will not forget you," and on the other side are fastened three curls of hair, and under each curl I see written a name—"Maria—Frank—Arthur." Shall we ever know who wrote this? Here is a little Testament, marked "Henry Lilly, August 31st, 1840. Presented to Joseph Lilly by his mother, Washington City, September 19th, 1852." Another, "Charles Andrews—presented by his aunt, E. Clark, 1862." Another, "George Dunham, 1863—presented by his aunt, Christina Craig." Another (in ladies' hand): "Accept this, with much love, from your affectionate wife, Mary J. Noyes, and fastened on the leaf by a ribbon in a braid of hair. Here, again, is a rebel's Testament, "Captured at Jackson, June 16th, 1863, by A. T. Williams, Co. H, 76th O. V. I." These are only a portion; but what pleasure it would give me if I could return them to their owners.

But these are exceptional cases. Our correspondence is immense. Here, for instance, to-day, I find five hundred wounded men just from the front near Dallas; every one wants a sheet of paper and an envelope. Some wounded in the right arm get me to write for them. Their friends wait to hear. Thus thousands of letters are sent by the Commission.

Our people know how the work of the Christian Commission is needed and appreciated! Now, in these eventful hours, is the time to send on the stores, or it may be too late.

G. M. SPARGOVY.

For the Presbyterian Banner.
Way-side Meditations.

XI.—THE CROSS.
Christ's address to Peter at the sea of Tiberias was prophetic, not only of Peter's future experience, but of the general experience of us all. "When thou wast young, thou girdest thyself and walkedst whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." Here are set forth Peter's ardent self-reliance in the past, and the fearful sacrifices of the future. He had delighted to push his bark over the sea of Galilee, and with snowy arm and bold heart, confront its most fearful storms. But to the present eye of the Master, the fiery cross loomed up on the sky of the future, and sacrifices and self-denials strewn the pathway that led thither. Peter's life and heart experience were sketched in those few nervous words.

In these words, too, the Master speaks to us all. When young, we would give our paths to the wind, and we would walk in green and green and bordered with flowers, to our inexperienced eyes—gather flowers that seem immortal, but that wither in our hands. But if we look through the proper medium, the cross looms up in the midst of the battle, and the cross seems to us our very feet. And how rugged its outline! How painful the crown of thorns! How sharp the nails!

The cross is beautiful as a symbol now, since the Elder Brother has borne it to Calvary, yet it sets before us a multifarious death—death by slow, torturing degrees, death by a sudden stroke. Not until we stand on Mount Zion by the side of the great Redeemer, will it be known what varied forms of affliction the sons and daughters of Zion have endured here below.

XII.—PASSING OVER JORDAN.
I look down from this little eminence, and see the highways and by-paths thronged with a mingled crowd of pilgrims. They are of all ages, and of all conditions of life, yet are they all rapidly nearing the dark valley. I look a little farther, and the Jordan flood is rolling its deep, sullen tide through the gloomiest recess of this shadowy valley. The multitude are constantly arriving there, and are struggling with its billows. I see there the old patriarch, with his white locks; the strong man, with his career hopes for life; the young maiden, radiant with the dew of youth; and the little wailing infant. Some are going down to the swelling wave, with cheerful words and strong unwearying hope. They pass lightly over the crested billows, borne up by an unseen hand, as they look steadily and joyfully to the other side. Others shrink shudderingly from contact with the icy flood, striving in vain to strain their vision through the mists and shadows that hang over the flood, as they sink in the deep waters—no hope—no light—no peace—left alone in the time of their great need.

There is a preparation for passing over Jordan. There is one who has gone before us. He has filled the valley with light, for his people, and he now walks the troubled waters, that they may go over in peace. By faith in Jesus Christ; by a humble confession in his name; by serving him in a godly sincerity, we may be prepared for passing over the flood, instead of fear and terror, it will be a triumphal passage to the good land. The Jordan wave will be parted either and thither, as it was for Israel, when they took possession of Canaan, and the change will be blessed and glorious.

ETA.

For the Presbyterian Banner.
Plans and Prospects of the Iowa Mission for the Future.

In this state of things the Board, having these valuable improvements on hand, wisely concluded, instead of attempting to follow all these, to keep up those improvements and open them to the orphan and indigent as they may be found. There are now in this school thirty-three Indian orphan children, many of them quite advanced in what goes to make up a good education. And when sufficiently trained, they may be sent to their parents, or their people, and become instructors to the tribe. The wisdom of this plan commends itself at once. To commence a mission and school for each of the sixty different bands, our Board could not think of for a moment, with their present means. They have neither men nor money, but this institution may extend its influence to each of these tribes, and at a very small comparative expense.

Besides economy in men and money, this institution has the advantage of carrying the heathen children out from under the influence of their heathen friends and parents. Great trouble is often felt in this respect. The parents and friends, ignorant and unenlightened as they are, are often unwilling to see their children should undergo the restraints and discipline of the school; and should the parents yield, they feel that it brings the mission into disrepute, or that it is an obligation to them. Under this impression, they often make high demands on the missionaries, which are not met, the children are taken away in disgust, and a bad impression goes out which is slow and hard to remove.

Another advantage of this school is, the ready introduction of the English language. In schools made up entirely of one tribe, years of patient labor is not sufficient to break down their own barren and defective language and to introduce the English. There are now in this school over thirty scholars, all speaking the English. These all become teachers to the new scholars, and the strange ones coming in from different tribes soon yield to the common language. This is a great advantage. So long as they speak and think in their own language, they can never arrive at any common school. Their language is not capable of much research, and there are no books and translations prepared in them.

The introduction of the English would go far to put down the tribe wars and feuds which so much prevail among them. Nothing unites people so much as language. But seldom do we hear of those bands speaking the same language going to war against each other. If the English language prevail, it would do much to correct misunderstanding and difficulties, and lead to confidence and brotherhood.

It is much to the advantage of this school that, for a country so new, it is surrounded by an excellent class of white citizens, who in most instances are friendly to the children and school, and will take pains to instruct the eyes of the children. When out of school they come in contact with the whites—they may be learning that which is useful and profitable.

These considerations, beside many others which might be mentioned, do, as we think, strongly recommend this institution to the confidence and support of all who have any regard for our fallen race, especially to the Board of the good of the Indians. Do not be surprised, if it could be done, and I believe it ought to be done. What has really been done to establish a name or a place, on this Continent, for the poor Aborigines? And what could be more fit than to establish, on a firm base, a literary institution for the benefit of the few white men? It is a remarkable fact, that by calculation that this institution is within a few miles, at most, of the very center of the United States and its Territories, and might there not be a monument erected, a stake set here, that would honor the dead and benefit the living? One hundred thousand dollars, carefully invested, and the interest spent under the direction of our Board, with the buildings and improvements here, would do much to raise up for these people a native agency for good among themselves, that would be of great value.

There are hundreds of individuals in our own beloved Church, who, with a single stroke of a pen, could do all this, and at the same time do themselves a great good. For they would not only find that "it is more blessed to give than receive," but they would find there is "a giving which yieldeth increase, and a withholding which tendeth to poverty."

S. M. IRVING.

EUROPEAN SUMMARY.
[PREPARED FOR THE PRESBYTERIAN BANNER.]

The General Assembly of the Church of Scotland began its annual sittings on Thursday, May 18. Lord Belhaven and Stenton, the Lord High Commissioner, held a levee at Holyrood Palace in the morning after which his procession was formed in the manner usual before the royal mourning, and proceeded to St. Giles' church. The retiring Moderator, Dr. Clark, of Glasgow, preached the sermon before his lordship in St. Giles' church. The Assembly having been duly opened, the Lord High Commissioner, Dr. Pirie, of Aberdeen, was appointed Moderator. The nomination was received with loud applause, and being seconded by Mr. Niven, of Balfron, was unanimously agreed to. Dr. Pirie took the chair. The usual formalities having been complied with, and the Lord High Commissioner's address having been replied to by the Moderator in suitable terms, the various Committees were appointed. A letter from Principal Tulloch, excusing himself on account of illness, making a residence abroad necessary, from attendance to fill the duties of Moderator, was read, and the Rev. Mr. Stork, of Rosneath, was appointed to read; and Mr. Stork was, on the motion of Dr. Lee, appointed; and it was agreed, on the motion of Dr. Craik, seconded by the Earl of Selkirk, that an address of congratulation be presented to the Lord High Commissioner, and Princess of Wales, on the birth of a son to the latter.

The General Assembly of the Free Church of Scotland opened on the same day. The retiring Moderator, the Rev. Mr. McLeod, of Snizort, having preached the usual sermon and constituted the Assembly, nominated Principal Fairbairn, of Glasgow, as Moderator for the year to come. The motion was carried by acclamation, and the new Moderator took the chair, and delivered his opening address. Mr. Geo. Meldrum was appointed Secretary of Assembly, in room of the late Mr. Jas. Crawford. Mr. Patrick Dalnaby was appointed lay-agent of the Church—that office having also been held by Mr. Crawford. Notices were given that, on the report of the committee on the appointment of professors, Mr. Laughton of Greenock, Dr. Forbes of Glasgow, and Mr. Lacey Burns of Dundee, would each be proposed as colleague and successor to Dr. Hetherington, of Glasgow Free Church College.

DR. LIVINGSTONE writes to the *Christian Work*, detailing his trials and sufferings, chiefly occasioned through the jealousy of the Portuguese. Missionary life in Africa appears to be as full of peril as at any former period. The following from his pen is an extract from the leader to fresh scenes of missionary labor:

"Having thus given a rapid sketch of what was done in the way of preparation, we must advert to that which gladdened our hearts in the midst of our labors—the formation of the Oxford and Cambridge Mission, and the arrival of good Bishop Macenzie and his companions in the beginning of 1861. Our work was then ordinary satisfaction, and we were enabled to see the success of the west on the east coast, and no higher reward for our labors was ever contemplated. By our agency, Scotch folk little good was expected from what they called a High Church mission. In the little experience I have had with those to whom the epithet has been applied, I have seen a little more attention to forms, rubrics, &c., than we who have been born and bred in the Kirk were accustomed to, but can respect; inside of all that, we have seen a more Christian heart, and I take the heart to represent the real man. On coming up the river with this mission we found that the Portuguese of Tette had, with the sanction of their governor, followed us into the field, which, as will be remembered, they previously distrust, and, with the help of a marauding tribe, were thus duplicating the counting of our work. A crowd of one season, which never before caused loss of life, had such an effect on the spirits of the terrified, panic-stricken inhabitants, that, as a result, we have the lower Shire valley, and the heights on the east of the cataracts, almost entirely depopulated. Such numbers of skeletons I never before saw.

"But leaving this painful subject, and the conduct of the mission in general, in which no mission was ever tried before, and in the discussion of which at home the good bishop has not always had fair play, let us look at the disasters which have befallen this band of faithful men, with a view to the avoidance of similar misadventure in the future. Bishop Macenzie was a noble character, and a devoted man, and a perfect missionary bishop. But in everything that regarded comfort, or ease, or safety, he was totally regardless of self. He secured the admiration of the Makololo, who were lately overheard exclaiming on his conduct, 'He was a devoted man, and he was not carried, and don't you remember how he stood up to his middle in a certain stream, handing over the women and children. By Sebastian, had he not died we should all have been living with him, and by this time have known the Book.' But he was not wet and damp, of which he was so fond, but he had no more to say of his death, but he had more to say of his life. He was not carried, and don't you remember how he stood up to his middle in a certain stream, handing over the women and children. By Sebastian, had he not died we should all have been living with him, and by this time have known the Book.' But he was not wet and damp, of which he was so fond, but he had no more to say of his death, but he had more to say of his life. He was not carried, and don't you remember how he stood up to his middle in a certain stream, handing over the women and children. By Sebastian, had he not died we should all have been living with him, and by this time have known the Book.' But he was not wet and damp, of which he was so fond, but he had no more to say of his death, but he had more to say of his life. 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