

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, AUGUST 3, 1864.

YOUNG MEN! THINK OF IT.

Just at this time the various Colleges of our country are sending forth their young men, trained by long application on their own part and by careful culture on the part of their preceptors, to take upon them life's more active duties.

Amid the whirl of excitement in which we live, and which has communicated itself so largely to our Schools and Colleges, we fear that the claims of the Gospel ministry upon our pious and educated young men, will not receive that thoughtful, prayerful consideration they so prominently deserve.

Is this, indeed, true? Can there be any higher consideration than obedience to the mandate of our divine Master—the call of our sovereign? Can there be any distraction arising from the existing conflict, for which his grace will not supply a sufficient preparation or support?

But, we hear you say, some eminent ministers have entered the service of their country as soldiers: why may not we? Undoubtedly, emergencies may arise that would call you to the field.

The skillful surgeon offers his country a far more valuable assistance by enlisting in his professional capacity, than by shouldering a musket and entering the ranks.

But, you will suggest, many excellent and pious men become lawyers, physicians, merchants, or farmers: why may not we? Undoubtedly, there are Christians in all these walks of life.

But the one point about which there can be no doubt or dispute—the one ground on which, if you are indeed Christians, you can make no compromise, is this: that you surrender yourself wholly to the Master's service—that whatever hopes of fame, or visions of wealth, or dreams of ease, or tastes for literature, or love of science, or even schemes of minor usefulness, you may have cherished, all these you are willing to abandon, if it be God's will to invest you with the high office of being his minister.

A few words to those who have consecrated themselves as laborers in the whitening harvest. The ministry of the everlasting Gospel—how unpeakingly solemn a responsibility—how inconceivably exalted an office. To stand as God's ambassadors to sinful men—to bear his messages of mercy to dying, and yet deathless spirits—yourself to remember, and to bring home to others, the tremendous realities, unseen, but yet eternal, that depend upon the acceptance or rejection of that mercy—to watch your own deceitful hearts, to control your own frail tongues, that you may live, as well as preach, the Gospel—to comfort God's smitten ones, to restore the erring, to support the trembling, to arouse the slothful, to stand by the bedside of the dying with God's own words of power to conquer death—to point all classes and conditions of men to the Lamb of God—well might an angel covey, yet tremble, to undertake so solemn an office.

But the strongest claim of the Commission, would only prove himself unworthy of the trust. Yet through this weak instrumentality—the foolishness of present-

ing—God is pleased to save them that believe. And the rewards of the faithful minister—of him that shall save a soul from death—of him that shall turn many to righteousness, how incomparably superior to all the honors and the happiness the world can bestow.

Our readers will bear with us, whilst again we urge before them, and press upon them, the urgent wants of the Christian Commission. Much has been done, but much remains to be done, and immediate attention. Our soldiers still suffer, and bleed, and die. Will not those whom God has blessed with plenty—will not all, according to the measure of ability that God has given, contribute of their means to this noble work?

Our columns have frequently been enriched by contributions from the pen of one of our devoted missionaries in Siam, whose latest letter will be found on our first page this week. In these letters we are introduced to the inner life of heathendom; to its every-day wretchedness and degradation; to the heart of the missionary, and are made acquainted with the national characteristics of the people amongst whom he labors, with their habits and prejudices, with their daily occupations and modes of existence, and with the opportunities for finding access to their minds and hearts.

Young Christians, so soon to enter upon the wide field of life's labors and duties, how can you best serve the cause of Him who gave himself for you? The question is a solemn one. We pray you—think of it.

We have so often commended to our readers this noble organization, and have published so many communications illustrative of its workings, and filled with the clearest evidences of the blessings it dispenses amongst the defenders of our country, that we almost hesitate to add another appeal to what has been already said. But we cannot shut our eyes to the fact that the outward flow of its benefits and charities, for which the demand is at all times so great and sometimes almost overwhelming, can only be continued by the unceasing contributions of those who love our soldiers and the cause for which they are struggling and suffering.

Could we introduce our readers severally to the delegates of the Commission, as they return from their errands of mercy, and detail with kindling eye and glowing heart the incidents of their six weeks at the front, or on the march, or in the hospital—above all, could we introduce the soldiers themselves, the recipients of the kindnesses for which the Commission is so suitable a channel, and let them tell with the eloquence of heartfelt gratitude, their individual histories of life preserved, of pain assuaged, of sickness soothed, of tender ministrations, of Christian prayers and counsels—no other appeal would be required than the simple story of what the commission has done and is still doing, so as to be furnished with the necessary order to commend it to the continued favor of those who have already approved themselves its friends.

A circular, just received from the Philadelphia office of the Christian Commission, assures us that ten thousand dollars a day could be used to the greatest advantage, in the Army of the Potomac, in the trenches alone, in the great work of saving lives and saving souls. This opportunity, from the nature of the case, will soon cease; or soon many who might have experienced, in body and in soul, the benefits which the Commission labors to convey, will be beyond its influence. Help is therefore earnestly called for at once—liberal, generous help.

Imagine *Forty acres of Hospital* on the high south bank of the Appomattox, a mile from its confluence with the James, and what scenes of suffering must be daily witnessed over that broad area. Picture the fifteen tents of the Christian Commission, allotted to the various departments of their humane—we might say, divine—mission, to administer to the wants of the sick and wounded, to sustain and restore, if possible, the sinking body, to save—by God's blessing upon the means—the undying soul.

Yet this is but one field of labor occupied by the Commission. In every city, East or West, where there is a military hospital, on every field where our armies meet the foe in deadly strife; on every weary march, where hundreds fall exhausted by the way; in every camp where a brief respite is allowed our toiling troops—the well-known badge of the delegate of this heaven-sent Commission announces to the war-worn soldier that a friend and brother is at his side, and that through this agency a grateful people testify their care and love for the defenders of our liberties and laws.

We have spoken of these beneficent agencies as a charity. In an enlarged sense they are properly so denominated, being the legitimate outgrowth of Christian love. But in the restricted sense often placed upon that term, they are not a charity, but a just and honest debt, a debt, moreover, even after our all liberality, too feebly paid. For what can we do too much for those who are hazarding their lives for us, or who are suffering from wounds received, or disease incurred, whilst enduring exposure in our behalf? Is the utmost we can do for them more than a righteous debt?

Did we have regard simply to the policy of the measures pursued by the Commission, to the military advantages incidentally derived from it, this consideration alone should prompt us to far more energetic efforts in its behalf than any heretofore put forth. The thousands of veteran soldiers who have been saved by this agency, under the Divine blessing, to the cause of our country, could they be arrayed in regiment and brigade, especially could they be placed beside the undisciplined troops we are now hurrying to the field, would constitute an army corps that, in numbers and efficiency, would establish at once the military value to our country of the labors of our devoted delegates.

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NEWS OF THE CHURCHES AND MINISTERS.

Old School.—Rev. David Waggoner was installed pastor of the Georgetown church on the 24th of June, by a committee of the Presbytery of Erie. Rev. Wm. M. Robinson presided and preached the sermon, and Rev. John W. McCune delivered the charge to the pastor and people.

Mr. Waggoner was installed pastor of the same church some twenty-six years ago, served it acceptably for sixteen years, then, at his own request, was dismissed, and labored in another field. The church, with entire unanimity, recalled him, and he re-enters this field with prospects of much usefulness.

The death of Rev. Wm. J. Hoeg, D.D., pastor of the Tabb Street church, Petersburg, Va., is announced in the Richmond papers. He died in Chesterfield County, Va., July 6th, at the residence of James Jones, Esq. Dr. Hoeg will be remembered as the associate pastor with Rev. Dr. Spring, of the Brick church, New-York; and previously as pastor of the Westminster church, Baltimore. His espousal of the cause of the rebellion gave pain to thousands who had learned to love him as an able and faithful minister of the Gospel.

A correspondent of the *Presbyterian* announces the death, in the hospital at Memphis, Tenn., July 10, of Rev. James W. McKean, of Hopkinton, Iowa, son of Rev. J. McKean, of Scotch Grove, Iowa. He was a graduate of Jefferson College, class of 1859, and of the Western Theological Seminary, class 1862. Having spent about a year as an evangelist, in the Lake Superior region, he more recently engaged as Principal of the Hopkinton Synodical Academy; and when his male students enlisted in the hundred day service, clothing him as captain, he went with them in that capacity, though his preference was for the duties of a chaplaincy. Taken ill in camp, he was removed to the hospital, where his brief, though useful career, soon terminated in death.

Rev. R. W. Henry, D.D., has accepted the call to the North Presbyterian church, Philadelphia, and will enter upon the duties of his charge, Sept. 1st.

The deaths of Rev. Wm. R. Sim, of the Presbytery of Saline, at Golconda, Ill.; of Rev. David E. Curtis, of the Presbytery of Potosi, at Farmington, Mo.; and of Rev. Samuel Pelton, of the Presbytery of Hudson, on the 10th inst., suddenly, from apoplexy, in his 88th year, at Monticello, N. Y., are announced.

The private library of Rev. Dr. D. X. Junkin, the accumulation of thirty years, was burned up at the fire, July 4th, which consumed the old Canal Street Presbyterian church.

Unitd.—The Minutes of the 6th General Assembly of the U. P. Church, held at Philadelphia, in May last, have already been published in neat and convenient form, creditable alike to those engaged in its preparation and publication, taking the place of the July number of the *Evangelical Repository*. They furnish abundant and pleasing evidence of the prosperity of this important branch of the Presbyterian family. We gather the following interesting summary:

Synods..... 7 Deaths..... 1,128
Presbyteries..... 40 Removals..... 3,266
Pastors..... 371 Infants baptized..... 8,698
Adults..... 267
Domes. Miss..... \$15,496
Foreign Miss..... 28,911
Liberations..... 1,828
Students of Theology..... 4,387
Church Exten..... 4,387
Congregations..... 698 Assen. Fund..... 605
Families..... 25,447 Synod Fund..... 3,018
Communicants..... 67,786 Sal. by cong..... 207,869
Added on exam..... by Assen..... 12,404
Total..... 2,610 Gen. contr..... 148,831
Added on certifi..... Total amount..... 288,078
Total..... 2,641 Aver. per mem..... 6.91

To which we may add, that the above statistics show the average salaries of the 371 pastors to be \$594. Whilst we confess the sins of our neighbors, we have unfortunately too many similar shortcomings of our own, to permit us to indulge in any upbraidings.

There are in connection with the U. P. Church, three Colleges, three Theological Seminaries, five Foreign Mission stations, embracing twenty-six missionaries.

Rev. J. B. Clark, D.D., of the 2d U. P. church, Allegheny, has again entered the service of his country, under the late call for 100 days' men. He was unanimously chosen Colonel of a regiment, lately formed in Camp Reynolds, near this city, and has departed for the scene of strife.

Reformed Dutch.—Rev. T. S. Doollittle, of Flatlands, L. I., has been elected Professor of Rhetoric, Logic, and Mental Philosophy in Rutgers College, and will enter upon the duties of his office at the beginning of the next term, Sept. 20, 1864.

LUTHERAN.
At the meeting of the Synod of Iowa, July 1st, in Tipton, Io., Rev. J. G. Schaefer, charged with fraud, was deposed from the ministry, and expelled from that Ministerium. Synod also refused to recognize him as President of Iowa Lutheran College, and recommended Rev. A. M. Geiger for that position.

and upwards of sixty years of age, he retains much of the fire of his youth. He is now with his family in Springfield, Ohio. Mrs. Winchester, of Charleston, Mass., lately deceased, has bequeathed \$15,000 to Trinity M. E. church of that city, and \$10,000 toward providing a home for aged indigent females of that place: these bequests constituting about one half of her estate.

BAPTIST.

The Baptist church at Antioch, N. Y., which celebrated its fifth anniversary on Sabbath, July 8, may be regarded as a novelty in modern ecclesiastical arrangements. The church, as we learn from the *N. Y. Chronicle*, rents no pews, never held fair, festival, or concert to raise money, yet meets all its expenses, and does a vast amount of missionary work. It raised and disbursed the past year nearly \$5,000. Its pastor has no salary, but receives what is voluntarily given! In this way he received during the last year \$1,857.09 in cash and presents. The church is composed of poor members exclusively, probably the poorest in proportion to its membership in the country. They have a printing office connected with the church, and issue a monthly magazine, and other works. Over 200,000 pages have been published during the year. Can any other church in the land present such a record, in proportion to its means?

Rev. Dr. Kennard, Boston, has, in forty-six years, preached 10,000 sermons, baptized 2,033 persons, married 4,089 couples, and attended 3,900 funerals.

CONGREGATIONAL.

The church in Harspwell, Maine, built more than a hundred years ago, is still standing, its frame as sound apparently as ever. It is used as a town house, the central pews having been taken out. The side pews still remain as first constructed, with backs so high as to hide the occupants from view. The visitor to this ancient structure can thus obtain some idea of the way, as to externals, in which our fathers worshipped.

A Congregational Council in Maine having refused to install Rev. Mr. Walton over the Third Congregational Society in Portland, the Society has engaged him to preach for them for a year. Mr. Walton, in a letter to the *Portland Press*, explains the nature of his heresy, which caused the Council to refuse to install him. He says, on the points respecting the future state of man his mind is not entirely settled; he thinks the punishment of the wicked may not be eternal, but may end in annihilation; and that the heathen and others not having the privilege of earth, "may in another world have the offer of salvation." He says he is fully persuaded that "there is no such thing as restoration in the case of those who die impenitent beneath the light of Christianity; and that the lost in the future world continue in a state of punishment as long as they exist."

General View of the Presbyterian Church during the year ending May, 1864. Synods in connection with the General Assembly..... 35
Presbyteries..... 171
Churches..... 292
Pastors..... 365
Ministers..... 2,263
Liberations..... 2,628
Students of Theology..... 4,387
Church Exten..... 4,387
Congregations..... 698
Families..... 25,447
Communicants..... 67,786
Added on exam..... 12,404
Total..... 2,610
Gen. contr..... 148,831
Added on certifi..... 12,404
Total..... 2,641
Aver. per mem..... 6.91

The following ministers have died during the year:

NAME. PRESBYTERIES.
Joseph Swann, Albany.
John N. Campbell, Do.
John A. Avery, Mohawk.
James Rogers, Ogdensburg.
Calvin Pease, Rochester City.
James Nichols, Do.
Samuel Lawson, Nassau.
Henry W. McKin, Wapping.
Joseph Rogers, Rochester.
Henry Steele Clarke, Philadelphia Cent.
Robert Taylor, Philadelphia 2d.
John W. Grier, New Castle.
A. B. Clarke, Huntingdon.
G. W. Thompson, Do.
J. W. Yarnall, Northumberland.
Wm. D. McCartney, New Lisbon.
James Hope, Columbus.
Josiah D. Smith, Do.
James Baber, Do.
William Gage, Chillicothe.
H. S. Fullerton, Do.
L. C. Chubberty, Miami.
M. R. Hinton, Do.
F. J. Nibhaus, Cincinnati.
T. J. Briggs, Do.
J. D. Shane, Do.
Charles Lee, Madison.
Wm. L. Mitchell, Keosauqua.
George Cairns, Peoria.
James Green, Des Moines.
Jephtha Harrison, Missouri.
E. P. Noel, St. Louis.
L. W. Green, Transylvania.
H. C. Reed, Do.
Total reported, 34.

For the Presbyterian Banner.
Christian Commission.
LEICHBURG, July 20, 1864.

MR. JOSEPH ALBRECHT, Treasurer of C. O., Pittsburgh—I have a little more to say before closing this correspondence. I wish to say simply because I believe it ought to be said. Every one knows, or ought to know, that there are two great benevolent agencies at work in behalf of the soldiers, especially of the wounded and the sick; but every body does not seem to know that these agencies differ from each other materially, both as to the work proposed to be done, and as to the proper method of doing it. Men may honestly differ in judgment as to the comparative merits and claims of these associations, and each may certainly be permitted to express that preference, and the reasons for it, provided it be done in words of truth, courtesy, and candor. And what presents itself to the mind of every one who reads the claims of the Christian Commission to the Christian public, and pressing those claims as I believe their comparative merits will justify, I would not be understood nor interpreted as waging war against the Christian Commission. I have seen too

much of the good which that Commission has accomplished, of the blessings it has borne to the wounded and the sick, to permit me to become its enemy. I know that the suffering soldier has often, with tears of gratitude, invoked God's blessing upon the Sanitary Commission, and I cordially join in that prayer. I am glad to see its Treasury well filled, and I trust that there are yet thousands, yes, tens and hundreds of thousands of dollars in the hands of philanthropists and patriots, which are destined to find their way to its Treasury. But when I address the Christian patriot and philanthropist on this subject, I must tell him that the Christian Commission has high, and holy, and paramount claims upon him.

This is obvious from the fact that the Christian Commission can and does accomplish much more for the soldier, in proportion to its means, than the Sanitary. It operates almost exclusively by means of gratuitous agencies. In the whole Army of the Cumberland, stretching from Louisville to Atlanta, there are but three salaried agents. And whilst due attention is paid to the wants, the health and comfort of the delegates, it is all done on a system of rigid economy, not parsimoniously, but carefully husbanding its funds; so that an expenditure of not more than five per cent. of the moneys received is sufficient to keep the whole machinery in active motion, whilst the remaining ninety five per cent. finds its way directly to the needy soldier.

On the other hand, the Sanitary Commission, operating altogether by means of agents both salaried and subsisted, necessarily incurs a much heavier outlay of funds, in proportion to the number of operatives employed and work accomplished. Thus, on the score of economy, the Christian Commission manifestly presents the higher claim.

Again, the Christian Commission can and does reach and relieve the wants of a large and needy class of soldiers, who lie beyond the reach of the system of operations adopted and practiced by the Sanitary Commission. I refer to those found in detail camps and guard-houses. In detail camps, where soldiers are found detached from perhaps every regiment in the department, with neither regimental nor line officers, nor yet descriptive roll at hand, they can have no access to Government supplies of clothing. And with no particular Surgeon in charge to issue orders upon the Sanitary Commission, they can have no access to its stores, however needy they may be. And the same is true of prisoners in the guard-house, with this aggravating difference, that their calls for relief are generally treated, not only with indifference, but contempt, by those who have them in charge.

To all these, however, the Christian Commission can, and to the extent of its means, does extend a helping hand. Its delegates seek out the needy, inquire into their wants, and in the exercise of their own judgments, always with the concurrence of the proper officers, they supply those wants as far as they are provided with the means to do it. I have seen many soldiers who were in need, yet in distressing need of clothing, who, for want of their descriptive rolls, could have no access to commissary stores; and who, for want of a Surgeon to issue the required orders, could receive nothing from the Sanitary stores—who, but for the Christian Commission, would have starved and rarely indeed in the supply of hospital goods in the Christian Commission stores equal to these pressing demands.

Again, the Christian Commission can give to the benevolent donor much the most positive assurance that all his benefactions will reach the desired end. The Sanitary Commission operates through agents whose duties extend to the distribution of goods from their own rooms. This is done systematically, on the order of surgeons either of camps or hospitals. The order comes to the agent duly signed, and with all promptness the goods, if on hand, are issued, the wagon is loaded and sent off; and the agent must follow them to the soldier's tent, or to the hospital, or to the field. Nor need he do so, if it were certain that all surgeons, stewards, cooks and nurses were humane and honest men; but perhaps they are not always so. Sometimes, perchance, the appetite may outweigh the conscience, especially when these men know that for this class of goods there is none to call to account; the result is, the soldier often gets but the fragments of what was wholly his own.

On the other hand, the supplies of the Christian Commission are often furnished to the wounded, the sick, and the needy, by the hand of its own delegates. Goods, however, are often issued by the early or late wagon load to the order of surgeons; but the delegates are at work in the camps and hospitals where they are sent; they know, too, the class of sufferers for whom they were designed; they inquire in due time if those goods have reached their destination; if so, all is right; if not, there is something wrong, and they investigate. Those who receive Christian Commission goods in charge, know all this, and hence rarely, very rarely indeed, are such supplies turned out of their proper channel. The needy soldier gets them—this is a moral certainty. Thus it is clearly seen that, so far as it respects the supply of the temporal wants of the suffering, the Christian Commission is entitled to the highest measure of confidence and support, inasmuch as it works the cheapest, reaches the farthest, and gives the fullest assurance of faithfully fulfilling its trusts.

But beyond all this the Christian Commission justly claims the cordial and liberal support of the Christian public, because it seeks to provide for the spiritual wants of the soldiers, and to secure the salvation of his soul. The man who claims to be a mere philanthropist, but not a Christian, may still to appearance be a man of superior claim thus presented; those who esteem the body as of more value than the soul, who regard time as worth more than eternity, may consistently present their offerings through other channels; but surely the Christian who knows something of the worth of the soul, cannot intervene in the peculiar feature of the Christian Commission's work. The fact that it proposes to send, and does send, active, earnest, Christian men to preach Christ to the soldiers in the barracks and in the camps, to seek to enlist him as a soldier of the Cross, to carry the sweet words of Jesus, along with the needed cordial, to the soldiers, the wounded, dying upon the battle-field; to speak words of cheer, of warning, or of consolation to the sufferers in the hospital; to distribute freely to all the destitute, whether sick, wounded, or well, the word of everlasting life; in short, to minister in holy things to those in such much need, and so highly prize those ministrations, cannot fail to commend the Christian Commission to the warmest sympathies, the earnest prayers, and the liberal support of all who appreciate the value of spiritual privileges, or know the worth of the soul.

Say Christian patriot, have you discharged the debt you owe to the brave boys who are struggling, bleeding, dying for our common country? Can you conceive of any other medium through which you could do them more good for time or for eternity, than through the agency of the Christian Commission? If not, then duty is clear; will you do it? J. E. CARSTERS.

The free in the Wisconsin woods destroyed \$150,000 worth of property in the northern counties of that State. Several villages were burned.

For the Presbyterian Banner.
CHATTANOOGA, TENN.

JOSEPH ALBRECHT, Esq., Treasurer U. S. C. O., Pittsburgh—Dear Sir—I reported to Mr. Russell, of Louisville, within a few days after leaving home. There is great need of labor at that point, as you are judge, when, through Exchange Barracks alone, during the past Winter, 118,000 men have passed. How much need of spiritual instruction in Taylor and Park, and No. 2 Barracks, besides all the hospitals. I visited those places as far as possible, meeting men from every State in the land—conversing, praying, preaching; Oh! this is a great work. I am beginning to feel, when I see the intense interest manifested in the sparkling eye and the attentive ear, and the genuine piety where piety exists, that the reflex influence of the Christian Commission is showing itself in the country Christianizing. Instead of the army is to eventually Christianize the country. Every day however I meet men, who, in days of yore, belonged to some church; but freely confess that since joining the army they have neglected their duties, and, in many cases, have been ashamed of Jesus. This condition of the soldier, after all, an encouragement. There is none of the straight-jacket, simpering manners so well known and vexing to the pastor in old and long-established parishes, which operates like a freezing solution upon the energies of the best disposed. No. The soldier is very apt to speak his mind. If he loves Christ, he will say so. If he swears, drinks, plays cards, or is addicted to any other vice, he speaks out; if there are few who will not appreciate the sympathy of a sincere Christian. One old man, having two sons in the army, was exceedingly affected during our conversation. I could scarcely keep myself from him. "Don't go away; I'll have a body to talk to," was his constant reply to my suggestion on my part as to going to some other point.

Of course you know all about Nashville. There I spent the time very pleasantly from Friday until Monday. What an immense building is the Zollinger House, known now as Barracks, and crowded from bottom to top with troops! However, I know more of No. 2, than a Female Seminary; I visited it frequently. Many a boy asked me for a Testament, as he was going to the front and wanted one. It was precious to me. On Monday, being on the street with some reading matter, I met a body of the last regiment, with wide wounds, just from the front; and, in five minutes, the poor fellows had taken all. "You belong to the Christian Commission," said one man; "I shall do all I can to assist you in the hospital when I get there."

It is delightful to attend that daily prayer-meeting, held in Nashville every morning. And then the meetings in the Court House of the 18th Michigan, with Col. Doolittle praying with and advising his men. By the way, I was indebted to Sergeant McKinney, of that regiment, for the favor of getting to the dome of the Capitol, from which I can see the wide and wide foundation. May his faith have so solid a foundation upon the Rock of Ages, as that splendid structure has upon the unyielding lime stone underlying the city.

I rejoice that the Commission meets with such favor among the soldiers. They will do any thing to get the necessary work for. I have only spent a few minutes to mention the name of W. Glendon, Assistant Medical Director, Army of the Cumberland, who has in all instances afforded the most ample opportunities and the most generous encouragement. I feel sure that he will be gratefully remembered by the friends of the soldier.—G. M. SPARGOURE.

Gems for Christian Ministers, by Ministers. For a number of past years, I have been in the habit of carrying around gems or mottoes from various writings of pious and learned Divines. Some of them are from our own side of the house. They will be encouraging, interesting and useful to preachers and students in theology.

1. A Christian preacher must preach nothing else but Christ, that is his own Saviour, who by his blood and death bore and took away our sins, and that thereby he makes us pious and righteous. What does not sound like this is no Christian sermon.—Martin Luther.

2. Happy is the man whose sermons rivet the attention of the hearers, not on the preacher, but on themselves, on their own character and relations to God.—S. S. Schumcker.

3. He is the best physician who effects the greatest number of cures; and he is the best preacher who turns the greatest number of ignorant and wicked men to Christ and holiness.—Benjamin Kurtz.

4. Thus the time has never been when the Christian minister could fold his arms and say, "Nothing more remains for me to do; I can now sit down and contemplate the fruit of my victory. O my repose on my laurels!" No, the command is to "Occupy till I come!"—John Bachman.

5. O! if you should succeed in inducing but one of your own children to become a faithful minister of Christ, what a great work you would perform.—S. W. Harkey.

6. The poorest and least-known among the ministers of Christ may have a peace and joy to which kings and princes are strangers.—J. A. Brown.

7. As preachers perform work which angels cannot do, so they are nearer to God's throne and nearer to Christ than even angels, even now, in this life.—Rev. J. B. The angels surround the living creature; chap. v. 11.—John Ryland.

8. The text should not be merely the motto, but the life-blood and soul of the discourse.—Philip Schaff.

9. O that for all my talents this year may be laid out for God. I desire to have my motto for the year, "Occupy till I come." Let me look backward and forward, then, for help to do this. My talents are money, time, influence, ability, the ministry.—Rev. Edward Bickersteth.

10. What will be to us even the salvation of others, if we ourselves should perish? What will it avail us to have the vineyards of others, if it ours are unfruitful?—Rev. John H. Hinton, A. M.

11. No good man preaches, I am confident, without doing some good, and more than he knows of, or will know of, till the great day of reckoning.—Rev. Thomas Stebbins, M. A.

12. For there is there one of us, the poorest and the weakest, the most ignorant and the least influential, who, if he lives as he ought, and prays as he ought, may not be sure that, with the Divine blessing, he will be the means of saving more than one soul besides his own?—Anonymous.

NOTE.—Number twelve is a most precious gem or motto, about laboring in years ago, in a missionary tract of twenty-four pages, published in Boston, entitled, "Christian Public Spirit, or Living for the Kingdom of Christ." Who the author is of this very encouraging gem I know not, but it is likely that I ever shall know it, and yet I should like very much to know the name. In all my diligent search, I have never met with such encouraging words, so truth-