

Presbyterian Banner.

PITTSBURGH, WEDNESDAY, MARCH 18, 1863.

We publish in another column a letter from an Italian Protestant to his brother in this country. We have the authority of Rev. Dr. BAIRO, and others well informed in regard to the circumstances of the CERENTINI family, for stating that assistance rendered in accordance with the request of the letter, will be worthily bestowed.

Evangelical Repository and United Presbyterian Review.—The March number contains, along with the usual amount of miscellaneous intelligence, the following leading articles: "The Final Cause of Redeemed Man; Amendments Proposed to the Matrimonial Version of the Psalms; Religion Abroad; 'His Own Place'."

Whether the changes proposed in the second article will be generally acceptable to the readers of the Review, we cannot say; to us, however, they appear eminently judicious. They have respect to the following particulars: The removal of obsolete words; the correction of defective measures; the change of ungrammatical forms; the construction of the verse to some degree of harmonious proportion; and to an alteration of the translation where the sense was obviously obscured or incorrectly presented.

TEMPERANCE AND ANTI-SLAVERY.

Quite a number of the friends of Temperance are also ardent advocates of Emancipation. This arises from the fact that both causes are eminently humane and Scriptural. And it may be observed that those who are reasonable, and those who are fanatical, on one of these subjects, are also so on the other. The manifestation of feeling, on either or both, is determined, very much, by each individual's natural temperament.

A "Layman" asks us, and presses an answer somewhat ardently, "Can a member of a Temperance Society, who is also a Christian, justly find fault with an anti-slavery citizen, who uses Christian and Constitutional means for the removal of slavery?"

This question, like many others which refer to social conduct, depends so much upon the meaning attached to the terms used in proposing it, and so much upon the circumstances of the action, that a categorical answer cannot be given. PAUL teaches us that some things are lawful which are not expedient; and that, in some circumstances, even meat which has been offered to an idol, may be eaten. But no man must eat, or drink, or do any other thing, with offence. And a "Layman" must know that what one man would call "Christian and Constitutional means," another would say was "un-Christian and unconstitutional." We temperance; but, what is temperance, and how is it to be promoted? And so most of us are Anti-slavery; but how is slavery to be treated, ameliorated, removed? Where all are equally free to answer these questions, and where we are bound to live together in peace and unity, and where co-operation, in many things, is essential to happiness, it becomes us to be tolerant of each other, and modest in the uttering of opinions, and to avoid terms of reproach; and, especially so where we find our neighbors to be as intelligent, conscientious, patriotic, and Christian, as we are ourselves.

For our own part, we are teetotal in regard to both Temperance and Anti-slavery. We "touch not, taste not, handle not." And we have used, and still use, every "Christian and Constitutional means" in our power, which we can believe to be, upon the whole, beneficial, to suppress both intemperance and slavery. There are those who consider us cold and indifferent. We may regard them as fanatical and injurious. But why reproach each other? Why quarrel, and become aliens, and refuse to cooperate, in those things in which we can agree? Truth and humanity often lose much, by the quarrels of their friends.

And in regard to us, as citizens of a free State, and of the United States, there is a vast difference between Temperance and Anti-slavery. Temperance, or the means of intemperance, is within the sphere of our social and political power. The people of Pennsylvania, for instance, have the matter wholly within their own hands, to the extent of the State boundaries. They can choose legislators, send up petitions, enact laws, enforce laws. So they have treated slavery to its utter extermination. And so, if they pleased, they might treat intemperance. And so to treat one and the other, was, and would be, Christian and Constitutional.

But neither Christianity nor the Constitution gives us the right thus to treat either intemperance and slavery in other States. We have nothing to do with their legislators, laws, or institutions. Neither has Congress any right in the premises. We may elect our Congressmen, but we cannot instruct them, beyond their power, to act; nor ought we to send up petitions asking them to do what they have no authority to do.

"All things whatsoever ye would that men should do to you, do even so to them," is a very comprehensive precept. It embraces the servant, as really as his master; it binds the Pennsylvanian, as firmly as it does the Virginian; it is a rule for us, as much as it is for our neighbor. An intelligent, conscientious, and self-disciplined observance of this precept, would greatly temperance and good will; and we are much mistaken, if it would not make us far more effective promoters both of Temperance and Anti-slavery.

Our friend may think that we have answered his question rather indefinitely. We trust, however, that he will find in our remarks much Scriptural truth, and something not void of adaptation to the times.

REVISED BOOK OF DISCIPLINE.

The General Assembly which met at Lexington, Ky., in May, 1857, entertained an OVERTURE from the Presbytery of Philadelphia, praying the Assembly "to take measures for the revision of our Constitution, in the form of judicial proceedings." After some discussion, the Book of Discipline was committed, "for revision," to the following committee: Rev. Drs. JAMES H. THORNWELL, ROBT. J. BRECKINRIDGE, JAMES HOGG, CHARLES HODGE, E. P. SWIFT, and A. T. MCGILL, ministers; and Messrs. GEORGE SHAW-WOOD, WM. F. ALLEN, and H. H. LEAVITT, ruling elders.

This committee presented a printed report (which we have not before us) to the General Assembly of 1860, at Rochester, N. Y. The report was discussed and re-committed; Revs. WM. D. SNODGRASS, WM. M. FAYTON, E. T. PACE, and JOHN W. YEOMANS; and Messrs. T. C. PERLIN, SCOTT LORD, and H. A. CLARK, being added to the committee.

In 1861, at Philadelphia, a verbal report was made, that, owing to the sickness of the Chairman (Dr. THORNWELL), and the disturbed state of the country, nothing had been done. The committee was then ordered to meet in Pittsburgh and act, the members who might attend to be regarded as a quorum.

Dr. BRECKINRIDGE, from the committee, presented to the Assembly of 1862, at Columbus, O., a printed report. The revision had been made with great care, and much ability; but still, the committee itself was not quite satisfied, and, with the report, tendered the advice, that final action be deferred another year. Several suggestions were made, when, finally, on the recommendation of the members of the committee, the committee was ordered to meet again in Pittsburgh, (on July 22d), to complete their work. Rev. Dr. BEATTY, and Mr. REED, elder, were substituted for Mr. PACE and Mr. PERLIN, and the State Clerk was ordered to have three thousand copies of the Revised Book printed, and sent to the ministers and churches.

The committee met as directed, Rev. Drs. MCGILL, HOGG, HODGE, SWIFT, SNODGRASS, PAXTON, YEOMANS, and BEATTY; and Messrs. LEAVITT, LORD, CLARK, and REED, being present. Several days were spent in the revision. The result was printed and distributed. The Book is now in the hands of the constituents of the next General Assembly. The important step is likely to be taken, next May, at Peoria, Ill. Commissioners should go up, not with opinions unalterably fixed, but with enlightened premeditation, prepared to deliberate intelligently and to adopt wise conclusions.

We, as being a portion of the Presbyterian press, will reproduce some of the proposed alterations, and add a few thoughts in consideration.

The first, and by far the most important thing handled by the committee is, THE STATUS OF OUR BAPTIZED, but not communicating MEMBERS.

The present Book of Discipline, Chap. I, Sec. 6, says: "All baptized persons are members of the church, under its care, and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members."

The report of 1862, says: "All baptized persons, being members of the church, are under its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members. Only those, however, who have made a profession of faith in Christ, are proper subjects of judicial prosecution."

The report of 1863, says: "All baptized persons are members of the church, are under its care and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members. It is the office of the church, therefore, to use all the proper means, in dependence on Divine grace, for bringing them to repentance and faith; that they may rightly perform their duty."

We have italicized a few words in each of these extracts, to indicate the points which demand attention. The report of 1863, it may be noted, agrees in doctrine with the present Book; and adds a declaration of the duty of the Church. The report of 1862 differs, as seems to us, in two very important respects from our doctrinal Standards.

1. While it affirms, though rather obliquely, the church membership of all baptized persons, it really denies the practical and distinctive visibility of that relation. "In most things," all the people of a modern Christian congregation, are on an equal equality. All are bound to render a pecuniary support. All have a right to be present at worship. All orderly members of a congregation may vote for trustees and pastors; and in many, if not most, places, for elders also. All children and young people, the baptized as fully as the unbaptized, have a right to the sermon, the Sabbath school, the catechisms, the ministrations to every ecclesiastical care and benefit which belong to "raising." The only things specially and distinctively belonging to church membership are, discipline, the Lord's supper, and baptism for children. Now, while one continues disobedient to the command, "This do, in remembrance of me," we regard him as voluntarily living in sin, and we hence justly refuse him baptism for his offspring; and if we yet proceed to deny him discipline, we treat him as an alien. We deny his membership.

What is there then, ecclesiastically, in infant membership? Is it thus only a name—a mere nullity? Up to the years of discretion, the children of a congregation are on a perfect equality as to rights, privileges, and treatment by the Church. If the treatment is to continue the same, prac-

tically, theoretically, and by our written law, do we not thereby repudiate what has been a fundamental doctrine in relation to baptism?

2. The report of 1862 differs from our Standards by its implication that discipline, (its language is "judicial prosecution,") is a mere punishment. Our Church doctrine is, that discipline is reformatory; for edification; a means of grace. And this is the teaching of Scripture. It is the doctrine of Jesus; taken up by the Holy Ghost and shown more clearly to the Apostles. Discipline, then, being divinely instituted and a means of the soul's salvation, why should it be denied, *ex professo*, to a portion of our Church members? They deserve it. They need it. If rightly administered, it would be a great blessing. The report uses not the word discipline. It says, "Judicial prosecution." This term is, with some persons, odious. It was unkind to use it. It is an extreme which is seldom resorted to, in the treating of any offenders. A wise and timorously faithful Session will but very rarely need to proceed to such an extremity.

The manner of dealing with the baptized who neglect the communion table, is a matter of immense importance. It should be treated by persons wiser than we. We enter not into it, except to say, that it should receive early attention. It should be conducted with great kindness, and with earnest but sweet importunity. And there should be much forbearance. Children should also be taught by their pastor and their parents, that it is their duty, their privilege, and their wisdom, to come to the Lord's table very early, even in the morning of youth. Jesus accompanied his parents to the feast, at twelve years of age. Children may be taught thus early, and may have learned, and may believe, and repent, and love, and obey. And the promise is to them. And the Lord claims them—claims their heart, and claims them at the hands of their parents and the hands of the Church. God's plan is the wise plan. Youth is his time to learn his truth, accept his promises, and obey his precepts. This is the favored season for making our calling and election sure. On this subject we feel exceedingly solicitous.

A mistake, and very injurious, phraseology of some ministers and people, may here be noted. They speak of joining the church—so many, or such an one, "joined the church." This does very well for Baptists, who deny infant membership; but it is utterly improper, as proceeding from the lips of Presbyterians, when the persons alluded to had, all their lifetime, been really members. The use of this language has become so common as to induce our young people to think that they are not church members, and hence are free from the restraints of membership. Let us reform our phraseology, and adapt it to truth—his love to the Saviour, sealed his covenant engagements, confessed Christ.

Infant membership we maintain; and all the rights of membership, discipline included.

EDITORIAL CORRESPONDENCE.

St. Joseph, Mo., March 18, 1863. "Connections" are, great matters with travellers. Many a man's patience is sorely tried by their failure. But fretting adds nothing to a man's comfort or credit, and hence when an unpleasant necessity overtakes him, it is wise for him to look out for the "bright side," and seek some compensating benefit.

The railroad train which left Pittsburgh at 2 o'clock P. M., on the 10th, landed its passengers safely in Chicago, on the next day, at 11 o'clock; about an hour after the train for Quincy had departed. A number of us were thus left to pass twelve additional hours in waiting, as best we could; and also subjected to detention at this place for several other hours. We were also made to cross interesting parts of Illinois and Missouri by night, and the latter by an inferior train.

My time, however, in Chicago, was not lost. I soon found my good friend, once a correspondent of the Banner, Rev. W. W. HANSEN; and under his guidance found Rev. Drs. LORD and HALEY, Professors in the Northwestern Theological Seminary, also the locality of the Seminary rooms and other things of interest.

Chicago is a wonderful place. The first-born, of white persons, upon its soil are still living; and yet it has a population of 140,000. Some of its streets rival Broadway, in New-York. Many of its edifices rank among the best on the continent. The amount of its trade I will not pretend to tell, but it is immense, especially in grain, pork, beef and lumber, and in iron, dry goods and groceries. Last season it packed 60,000 hogs more than did Cincinnati, and more beef than any city in the Union. Chicago river, which, with its two branches, divides the city into North, South, and West, affords seven miles of interior navigation, and a wharfage of four miles, a large part of which is occupied by a canal of only eight feet left from the lake; passes vessels drawing five feet, and floats off lumber of immense size, to the Illinois river, and thence to the Mississippi, and wherever a market may be had.

The situation of Chicago on the Southwestern extremity of Lake Michigan, is peculiarly favorable to trade. It brings all the Northern and Eastern great lakes, thus far West and South. By the Welland and other canals, in Canada, it has access to the St. Lawrence and Atlantic. By the canal to the Illinois, it reaches all parts and places on the Mississippi and Missouri rivers. By its numerous railroads it receives trade from the East and South-east, and distributes it all westerly directions. It is emphatically *ex centre*; and its future size, and the amount of its business, are not now to be measured and predicted. Last year ten thousand buildings were

erected, and a still larger number are contemplated for the current year.

The grain houses of Chicago are among its wonders; and the manufactory of McCormick's reaper, and the refinery for the juice of the Sorghum. Thousands of barrels of good syrup are now produced, and some excellent crystallized sugar, from this plant, to which our Western soil is admirably adapted. The prospect is that soon the country will be relieved from its dependence upon the South and slavery, for sugar and molasses.

The Seminary for the North-West, which was, by the liberal donation of Mr. McCormick, and by other means, to have sprung into manhood in an instant, seems to be destined yet, like most things good and great, to pass through the gradations of infancy, childhood, and youth. Of the four Professors, one, Dr. RICE, has resigned; another, Dr. SCOTT, has been called to his rest; the others, Dr. LORD and Dr. HALEY, live and labor. The present classes are formed of twelve students. We are rather surprised at the fewness of the number, when we think of the vast population of the West, the great use of ministers, and the excellence of the Professors. Princeton had but two Professors and a Tutor, when it was ten years old and numbered seventy to eighty young men in its classes. The Chicago Seminary is, however, a necessity. It will flourish, and be a blessing to the churches.

The Seminary Library has now six thousand volumes. The library room and recitation rooms are in the basement of the North Presbyterian church, and are comfortable and given gratuitously. Twenty thousand dollars are, lately pledged, in New-York, toward the erection of Seminary buildings. The twenty acres of land tendered to the institution at first, have been forfeited by a failure to comply with the conditions; but there is a new tender of five acres of the same grounds, and a prospect that the other fifteen will also be given. Every friend of a numerous and well trained ministry, for the Church and country, has a deep interest, and should feel deeply, in this Seminary. It is not a rival to our beloved institution in Allegheny. It is a co-laborer in the great work to which we there are pledged—a work quite too great for us alone, or for any two, or even five Seminaries.

Presbyterianism in Chicago never has flourished—never has been duly cultivated. We have but two churches in this vast population; when we ought, even by number of our people who immigrated to the city and helped to build it, to have had at least six. The New School have seven, and it is said that a majority of their people are Old School, by birth and education, but were induced to enter New School organizations which they found to exist and to be conducted with enterprise.

It is, mainly, a vast plain, most fertile. It is of very great fertility. The rich soil is one foot to five feet deep. Much of it is too level, though it is all susceptible of drainage. The improvements are mostly poor. Much of the land is waste. Capital and enterprise have here a vast field. St. Joseph, where I write, is a small place, but destined to a great growth. It already has the Missouri navigation, and is already East. Two other railroads are in progress. It is on the great route Westward, and must flourish. It should be occupied by the servants of Christ—preachers and people.

Washington College, Pa.—The Semi-annual Examination of students of Washington College, Pa., will commence Monday, March 23d, 1863, at 2 o'clock P. M.

Examining Committee on behalf of Trustees—Rev. LOYAL YOUNG, D.D., Rev. JAMES L. BROWNSON, D.D., Rev. C. V. M'KAY, C. M. REED, and Dr. M'KENNAN. The Board of Trustees will meet Wednesday, March 25th, at 2 o'clock P. M.

Contest between Literary Societies on Wednesday evening, March 25th.

Secretary Board of Trustees

Jefferson College.—The Board of Trustees will meet on Wednesday, March 25th, 1863, at 10 o'clock A. M.—meeting to be held in the Prayer Hall.

The Inaugural Address by Rev. D. H. RIDDLE, D.D., will be delivered in the College Chapel at 11 o'clock A. M., on the same day.

The Annual Contest between the two Literary Societies will be held in the same place, on Wednesday, March 25th. Exercises to commence at 1 o'clock P. M. JAMES MCGILLIOWAY, Sec'y Board of Trustees.

ECCLESIASTICAL.

Rev. JAMES YOUNG having accepted of chaplaincy in the 81st Regiment Ohio Volunteer Infantry, his Post Office address for the present, is Corinth, Miss., instead of Deep Cut; Anglaise Co., Ohio, as heretofore. Arrangements have been made to have Mr. Y's pulpit supplied for a time, by Rev. W. P. CARSON.

On the 22d of February, a new house of worship was dedicated to the service of God by the Presbyterian church of Peoria, Dubuque Co., Iowa. Rev. A. C. Taylor assisted on the occasion. The house is not fully completed, but is in a condition to be used, and with the subscription raised on the occasion is free from debt. This church is served for the present in connection with the church at Peoria, by the Rev. W. P. CARSON.

Also, on the 10th of February, a beautiful and commodious house of worship was dedicated to God by the church of Andrew, Jackson County, Iowa. The church is supplied by the Rev. M. M. M'GOWAN, Esq., Rev. W. P. CARSON, and Rev. M. Cady, Congregational minister of Mendota, Ill., assisted on the occasion.

EASTERN SUMMARY.

NEW-ENGLAND.

WE HAVE many cheering accounts from the Eastern States of outpourings of the Spirit. The following in regard to the revival at Andover, Mass., is from a letter published in the *American Presbyterian*:

"I have good news to tell you of the spiritual condition of Phillips Academy stationed here. There is a glorious revival in progress, which is not confined to this school alone, but has extended into the other seminaries of the place and also into the town. The converts number about thirty, and the number is on the increase. Three regular prayer meetings are held each week, together with many special ones. If a body of Christian children be together, they at once, if circumstances permit, form themselves into a prayer-meeting. Almost infant voices are heard in our songs of praise, and some of the most hardened in dissipation, have been reclaimed. I held a meeting in my room, not long since. It was filled to overflowing. The leader took his stand in the entry. As the students kept flocking in, the opposite room was thrown open, and soon filled; and the stairs leading up and down were also filled. It was a precious occasion. Many rose and asked for prayers. Two-thirds of the senior class are professing Christians, and one-third intend to enter the ministry."

THE HARTFORD Religious Herald, in advertising to the refusal of the New-Haven West Association, at a late meeting, to ordain and install a candidate for the ministry, on account of his unsettled and unscriptural views of truth, remarks:

"Such cases of error, and of devotion to the 'faith once delivered to the saints,' have of late years been rare in Connecticut. It is often in the history of New-England Congregationalism that a man who is skeptical presents himself for the office of the Christian ministry, and it is not often that he is found to be so to such a degree that 'Consecrations' refuse to ordain him. The occurrence shows that there may be error where it is not suspected, and that there are those for the defence of the truth who are faithful to their appointment. Far distant be the day when, through fear or favor, the professed guardians of the truth shall fail to uphold the sacred interests of Christianity."

THE FOLLOWING from the *Watchman and Reflector*, is worthy of the attention of newspaper contributors generally:

"We not uncommonly receive requests in regard to articles sent to the *Watchman and Reflector* for insertion: 'Please publish this in your next week's paper.' When this is not done, the expectation seems to exist in some minds that the favor forwarded will be concluded that what is sent us is not for publication. We cannot expand our columns at will—that certain matter always takes precedence of any that may be sent, as being already on hand or in type; and that news and strictly current matter must be published, even to the exclusion of editors' platitudes. And finally, we must remember that what is sent us for the printed page is either rejected or unacceptable, because of some needless delay in its appearance."

NEW-YORK.

It will be remembered that, at the great public meeting held by the United States Christian Commission at Washington, on the 22d ult., one of our most highly esteemed Major Generals declared that the chaplaincy system had proved a failure; but that the proposition of the Commission proposed the following plan, "earnestly requesting its immediate consideration by clerical bodies, pastors, and churches, and respectfully urging the promptest action?"

"1. The voluntary enlistment of at least one minister of the Gospel, of talent, position, and approved adaptation to this special service, for each brigade of the army. We say 'one'—during a period of two or three months each. Every city or large town can spare one pastor at least, and the best one, for this noble work; his pulpit being supplied by his ministerial brethren of the same pr. of different denominations in rotation, or service. Each considerable ecclesiastical body should thus detail a representative for the army."

"2. Each volunteer chaplain may be accompanied by a layman from his own or a neighboring congregation; under appointment as a delegate of the Christian Commission, who shall aid in the distribution of religious tracts, newspapers, and camp and hospital stores, and in holding meetings, or visiting the sick and wounded."

The service thus proposed should be gratuitous; but the Christian Commission will defray all expenses of pastor and delegate, for food, for travel, and while on the field, for lodging, and needed publications, stores, and other means of usefulness."

The plan proposed has been approved and adopted by the general Executive Committee of the Commission.

The following, from an exchange, may be profitably pondered by those in our Protestant churches who have the control of the music of the sanctuary, and who seem to regard mere artistic execution as paramount to almost every other consideration.

Bishop Timon, of Buffalo, has issued a pastoral to his diocese, in which he treats of many matters of discipline, and among others the music that is sung in the churches, which he says has reached a point of impropriety that demands his interference. Musical flourishes during Divine service have always been reprehended in the early ages of the Church; and as at present, in 1840, the Pope issued an edict on this subject, in which these words of St. Nicetas are quoted: 'Let the music correspond with our holy religion.' Let it not be composed of theatrical modulations. Let it excite in you true sorrow for your sins."

On the last Sabbath in February, forty-four persons were admitted on profession of faith to the North church, N. Y., of which Rev. Dr. Hatfield is pastor. Eleven of these were teachers of the Sabbath Schools and Mission School of the church, and twelve were scholars. It is delightful to behold teachers and pupils unitedly entering the school of Christ to sit at his feet and learn of him.

Rev. JOHN M. KAPPS, D.D., of the Rutgers-street church, N. Y., has received

a call from the Madison-avenue Presbyterian church of the same city.

THE PEOPLE of Flatlands, L. I., says the Brooklyn Times, have a cheerful custom of doing good to men, and particularly to those who minister to them in holy things, which in these days of selfishness is greatly to be commended. The pastor of their dying to witness. The pastor of their Dutch Reformed church, Rev. T. S. Doolittle, had occasion a few weeks since to go out West on business. On his return, with his wife, he was met at the depot by the parsonage, whither gathered a host of friends, including his brethren in the service. Everything seemed changed; all was new. The house had, in his absence, been thoroughly refitted, and to all was added the agreeable sum of \$180 in cash. There were no formal speeches or other matters, but in good, generous Saxon, the donors informed the recipient that, after the hour of midnight, the house and all it contained belonged to him.

ONE of the late Dr. Spencer's parishioners in Brooklyn, New-York, met him hurriedly, urging his way down the street, and his lip was set, and there was some-thing strange in that gray eye. "How are you today, Doctor?" he said pleasantly. He was waked, as from a dream, and replied, "I am mad!" It was a new word for a mild, true-hearted Christian; but he waited, and with a deep earnest voice went on: "I found a widow standing by her goods thrown in the street; she could not pay the month's rent; the landlord is going to die; and that man is a member of my church! I told her to take her things back again. I am on my way to see him!"

DURING the thirty days fixed for the redemption of stamps at the New-York office, 4,832 packages, of over \$5 each, and valued in the aggregate at \$268,097.68, were received. Of these, about \$8,800 packages have been examined, and equated, the value of about \$186,000.

GOLD was quoted on Saturday at 158. Superfine fine gold at \$6.90 (7/10 per bbl.

PHILADELPHIA.

THE *Instructor*, of this city, takes exception, it seems, to the amendments proposed by the *Evangelical Repository* on the subject of Psalmody, to which we allude in another column. It thinks that "a little too much has been attempted," and says: "The Church is jealous of the integrity of the old version, and justly so, and will not consent to any change except the removal of positive and manifest blemishes. The version has much of the quaintness of the best literature of two hundred years ago, and we would not have this quaintness marred by any modern patchwork; for that would be to ruin the integrity of the version as a whole."

The *Instructor* is evidently, however, in favor of some improvement in the old version. After continuing at some length in the above strain of criticism, it concludes thus:

"But enough. We are pleased with the effort; it is in the right direction, and the subject needs only to be kept before the public."

IN A LATE anniversary sermon, Rev. E. B. Adams, pastor of the North Broad Street Presbyterian church, after noticing the charge made by disloyal persons, to the effect that churches and ministers who are zealous in favor of the prosecution of the war, are notoriously destitute of religious zeal, made the following pertinent remarks:

"We know that the reverse is true. The annals of revivals during the past year will demonstrate to those who read them, that churches have been most blessed wherein the spirit of freedom and of a whole nationality of loyalty to the Government—has been warm, constant, and unrestrained. This work of grace going on now in a neighboring church is proof of what I say, and a revival in Wilmington; the most powerful almost ever known, was in a church distinguished for its outspoken attachment to the great cause for which the free States are at New-England and Ohio, and in States far to their westward. We are sure that the Spirit of God does not desert men of loyalty to the powers that be. He does not depart from those who love the poor, and labor with a right spirit for the liberties of man."

Rev. CHARLES A. SMITH, D.D., has resigned the pastoral charge of the Western church (N. S.), of Philadelphia.

THERE WERE in Philadelphia last year, 16,741 births; 4,662 marriages; and 15,097 deaths. There were 2,580 burials fewer than there were in 1861, and 629 deaths more than during the period last named.

Letter from Italy.

MY DEAR BROTHER, I have been informed that on the 20th ult. I received your kind letter, which proved a source of great consolation to us all, to know that you and all the family are in good health. We thank you very much for the \$77 you were kind enough to send us through Andrea Botano; this was indeed a great help to us. You will know, by my letter, the debt our father took upon himself to pay for the restoration of the church, and the debt from two or three persons, which sum One of the above persons sold out to us, to have it in his power to persecute us. But we trust in God—as St. Matthew says, chap. v. 10—13; and as St. John says in the xv. 17—20.

I repeat that we return many thanks to you, and we hope you will always remain in the Lord's love. We shall not forget your prayers, nor yet your kind words for us, having thus assisted us. Now we find ourselves in the hands of benefactors, who are so true and so good, that we are not ashamed to be known as such. I must already have established in our district. We thank you very much for the \$77 you were kind enough to send us through Andrea Botano; this was indeed a great help to us. You will know, by my letter, the debt our father took upon himself to pay for the restoration of the church, and the debt from two or three persons, which sum One of the above persons sold out to us, to have it in his power to persecute us. But we trust in God—as St. Matthew says, chap. v. 10—13; and as St. John says in the xv. 17—20.

country is very poor, he will need much help.

We have a judge, at Genoa, who has great influence, and who has done a great deal of good to the people of our country; he protects and defends us against the Jesuits. This good man happens to be an intimate friend of mine.

Well, now, I will give you some information respecting our missionaries. There are our brother Giovanni, and his brother-in-law, Jean Battista, who are at Napoli; they have a little department for Italy, and they distribute some thousands.

Where the Bourbon Kings have always held the people in bondage and darkness, and once dared only read and speak what suited the interests of the Jesuits, now all has changed, and God has been pleased to open the eyes of the people, and quicken their understanding to distinguish right from wrong, and good from evil. It is his will, also, that before the end of the world, his Gospel shall be known every where. We fortunately live in a period, where the true light has begun to progress; and we must always have faith in such passages as John xi. 25—27.

Joseph and Andrea are in Lombardy, where they also find themselves persecuted by the Jesuits, to such a degree as not to be even able to find lodging in any hotel, or public house; and they are under the necessity of taking shelter in prisons for self-protection.

But they, nevertheless, fail not to distribute the Sacred Scriptures. Jean Battista, the son of Andrea, is from Suiza, and is now in Piedmont, where he occasionally meets with brothers in faith, as also strong opponents. Thus, my dear brother, we trust in you and your assistance.

You will not fail to show my letter to our American brothers and sisters, so that they may help us in our need to God, for them. I close my letter with kind regards to yourself and family.

Your affectionate brother,

STEFANO CERRECHINI.

PRESBYTERIAL NOTICES.

THE PRESBYTERY OF FORT WAYNE stands adjourned to meet at Bluffton, on the First Tuesday (7th day) of April, next, at 7 o'clock P. M. Sessional Records, Reports of Ministers, and Commissioners' Fund, will be called for, from each congregation.

W. M. DONALDSON, Stated Clerk.

THE PRESBYTERY OF BLAIRSVILLE will meet, according to adjournment, at Unity, on the Second Tuesday of April, at 2 o'clock P. M. Sessional Records, Reports of Ministers, and Commissioners' Fund, will be called for, from each congregation.

JAMES DAVIS, Stated Clerk.

THE PRESBYTERY OF HUNTINGDON will hold its next stated meeting in the Presbyterian church of Altoona, on the Second Tuesday (14th day) of April, at 2 o'clock P. M. Sessional Records, Reports of Ministers, and Commissioners' Fund, will be called for, from each congregation.

ROBERT HAMIL, Stated Clerk.

THE PRESBYTERY OF SALTSBURG stands adjourned to meet at Lewisburg, on the Second Tuesday (21st day) of April, at 7 o'clock P. M. Sessional Records, Reports of Ministers, and Commissioners' Fund, will be called for, from each congregation.

W. W. WOODEN, Stated Clerk.

THE PRESBYTERY OF PEORIA stands adjourned to meet at Peoria, on the Third Tuesday (21st day) of April, at 7 o'clock P. M. Sessional Records, Reports of Ministers, and Commissioners' Fund, will be called for, from each congregation.

ROBERT JOHNSTON, Stated