

American Presbyterian and Genesee Evangelist.

THURSDAY, APRIL 16, 1863.

JOHN W. MEARS, Editor.

THE DAILY UNION PRAYER-MEETING OF FOUR CHURCHES will be held on Tuesday next at 4 o'clock P.M., in the South St. church, between Eleventh and Twelfth Streets.

THE DAILY UNION PRAYER-MEETING is held from 12 to 1 o'clock, in the hall, No. 611 Chestnut street, over the Commonwealth Insurance Company.

EXTRA DAILY ISSUE OF THE AMERICAN PRESBYTERIAN.

During the approaching Sessions of the General Assembly in this city, we propose to issue from this office a daily paper, containing PHOTODUPLICATIONS of all the proceedings, with the Acts, Reports, Sermons, and other Documents of the body, in as full and accurate a manner as possible.

THE DAILY AMERICAN PRESBYTERIAN will be nearly half the size of the weekly; it will be printed on smaller but legible type, and on good paper, furnishing a record valuable to every minister, elder, and church-member, for immediate use, or for preservation for the future.

The price for a single copy will be FIVE CENTS; all the numbers will be sent, post-paid, to any address for 50 cents. To be paid in advance.

As it is very desirable that some approximation to the number which will be required, be reached at an early day, it is hoped that subscriptions will be sent at once to our office.

A limited space will be allotted to advertisements, at fifty cents a line for the entire edition, or \$27.50 per column of fifteen inches; \$20 for half column, \$12 for a quarter column.

Address, AMERICAN PRESBYTERIAN, 1384 Chestnut street, Philadelphia.

PROF. GREEN ON COLOSO.

GOOD service has been done to the cause of truth by Prof. Green's little volume, "The Pentateuch Vindicated from the Aspersions of Bishop Colenso." Its modest dimensions will encourage the busiest to look into it, and the brevity and earnestness of the replies will easily lodge them in memory. It is not designed for scholars—they need no serious assistance in detecting the shallowness of the Bishop's attack. Were the writer anything almost but a Bishop, in a professedly orthodox church—were he a professed infidel—the book would have attracted no marked attention. The position of the writer has given such currency to his opinions, that, notwithstanding their folly, triviality and dishonesty, it is necessary to expose them to the unwary. The importance, in this connection, of the fact that Colenso is a bishop, appears in a remarkable manner when we are informed that just twelve months previously, a volume appeared in England from the pen of the far more learned and able scientific writer, Dr. Davidson, in which not a difficult or an objection was named, nor a single word, had not been anticipated and pressed with an array of learning which throws the Bishop's investigations completely into the shade. Yet, says a writer in the last North British Review, Dr. Davidson's work produces no sensation; has attracted no general notice; and nothing has transpired to show whether or how far it had the effect of overthrowing the faith of its readers. The lack of novelty or of an extraordinary character in the material of the Bishop's book, appears also from the fact that, the same field of inquiry which it contemplates, has been traversed for more than a generation by the keen sighted critics and skeptical thinkers of Germany. They have not only extracted from it a more extended list of passages involving as they think questionable statements, but have also availed themselves of much more varied resources in endeavoring to establish their hostile positions.

Prof. Green, in his little volume, does not pause to ask why the simple fact of the Episcopal dignity of the author should give notoriety to a performance so unimportant in itself. The reason is plain, and is well stated by the writer in the North British Review: "It is 'as when a standard bearer fainteth, surrendering into the enemy's hands the cause he has sworn to defend, and turning the advantages of his position into grounds of attack or aggravations of peril.'"

What has told with such effect upon him, it is but reasonable to infer, may be working in the same direction upon others called to like sacred functions, and prompting them, to do what they do not believe their convictions, to err in like manner, from the faith of God's word.

with the genealogies of the Bible that these are frequently abbreviated by the omission of unimportant names. In fact, abridgement is the general rule, induced by the indisposition of the writers to encumber their pages with more names than were necessary for their immediate purpose. This is so constantly the case and the reason for it is so obvious, that the occurrence of it need create no surprise anywhere, and we are at liberty to suppose it wherever anything in the circumstances of the case favors that belief."

Prof. G. then proceeds to give instances of such omissions from the genealogy of our Lord, from lists in Chronicles, and from the genealogy of Ezra, and others as given in the book of Ezra. He quotes 1 Chron. 1: 1 and 6: 22-24, in which the names of three brothers suddenly interrupt the list of regular lineal descendants; and 1: 36 where even the name of a concubine is interpolated, without a word of warning, before that of her son; such cases admonish us that the sacred writers, laying no claims to completeness, adopted such concise methods in preserving the family and national registers as would secure continuity and certainty in the view of posterity, while they avoided encumbering the writings with needless fullness and minuteness of detail. We by no means accuse the registers of inaccuracy when we admit them to be thus partial. All history is partial. Multitudes of facts remain unnoted. Omissions which any one, disposed to credit the writer, could readily supply or conceive of are habitually made. The common sense and consideration of the reader are relied upon to supply such deficiencies. Nothing can satisfy prejudiced critics except the most full and literal minuteness, such as a respectable writer would deem it an insult to his readers to crowd into his pages.

Prof. Green undertakes (note, page 128,) to apply this mode of interpreting the genealogies to the solution of still more momentous problems than any suggested by Colenso.

"In scientific research," he says, "should ever demonstrate, what it cannot be said to have done as yet, that the race of man has existed upon the earth for a longer period than the Hebrew chronology will allow, we would be disposed to seek the solution in this frequent, if not pervading characteristic of the Scriptural genealogies. . . . Who is to certify us that the ante-diluvian and anti-Abrahamic genealogies have not been condensed in the same manner as the post-Abrahamic? . . . If these recently discovered indications of the antiquity of man shall demonstrate all that any have imagined they might demonstrate, what then? They will simply show that the popular chronology is based upon a wrong interpretation, and that a select and partial register of ante-Abrahamic names has been mistaken for a complete one."

In this passage we presume Prof. Green does not design to abate an iota from the claim of historical character and truthfulness as belonging to the sacred writers. If we shall be constrained to regard those early genealogies as condensed, we shall not therefore conclude that the writer erroneously believed them to be full, or wished to make the impression that they were full. He gave them as sufficient indications of the line of descent; that is all. Yet there is a plain arithmetical difficulty in the way of Prof. Green's proposed application of the principle of condensation to these early lists, which strikes us as insuperable. In the Fifth Chapter of Genesis, the generations from Adam to Noah are closely linked together by the direct assertion not only of the parental and filial relation subsisting between each and every pair of names, but by the explicit statement of the age of every progenitor when his successor on the list was born to him. So also in Chap. 11, where Abraham's descent is traced. How such a genealogy could be regarded as incomplete without a serious error on the part of the writer, we cannot see. The lists on which Colenso has reared his objections show no such features of chronological exactness, but are mere declarations of the fact of descent from one to another. With these, Prof. Green's mode of dealing is fair and warrantable. The others must resist such a treatment inasmuch as they assert their own exactness.

We have no intention to enter at length into the objections raised by the arithmetical Bishop to the correctness of the Pentateuch. But we cannot forbear making further use of an apparatus so complete and effective as that of Prof. Green in the volume before us, for exhibiting the unfairness and puerility of Colenso's criticisms. We shall therefore give at least one article more to pursuing the subject.

NEITHER UNABLE NOR UNWILLING.

"Shall we confess," asks our Secretary of Home Missions, "that we are unable to do our share of the work of Home Evangelization, or shall we confess that we are unwilling? 'Neither' is my response.—Neither are we unable nor unwilling to do our share, as a great body of Presbyterians and Christians, in this good work, or in any good work. Yet, the Secretary tells us that hundreds of our churches have given nothing to Home Missions since the last Assembly met, nearly a year ago, and other Secretaries will tell us that hundreds of churches have given nothing to Foreign Missions, nothing to our Publication Cause, nothing to our Education Committee. Are those churches unable, or are they unwilling to aid our movements for the spread of the Gospel? Neither, we confidently affirm.

Now we do not say that the Churches are ready to do all that they should do, would that they were! Then God's blessings would make us glad to shout for joy, and the earth would be glad in its remotest and darkest corners. But we do maintain that every one of these delinquent churches would do something for Home Missions, something for Foreign Missions, something to diffuse good books, and something to educate men for the ministry, if they had the opportunity. But, Sessions and Pastors will not give them a chance to show what they are willing to do.

And why will not the officers of the churches do what is so obviously and undeniably their duty? First, they are afraid. We are sorry to say so, but it is the truth. Nor need our church members glory over their teachers and leaders because of their cowardice. If the church members were what they ought to be in enlargement of soul, their Pastors would not be afraid to try them with calls for good works. Pastors fear to do their duty from apprehension that the people will not stand so many calls. The people may well blush that pastors should have any grounds for this fear.

And we have only one word to say to our Ministers and Elders in this matter, viz: Do not be afraid to do your duty. It is your duty to bring before your people the claims of our own organs for evangelization once every year. If they do not then give, the fault is theirs,—not yours. At all events do your duty, and give your church a chance to do its duty.

Then, Sessions make the great mistake of supposing that, because their church is weak and the contributions must be small, it may as well be nothing. How absurd! The rain might as well stop watering the earth because each drop is small!

But, most deadly and most incurable of all, half the churches have no system in their benevolent operations. For lack of a little system and a decent degree of attention on the part of the Session, contributions are overlooked and the cause of Christ languishes.

We hold that our churches are able and willing to give to each of our Committees and that they will do it if they have an opportunity. Lack of system takes away the opportunity. If some church member who reads this article will order at once one or two dollars' worth of the 'Tract on "Systematic Benevolence"' by Dr. Kendall, published by our Publication Committee, and will distribute them in his own congregation, he may aid in a reform which will prove that our churches are both able and willing to give for the spread of the truth.

APPEAL IN BEHALF OF NEGLECTED CHILDREN.

[The following eloquent and touching appeal in behalf of a deserving enterprise, is commended to the practical sympathies of our liberal-minded readers. A little aid in such a work will accomplish very great proportionate good.]

"Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto Me."

And who are these whom it is such a privilege to aid? The young, the tender, the unprotected, the poor, ignorant, needy, and helpless ones. Such I would present to the notice of your readers at this time; and may He who graciously permits us to labor for him, open up a channel of sympathy for these destitute ones, in some generous, loving, Christian hearts.

Some years ago, through the united efforts of a few Christian women, some poor, neglected, ragged children, exposed to the cruelty of debased and drunken parents, were assembled every day in a small room on Swanston street, and there taught to lip for the first time, the name of their Maker. The Association was called the Adelphi School. The funds procured for its maintenance were, however, soon exhausted, and the good work ceased for a time; but the untiring zeal of those who loved to feed Christ's lambs, was unabated, and again the work was renewed with faith and prayer. Some new managers were elected, and contributions made.

For almost two years a room on Shippen street, above Twelfth, has been occupied for this purpose, and the School has increased in numbers and interest, under the instruction of a young lady most admirably adapted to the work. The number now in attendance is about one hundred; every form is filled.

Little ragged, shivering, ignorant ones,—some the offspring of parents sunken in every form of vice,—these find a temporary refuge, at least, from brutal treatment, debasing scenes, and hard and cruel oaths; and listen with eagerness to the story of the "Good Shepherd," read verses of Scripture, sing sweet infant hymns, and in fact obtain a vast amount of information on many subjects.

Oh! it is touching to see these little emaciated hands folded reverently, as the voice of prayer ascends from many hungry lips, "Give us this day our daily bread." Who knows how many a wretched hovel may be rocal with their sweet simple choruses; for children love to sing.

There are many more, too, children of those who have gone forth to offer their life's blood for their country, and who especially claim our sympathy. Shall we neglect their little ones, when they are periling their lives for us?

But this blessed work must cease, and these poor lambs starve spiritually, as well as physically, unless aid can be procured to carry on this good cause. The funds of the Society are almost exhausted, and the number of subscribers too few to sustain the enterprise. Will not some give to our abundance, for the support of so good a cause? If not, the work must cease, and the child's prayer, and sacred song, will cease too, to be heard in those miserable cellars which the little ones call home."

Any contributions sent before the 20th of May, (the time of the Annual meeting of the Managers) will be gratefully received, and may be placed in the hands of Mr. John C. FARR, No. 224 Chestnut street. A LADY MANAGER. April 2d, 1863.

HINTS TO STATED CLERKS OF PRESBYTERIES.

1.—The last General Assembly directed (Min. p. 48) that full statistical reports of the Sabbath Schools under the care of its churches, be included in the Presbyterial Reports of the present year. The particulars required are indicated in the minutes.

2.—A simple plan for the collection of General Assembly and Presbyterial Funds, which has worked well for four years in one of our largest Presbyteries, is herewith suggested to Stated Clerks distressed by annual failures in this matter. Let the Stated Clerk and Treasurer be appointed a standing committee of assessments, to report at every Fall meeting the amounts to be assessed upon the several churches for the ensuing year. Then, about three or four weeks, or less, before the Spring meeting, let the Stated Clerk send to each church one of the blank Sessional reports (prepared by our Publication Committee, 1384 Chestnut street, Philadelphia) with the sums assessed respectively for Assembly and Presbytery. A STATED CLERK.

FROM A SUBSCRIBER IN CENTRAL NEW-YORK.—We heartily rejoice in the apparent prosperity of your paper. It is to us ever a welcome messenger, not only because of its associations, but because of the wisdom and ability with which it is conducted. I can say in all sincerity, that I know of no religious journal (we take the Evangelist and Independent) that I think more worthy of support, or that gives a fairer equivalent for its price than the AMERICAN PRESBYTERIAN."

LETTER FROM HAMILTON COLLEGE.

MARCH 31st, 1863.

To the Editor of the American Presbyterian: DEAR SIR:—During the past few weeks our college has been blessed with a precious outpouring of the Holy Spirit.

About a month ago, a few Christian students started a non-day prayer-meeting. This meeting was at first very slimly attended. Some days there were not more than a dozen present. But notwithstanding the coldness and indifference with which the efforts of these few Christians were treated, both by the impatient and many professors of religion, they still assembled day after day and invoked God's blessing upon their unconverted classmates and college-mates. God heard their prayer, and in answer sent his Spirit with great power.

The attendance daily increased until we could count those present not by the dozen, but by the hundred. Conviction and conversion followed each other in rapid succession. The prodigious were humbled. The most obdurate were melted. Forty-four students from among the various classes have been influenced by the Spirit, forty of whom, we have good reason to believe, have found peace in believing. There are but very few students in college, who still remain impatient, and we trust that before many days, there will not be an impatient student in Hamilton College. This revival has cheered the true Christian, reclaimed the backslider, and converted the impenitent.

What a wonderful change it has produced in college morals! In passing along the various college buildings at almost any hour of the evening, where formerly the profane oath shocked the ear, now such sacred songs as "Jesus lover of my Soul," "Rock of Ages," "Jesus, my Cross have taken," etc., may be heard making the very air vibrate with their melody. The effects of this revival upon the world cannot be estimated. When we remember that within these same walls during a revival in 1820, was converted a student, whose name is this day familiarly known wherever Christianity has spread, (Rev. Albert Barnes) what may we not hope from many of these young converts, who have already entered into the service of their Master with an energy and zeal truly inspiring.

THE AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW.

The April number of this Review contains articles of great value and direct bearing upon themes of present interest. The veteran Dr. Skinner proves greenness of his age and the versatility of powers by a vigorous and perspicuous discussion of the proposition: Miracles the Proof of Christianity. This is a needed protest against that shallow and defective view of Christianity which ignores its really distinctive features and puts the vague, remainder in the domain of Natural Theology, for which only rational and not miraculous proofs are necessary. We give the gist of the article in an extract on our first page. "Philosophy and Theology in Conflict" is the great theme of an article by Prof. Hickok, in continuation of the debate upon the merits of his system. "Freedom Betrayed by the Evangelical Alliance of England," a severe but just rebuke to the amazing unfaithfulness of English Christians towards the principles of human liberty as exhibited in their recent action upon national affairs. "Dorner on the Sinless Perfection of Jesus," is the third part of this important essay. "The Zoroastrian Religion," by Dr. Hitchcock, and "Lyman Beecher, D.D.," by President Tuttle, are instructive and entertaining articles. Dr. Goodwin's article on Colenso is particularly valuable from the exposé it makes of the spirit and tendency of the Bishop's course; it also emphasizes the necessity for admitting misanthropic interposition in the journey through the wilderness which some, in their anxiety to justify the narrative on natural grounds, might overlook, or depreciate as an unwarrantable digression. Dr. Goodwin's independent solution of some of the difficulties may be compared profitably with those of Professor Green. The latter is much more terse, perspicuous, and direct than the former. Dr. Mahan, who is attacked in the introductory part of the article, for conceding too much to Colenso, and for placing the grounds of the Church, has replied with no little spirit, in the Church Journal. The Theological and Literary Intelligence and Criticisms are full and valuable. New York: J. M. Sherwood. Philadelphia: Presbyterian Book-Store.

We offer this truly valuable periodical to all our subscribers not yet taking it, for \$2.50 per annum. A new subscriber to the paper, and to the Review will receive both for the first year for \$4.00 in advance.

THE PRESBYTERY OF WILMINGTON.

The Presbytery of Wilmington opened its semi-annual meeting on Tuesday evening of last week at Middletown, with a sermon by Rev. Wm. Aikman. Rev. J. Garland Hamner of Milford was elected Moderator, and Rev. Messrs. Riley of Middletown and Mears of Philadelphia, were elected clerks. From the reports made by the various delegates, the body is enjoying an excellent degree of prosperity. All its churches with a single exception are supplied with regular and stated preaching and pastoral care. Church debts to the amount of \$15,000 or \$20,000 have been paid off during the year, or are now in process of liquidation.

There was no ecclesiastical business of special importance before the body, but its sessions were made interesting by able discussions on topics of general interest, such as "The relation of baptised children to the Church," "The relations of the Church to the interests of civil society," and "Church singing." This interesting and lively debate and discourses on subjects aside from the usual routine of church business, give these meetings of the Presbytery more than ordinary interest.

Rev. George Foot, of Glasgow, as principal and Rev. J. Garland Hamner as alternate, and Mr. John B. Porter as principal, and Mr. Edw. T. Taylor as alternate, were elected as Commissioners to the General Assembly to meet in Philadelphia on the 21st of May next.

The Presbytery adjourned, to meet next Sept. in the Presbyterian Church, in Chesapeake City.

FROM OUR ROCHESTER CORRESPONDENT.

ROCHESTER, April 10, 1863.

DEAR EDITOR:—This city is considerably stirred just now by the preaching and labors of Rev. E. P. Hammond, the evangelist. Let not the sensibilities of your more staid and venerable readers be too much disturbed before they see how conservative and cautious our judicious pastors and elders were, and before they determined to invite him to labor in this place. They sent one of their own number down to Utica to hear the evangelist there, and to make observation and inquiry as to his way of doing things. The report was favorable; the invitation was given, and last Sabbath, April 5th, Mr. Hammond commenced by a sermon, or talk, in the afternoon to the children. In spite of a severe snow storm, the large Brick Church, Rev. Dr. Shaw's, was almost as full as it could well be of children and adults, listening for more than an hour to the earnest and tender address of the preacher.

Your correspondent went there, not expecting to be well pleased; he came away satisfied that Mr. Hammond is a good man, and that God is with him. Indeed, there was hardly anything in matter or manner, to which it seemed necessary to take any exception. And we know that many others went to the meeting with feelings similar to our own, and came away with a like change. Manifestly Mr. Hammond is thoroughly orthodox, and preaches continually the great doctrines of grace and salvation. His only peculiarity in preaching really is, that he is amazingly earnest in all; speaking extemporaneously, out of a full heart, with much gentleness, and illustrating the truth with many telling anecdotes of personal experience and the like. It seems as though we knew a thousand ministers that could preach much better sermons than he, and could hold vast congregations just as attentive to the words of their lips if they were as much in earnest.

His Inquiry Meetings. In these Mr. Hammond is somewhat peculiar. During the closing hymn, after sermon (he is now preaching every afternoon and evening), all the congregation who wish to go are invited quietly to retire, while all the impenitent are affectionately invited to remain and be conversed with in regard to their personal need of the great salvation. Christians are also desired to remain and converse and pray with their impenitent friends. Some hundreds will often linger at this service, and then Mr. Hammond and other ministers with elders and Christians, men and women and children, will gather in little knots conversing and praying with their impenitent friends, all over the body of the church; and half a dozen inquiry meetings are virtually going on at the same time. It so happens that individuals often stop at these meetings from sheer curiosity; and it so happens also that some of these same individuals find themselves deeply impressed with divine truth, when tenderly and faithfully addressed by some earnest Christian friend. Many have been thus awakened and led to Christ, who were apparently unreached by the utmost pungency of the public discourse.

True, some are thus made angry; and then sometimes they begin to wonder why they were disturbed, and sometimes they fortunately see that it was not so much because of the manner in which they were addressed, as because their hearts are at enmity with God. This very thing sometimes opens their eyes to see themselves. Their madness is perhaps the only mirror in which they would ever have seen their own depravity.

Whether or not this is the best way to conduct an inquiry meeting, it is not for us to judge without further observation. One thing seemed to be gained by this—it makes the impression that salvation is a matter of immediate and transcendent importance, to see the evangelist come down out of the pulpit and engage with other ministers and Christian people, in entreating impenitent friends personally to be reconciled to God.

This city is peculiarly well prepared, perhaps we may say, for Mr. Hammond's coming. Revival influences have already been, as we have before told your readers, in some of the churches. As "the first fruits," the Central Church, Rev. Mr. Ellinwood's, last Sunday received about twenty to its communion; and the Brick Church, Rev. Dr. Shaw's, fifty; and most of them by profession, and most of them adults; many heads of families, husbands and wives standing together and covenanting to be the Lord's. It was an interesting spectacle; it was a solemn day in these churches, and a good preparation for the preaching by Mr. Hammond which commenced the same afternoon and evening.

It is hoped and intended that all denominations shall be embraced, as far as possible, in these labors. All are invited to participate, while it is thought best that the preaching service for convenience and concentration, should be confined to one place, the Central Church. The daily Union prayer-meeting is, however, to be held in the 1st Presbyterian church; that of which Rev. Dr. Pease is pastor. How long these meetings will continue, or how long Mr. Hammond will remain here, must depend entirely upon the good pleasure of our Heavenly Father. We hope for a great blessing.

Mr. Hammond's Labors in Utica.

In order to prepare the way for Mr. Hammond in this city—in order to remove all prejudices, if possible, and commend him to the fullest confidence at the very outset, Rev. Dr. Fowler, pastor of the 1st Presbyterian church of Utica, a man sufficiently known for his conservative leanings, came down and addressed a large congregation in this city last Monday evening, giving a somewhat detailed and very interesting account of Mr. Hammond's labors, and of the great and blessed revival now in progress in that city.

Dr. Fowler stated that Utica was apparently as much moved now as in the great awakening of 1825; and that all classes were embraced in the great ingathering, young men, skeptics and scoffers. Mr. Hammond commenced his labors in Utica, on Sunday, 15th of March, in Rev. Dr. Fowler's church. He continued in that city just three weeks. He was a guest in Dr. Fowler's family. The Doctor said in substance, "I know Mr. Hammond as thoroughly as one man can know another, and I believe him to be a sincerely good and godly man." He is also tractable,—not headstrong or opinionated; but simple, modest, and child-like in all his deportment; all ways ready to be advised and guided by those with whom he labors. And if ever there was a man who has but one object, one thought even, in all his life, it is Mr. H. Truly he can say,

"This one thing I do," he lives and labors simply for the salvation of souls.

Dr. Fowler did not undertake to say how many conversions have occurred in Utica. The Sabbath Schools of his own church number one thousand or twelve hundred scholars. He thought about one hundred and fifty of these were already indulging hope, to say nothing of the adults in his own congregation, and children and adults in others. For all the churches, it could almost be said, united in the effort, and Baptist, and Presbyterian, and other ministers, and church members, labored together in the daily prayer and inquiry meetings; denominational lines seeming to be obliterated; love and joy melting all into one. Truly they have had a good time in Utica; and Dr. Fowler stated that the Sabbath after Mr. Hammond left was even more solemn and interesting than any that preceded it; and attended, as the pastors generally testified at their meeting on Monday, with a large number of conversions. Long may the work continue in that godly city.

The Revival in Hamilton College.

Of which we have twice spoken before, has continued with unabated power, until about fifty students in all have indulged hope, and only eight were left unconverted when the vacation commenced yesterday. These young converts have now scattered to their respective homes, to tell in various churches or communities of the wondrous work of God in their beloved institutions; and thus, we trust, to spread the fire of divine love and converting grace far and near. The pious students felt very sorry to leave the college—sorry to be broken up by their vacation—while a single student remained to be reconciled to God. They hoped that absolutely all would be brought in. But perhaps they may do even more good while "scattered abroad"—everywhere preaching the Word."

Revival in Hamblin.

In this place, which is but a country town, not far from Oswego, a revival of great power has been for some time in progress. All denominations have shared in its blessed effects; and various places in the neighborhood have been alike visited; until, it is estimated, that within a radius of 5 or 6 miles, some six hundred conversions have occurred. Rev. John N. Hubbard is pastor of the Presbyterian church of Hamblin, whose heart has been greatly cheered and encouraged by these tokens of divine favor.

ACKNOWLEDGEMENTS.

Received for the American Presbyterian in the Army.

M. W. Baldwin, \$50.00 [Fifty copies for six months, postage pre-paid, divided between four chaplains of our denomination in the army.]

A. Whildin, \$25.00 [Sixty-eight copies for three months to the Christian Commission, and two copies for six months, postage pre-paid to individuals.]

REV. MR. BARNES, in a deeply, solemn discourse on Death-bed Repentance, preached last Sabbath evening, gave it as the result of forty years' observation in the pastoral office, that "he had not met with a single instance of sick-bed repentance which, upon the recovery of the individual, turned out to be genuine." That which satisfies us of the genuineness of the dying thief's repentance, he continued, "is not what he said, but the testimony of one who could penetrate beneath the surface and could know what we never can—the reality of man's professions."

Our Church News.

ORDAINED by the Presbytery of Iowa City, in session at Wheatland, on the 15th of March, 1863, Mr. Samuel J. Mills, as an evangelist. Reading of the Scriptures and introductory prayer by the Rev. George D. A. Hebard, of Iowa City; Sermon by the Rev. H. L. Stanley, of Lyons; Constitutional questions by the Moderator, Rev. Isaac W. Adertson, of Cedar Rapids, who presided; Ordaining prayer by the Rev. Samuel Sturges Howe, of Iowa City; Charge by the Rev. James Knox, of Clinton; and the Benediction by the candidate ordained. Mr. Mills comes from the legal profession; and after two years preaching as a Licentiate of the Presbytery, and Stated Supply of the churches of Wheatland and Clarence, enters with much promise upon the work of an evangelist.

A SURPRISE IN ERIE.—Rev. Mr. Lyon, pastor of the First Church in Erie, was recently the recipient of a most grateful surprise visit, from members of his congregation. During the absence of himself and family, his friends took possession of his dwelling, and on his return greeted him with a bountiful spread table, a large company of smiling faces, and a purse of \$300.—Buffalo Advocate.

THE FOURTEENTH STREET CHURCH, N. Y.—The services of Sabbath before last in the Fourteenth street Church, Dr. Asa D. Smith's, were marked with special solemnity and interest. It was Communion Day, and a part of the subjects of the work of grace which has for a considerable time been in progress, were received into the church. The whole number received was twenty nine,—twenty-three of them on profession of faith. Of the last named, five were heads of families, the rest youth. A goodly number of others are indulging hope. The Sabbath Schools and Bible Classes have shared largely in the blessing. The work is still going on, in a very quiet manner, and in connection, mainly, with the ordinary means of grace. The only addition to the usual preaching services during the week, has been a sermon on Friday evening.—N. Y. Observer.

LANE SEMINARY.—The Cincinnati Correspondent of our city is also opening their purses. The son and son-in-law of the late Judge Burnet, R. W. Burnet, Esq., and W. S. Groesbeck, Esq., have each contributed \$5,000 for the benefit of "Lane (N. S. Presbyterian) Theological Seminary," bringing up the subscription for that Institution to nearly sixty thousand dollars, thus gladdening the hearts of those who so faithfully manage its affairs, and encouraging its numerous friends all over the land.

LIBERALITY IN SYRACUSE.—A Correspondent in the same paper writes: "A few of the members of the First Presbyterian congregation of Syracuse lately surprised their pastor by presenting him eighteen hundred dollars (\$1,800), all in money. The value of this large gift was greatly enhanced by the cheerful and graceful manner in which it bestowed."

ADDITIONS TO DR. ADAMS' CHURCH.—On Sabbath, before last, at the Presbyterian church on Madison Square, (Rev. Dr. Wm. Adams') there was quite a large accession both by public confession and by letter. Among those who rose to covenant with the visible Church, was George B. McClellan, the distinguished Major General of the United States Army, who has become a resident of this city, and has now united with the Presbyterian Church. Mrs. McClellan with her mother and sister were admitted on certificate. A number of others were received at the same time, and the occasion is spoken of by those who were present as being unusually solemn and impressive.—N. Y. Observer.

REV. ALBERT BUSHNELL.—This devoted missionary, after a sojourn among us of about fourteen months, expects to sail on Saturday next in the City of Washington for Liverpool, en route for the Gaboon Mission; West Africa. (Mrs. Bushnell, and Miss Green, of Plainfield, N. Y., accompany him. After spending a few weeks in England, to attend the missionary meetings in May, he will pursue his journey to the scene of his arduous but well-loved work. By letters just at hand from his associate, Mr. Walker, it appears that the mission was never more prosperous in spiritual things. Cases of religious inquiry were constantly multiplying. Mr. Bushnell endeavored to return last Fall, but no vessels has been leaving for the Gaboon since June last. We believe he goes now without expense to the Board. His stay has been none too long for the protracted recuring of his health to bear again the enervating heats of Africa; and it has been as grateful, and we believe as useful, to the Churches as to himself. His public addresses have been listened to with deep interest, and his social intercourse has left not only feelings of respect, but of warm personal attachment. The missionary and his wife now go forth more with renewed strength to their work, amid the prayers of the Churches, and after receiving the earnest, doubtless the final benediction of their aged parents.—Evangelist.

MINISTERIAL CHANGES.—Rev. Andrew Luce, of Bellville, Ill., has accepted the Chaplaincy of the 24th Mo. Regiment V. I.—Rev. W. H. Rogers has joined his regiment at Murfreesboro, Tenn. His address is Chaplain of the 69th Regiment O. V. 2nd Brigade, 2nd Division.—Rev. J. Montell, Jr., has resigned at Jackson, and accepted a call to Euclid Street church at Cleveland.

RELIGIOUS INTEREST.—Ashtand, O.—We learn that the Christian Herald from a private letter says that there is an interesting revival in progress in this place, and some twenty hopeful conversions.—Second Church, Cincinnati.—There has been some religious interest in Dr. Thompson's Church for several weeks past. Twelve were added on profession last Sabbath, and others are hoping in Christ.

COMMISSIONERS TO GEN. ASSEMBLY.—Presbytery of Pastoral a.—Rev. A. Duncan and Samuel H. Lee, Elders; principals; and Rev. Elias Thompson and Timothy M. Ross their alternates.—Wilmington.—Rev. Geo. Foot and Elder John B. Porter.

THE REVIVAL IN UTICA continues, according to a note, dated April 11th, with unabated power. Indeed, since the close of Mr. Hammond's services it has extended much more widely among adults. The meetings are largely attended and pervaded by the Spirit, and convictions constantly occur.

New Publications.

LIFE OF CHOPIN; by F. Lust; translated from the French, by Martha Walker Cook. This is a tribute of profound regard and delicate appreciation by one of the most accomplished musicians of the day, to a brother artist, a native of Poland. The book is a marvel of elegant and finished writing; we forget in reading that it is a translation. The writer is profoundly absorbed in the aesthetics of his art, and those interested in the higher meaning and mystery of music; will find much to attract and instruct them in its protracted but tasteful discussions, which are wreathed around the central, but not very prominent, object of the volume. Its whole tone is intensely solemn, and in some parts it reveals the utter impotence of mere taste and culture to preserve purity of character. In this respect it belongs to the school of Goethe, whom the author quotes as a final authority. The externals of the book are very elegant, being a credit to the Philadelphia publisher, F. A. Leopold, and printers, Messrs. King & Baird.

MESSRS. CARTERS keep their presses and their newspaper friends busy. This week, we have of their recent issues, a new A. L. O. E. Book, which will furnish our readers who are still at their school books with an uncommon amount of gratification and profit. It is the CROWN OF SUCCESS in which the career of the student, his difficulties, temptations and success are skillfully and effectively told under the guise of a beautiful allegory. pp. 276, with cuts; also,

MINISTERING CHILDREN, a new and complete edition, in two volumes, with handsome life-like engravings, and with many captivating instances of the power of children to do good, and to promote the happiness of their fellows. These books are for sale at the Presbyterian House, 1384 Chestnut street.

THE U. S. TAX LAW, "Government Edition." Mr. Carleton, of New York, has done the public a real service in publishing this admirably arranged little volume. Unlike all other editions of the Tax Law, which are simply reprints of the laws as passed by Congress, this work is arranged in a tabular form—a method at once concise and understood by everyone. The