

have been treated, is constrained to speak as he did last evening, we may well look forward to a period, and that not far distant, when the test of unconditional attachment to the Government will be so insisted upon that no man will ever be permitted to remain within the Union lines, much less to hold office under the Union Government, who does not give his best and sincerest energies to the good cause.

American Presbyterian and Genesee Evangelist.

THURSDAY, MAY 14, 1863.

JOHN W. MEARS, Editor.

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 PHONOGRAPHIC REPORTS of all the proceedings, with the Acts, Resolutions, 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 \$87.50 per column of fifteen inches; \$20 for a half column, \$12 for a quarter column.

Address, AMERICAN PRESBYTERIAN, 1234 Chestnut street, Philadelphia.

PRESBYTERIAN UNION IN GREAT BRITAIN.

The current of opinion among the Presbyterians of Great Britain and the colonies is not fixed towards union, but is taking a sweep of unexpected breadth and power. Attention has for some years been directed to the relations between the English Presbyterian Church and the numerous Presbyteries of the United Presbyterian Church—a Scotch organization—in England. There is so little reason for the distinct existence of those two branches of the Church in England, that much disappointment was felt at the failure of the representative bodies to take definite measures for union last year. The indications of a disposition to unite have been growing clearer and more decided in both bodies almost every day. And the Calvinistic bodies called Methodists, among the Welsh, are expected to form a third party in the united body which will doubtless be realized at no distant day.

But within a few weeks new and most important developments have taken place, showing that the leaven of union is working in far wider circles, and is promising to achieve results of the greatest consequence to the cause of Christ, and particularly to the Presbyterian branch of his kingdom. Not only in England where Presbyterianism exists almost wholly as the church of Scotch immigrants, but in Scotland itself, the centre and home of the church, the union movement is making rapid progress and seems about to swallow up and obliterate every landmark of division but such as pertain to the vital of the Presbyterian system. Says the Weekly Review of April 18th:

"The great cause of Presbyterian union makes progress. Every post from the North, and we might almost add from the South, East, and West,—brings tidings of its advance. Our readers know how actively it has been promoted by the people of Glasgow, and we this day chronicle a union meeting in Liverpool of a kind similar to those which have been held steadily in Scotland's commercial capital. But what is chiefly interesting to the Presbyterian and to the Christian world at this moment is the fact that the question of union will come up for ample and, we trust, conclusive discussion in the chief representative bodies of the Free Church and United Presbyterian Churches, the General Assembly of the one and the Synod of the other, at their meetings next May. Various Presbyteries of the Free Church have ordered the Assembly on the subject, and the Rev. Dr. Cairns, of Berwick, and the Rev. Messrs. Inglis and Daniel Kerr have been appointed by the United Presbytery of Berwick to bring it before the United Presbyterian Synod. The form in which the structure of the United Presbytery of Berwick is drawn up strikes us as admirable, and we think we can recognize in it the mind of the eminent man who has been appointed to support it before the Synod. It proposes union between the United Presbyterian Church, the Free Church, the English Presbyterians, the Original Presbyterian Church, and the Reformed Presbyterian Church. In one word, it embraces in its noble and comprehensive sweep every non-established branch of the Presbyterian Church in Great Britain."

As Christian men and as Presbyterians we do most cordially greet these indications of a movement so noble and so catholic in its spirit, and so beneficent in its tendencies. We respond heartily to the declaration of the Review: "The union of the broken and scattered Church of our Presbyterian fathers ought to be heralded by anthems of great joy, like those heard when God brought again Zion." Nor can there be a question of the entire truth of another remark of the Review that this movement "must, if crowned with success, have consequences which will be felt to the end of the earth, and which must profoundly affect the whole church of Christ." It will weigh here, where the fragmentary condition of the Presbyterian Church is felt by multitudes within and without its borders, to be a humiliation and a stumbling block, for which some adequate remedy must and can be found. It will wonderfully strengthen the hands of those who have labored and prayed for this result. It will soften the needless prejudices of those smaller Presbyterian bodies, chiefly composed of Scotch and Scotch-Irish immigrants—people who only need a more catholic spirit mingled with their sturdy orthodoxy to put them among the very choicest Christian people of the land. The example of the mother country in this respect, must have decisive weight with them.

Three years ago, we ventured the assertion that the divisive tendencies among Presbyterians

all over the world had passed their maximum, and that the tide was setting in the opposite direction. The assertion might have been regarded as problematical then; events have been rapidly crowding into the history of the Presbyterian churches since that date, justifying it in the fullest manner. Our branch of the church has ever been abreast of the advancing catholicity of the denomination. We are for union, most heartily, now. Toleration of difference on non-essential points is the only practicable basis of union. We have always been on that basis. On that, we are ready for, and would rejoice to witness a union of the whole body of loyal Presbyterians to-morrow. It will come to pass. "And fearful," says the Review, speaking words of the movement there, "fearful will be the possibility, heinous the sin, of any man who permits sectarian jealousy, or individual crochets, or un-Christian narrowness, to betray him into any word or deed which might retard this union."

THE ANTIQUITY OF THE HUMAN RACE.

In our last week's issue, we stated the position recently taken by many geologists in regard to the high antiquity of certain human remains found in strata of the earth's crust, more ancient than the one we are at present occupying. We also commenced to state the grounds on which the believer in the inspired origin of the Mosaic record might meet these novel and startling assumptions, so contrary to the received opinions of the meaning of that Record and of the age of the human family. Either the pretended age of one hundred thousand years required by these savans for the existence of man on our planet is a gross error, or we are entirely at fault in our interpretation of the chronology of the Pentateuch.

Having first considered whether the geologists themselves might not be in error, both as to the recent discoveries and as to the general principles of their adolescent science, we now venture to offer three other alternatives which may present themselves, in lieu of the geologist's conclusion, that the human race is one hundred thousand years old.

1. But grant that that is demanded by these discoverers; grant that human remains, so called, have really been found in the earlier stratifications of the earth's surface; that a race or races with a bony structure similar to our own, lived on our planet ages before it was geologically prepared for Adam and his descendants; the inquiry may be started: Did they possess the main quality of the present race? Were they moral beings? It is a matter of profound indifference to the believer in the inspiration of Moses and the modern origin of our race, as now constituted, how man or how ancient races resembling us in physical character alone, existed on the earth before our own. You may find remains of "man" in the deepest strata of the Silurian system, and you may people all the exaggerated cycles of the planet's geological history with the race, if it be granted that the true man,—the being capable of moral feeling, of receiving a revelation, and of knowing, loving and enjoying God, came into existence at the commencement of the present geological era. The others will affect us no more than the discovery of new species of fossil saurians or monkeys, in places and eras to which they were not before supposed to belong.

2. Granting once more that the age of the Adamite race itself is proven by these discoveries to be greater than the accepted chronology of the Hebrew Scriptures would allow, some modification of that chronology may be necessary and may be accepted by believers in the inspiration of the Scriptures. We are now guided by the chronology, as nearly as it can be ascertained, of the Hebrew text, which gives a little over 4000 years as the age of the world before Christ. The Septuagint or Greek version of the Old Testament, varies greatly from this chronology, making the world nearly 1500 years older than from the Hebrew text it would seem to be. The accepted chronology of our English Bible it occurred nearly nine hundred years later: B. C. 2348. The question of Bible chronology appears to be by no means settled, and it would be unjust to the last degree to hold the inspired writers responsible on this score, until we had ascertained what idea of time they really designed to convey. The modification in our view of the subject, will by no means necessarily raise a question as to the perfect truthfulness and accuracy of the sacred record. Such modification, science has frequently required of the believer. The adoption of the Copernican system, of astronomy, and the geological conclusion, now so generally received in regard to the great age of the Pre-Adamite earth, constrained us to see many things in Scripture in a new light; they have changed our views of the meaning of certain phrases and statements, but they have not stamped them as erroneous. In like manner, the new claims advanced in regard to the age of the race will compel a closer inspection of our views of Bible chronology, and may require new interpretations, and new hypotheses, as to the intention of the sacred writer on points of chronology. And we may reach conclusions, as we have done already, quite at variance with our present views of the subject, yet without throwing a shade upon, but rather giving new light to the meaning of Scripture on the points in question. That we shall covet the sacred writer of any errors we will not for a moment allow.

3. There remains an alternative which we think holds good after all others have been found unsatisfactory. Grant that the positions now assumed by geologists as to the age of our race are sound; or at least that with our present knowledge they cannot be set aside. Grant that to admit their truth introduces irreconcilable contradictions between Science and the Mosaic record; does it follow that we must give up one or the other? Must we, as believers, denounce geology, and discourage investigations in that and kindred fields of science, and warn our people against the dangerous tendency of such studies? We think not. Such a course is not only wrong, but it will be found unavailing. The church should not undertake, to hinder or to direct the progress of science. We agree with a writer in the Princeton Review for January who says: "The part of wisdom for us is to yield

to the Geological evidences of the Antiquity of Man, with Remarks on Theories of the Origin of Species by Variation. By Sir Charles Lyell, F.R.S. Illustrated by Woodcuts. Second American from the latest London Edition. Philadelphia: G. W. Childs, 628 and 630 Chestnut street. 8vo. pp. 526.

to the Geological evidences of the Antiquity of Man, with Remarks on Theories of the Origin of Species by Variation. By Sir Charles Lyell, F.R.S. Illustrated by Woodcuts. Second American from the latest London Edition. Philadelphia: G. W. Childs, 628 and 630 Chestnut street. 8vo. pp. 526.

a free rein and an open course to the career of science and not attempt to force the authority of the Scriptures upon it in a way which does violence to their whole genius and purport." Let scientific men pursue their labors with the assurance that they keep true to those well-ascertained principles of inquiry which hold in every department of research. Let us remember that their peculiar field of inquiry is from the same divine source; that nature and revelation are two books written in different characters by the same infallible Author; that though in consequence of their obscurity and our imperfect faculties, apparent discrepancies in their progressive interpretation arise, they must harmonize in their true meaning, and discrepancies will disappear when both are fully understood. We are not to discard science any more than revelation. We are not to renounce a single well-ascertained principle of revelation—such as the Inspiration of the Sacred Record—at the demand of the most specious discovery of science. Our last alternative is to wait. Maintaining our hold of the Scriptures, we look calmly at the seemingly adverse conclusions of science which we cannot deny without doing violence to reason, and say: "There is a mistake somewhere, truly, either in your reading of the facts of science, or in your interpretation of the meaning of Scripture. I do not see where the mistake lies. I am content to hold the seemingly contrary facts as an unsolved difficulty. As many theologians accept the free will of man and the sovereignty of God without any longer attempting either to reconcile them or to sacrifice the one to the other, so I may admit the extreme antiquity of the race, while I retain my belief in the plenary inspiration of the Pentateuch which seems to teach the contrary. I will allow both conclusions to stand side by side in my mind incoherent though they may be; confident that the whole difficulty is somehow capable of solution and that the solution, when it comes, will prove honorable to true science and to Scripture alike."

THE ANTIQUITY OF THE HUMAN RACE.

THE ANTIQUITY OF THE HUMAN RACE. In our last week's issue, we stated the position recently taken by many geologists in regard to the high antiquity of certain human remains found in strata of the earth's crust, more ancient than the one we are at present occupying. We also commenced to state the grounds on which the believer in the inspired origin of the Mosaic record might meet these novel and startling assumptions, so contrary to the received opinions of the meaning of that Record and of the age of the human family. Either the pretended age of one hundred thousand years required by these savans for the existence of man on our planet is a gross error, or we are entirely at fault in our interpretation of the chronology of the Pentateuch.

Having first considered whether the geologists themselves might not be in error, both as to the recent discoveries and as to the general principles of their adolescent science, we now venture to offer three other alternatives which may present themselves, in lieu of the geologist's conclusion, that the human race is one hundred thousand years old.

1. But grant that that is demanded by these discoverers; grant that human remains, so called, have really been found in the earlier stratifications of the earth's surface; that a race or races with a bony structure similar to our own, lived on our planet ages before it was geologically prepared for Adam and his descendants; the inquiry may be started: Did they possess the main quality of the present race? Were they moral beings? It is a matter of profound indifference to the believer in the inspiration of Moses and the modern origin of our race, as now constituted, how man or how ancient races resembling us in physical character alone, existed on the earth before our own. You may find remains of "man" in the deepest strata of the Silurian system, and you may people all the exaggerated cycles of the planet's geological history with the race, if it be granted that the true man,—the being capable of moral feeling, of receiving a revelation, and of knowing, loving and enjoying God, came into existence at the commencement of the present geological era. The others will affect us no more than the discovery of new species of fossil saurians or monkeys, in places and eras to which they were not before supposed to belong.

2. Granting once more that the age of the Adamite race itself is proven by these discoveries to be greater than the accepted chronology of the Hebrew Scriptures would allow, some modification of that chronology may be necessary and may be accepted by believers in the inspiration of the Scriptures. We are now guided by the chronology, as nearly as it can be ascertained, of the Hebrew text, which gives a little over 4000 years as the age of the world before Christ. The Septuagint or Greek version of the Old Testament, varies greatly from this chronology, making the world nearly 1500 years older than from the Hebrew text it would seem to be. The accepted chronology of our English Bible it occurred nearly nine hundred years later: B. C. 2348. The question of Bible chronology appears to be by no means settled, and it would be unjust to the last degree to hold the inspired writers responsible on this score, until we had ascertained what idea of time they really designed to convey. The modification in our view of the subject, will by no means necessarily raise a question as to the perfect truthfulness and accuracy of the sacred record. Such modification, science has frequently required of the believer. The adoption of the Copernican system, of astronomy, and the geological conclusion, now so generally received in regard to the great age of the Pre-Adamite earth, constrained us to see many things in Scripture in a new light; they have changed our views of the meaning of certain phrases and statements, but they have not stamped them as erroneous. In like manner, the new claims advanced in regard to the age of the race will compel a closer inspection of our views of Bible chronology, and may require new interpretations, and new hypotheses, as to the intention of the sacred writer on points of chronology. And we may reach conclusions, as we have done already, quite at variance with our present views of the subject, yet without throwing a shade upon, but rather giving new light to the meaning of Scripture on the points in question. That we shall covet the sacred writer of any errors we will not for a moment allow.

3. There remains an alternative which we think holds good after all others have been found unsatisfactory. Grant that the positions now assumed by geologists as to the age of our race are sound; or at least that with our present knowledge they cannot be set aside. Grant that to admit their truth introduces irreconcilable contradictions between Science and the Mosaic record; does it follow that we must give up one or the other? Must we, as believers, denounce geology, and discourage investigations in that and kindred fields of science, and warn our people against the dangerous tendency of such studies? We think not. Such a course is not only wrong, but it will be found unavailing. The church should not undertake, to hinder or to direct the progress of science. We agree with a writer in the Princeton Review for January who says: "The part of wisdom for us is to yield

to the Geological evidences of the Antiquity of Man, with Remarks on Theories of the Origin of Species by Variation. By Sir Charles Lyell, F.R.S. Illustrated by Woodcuts. Second American from the latest London Edition. Philadelphia: G. W. Childs, 628 and 630 Chestnut street. 8vo. pp. 526.

to the Geological evidences of the Antiquity of Man, with Remarks on Theories of the Origin of Species by Variation. By Sir Charles Lyell, F.R.S. Illustrated by Woodcuts. Second American from the latest London Edition. Philadelphia: G. W. Childs, 628 and 630 Chestnut street. 8vo. pp. 526.

constrained Gen. Hooker to the inactivity of Monday, and which entered into the grounds of his subsequent decision to withdraw to the north side. Gen. Stoneman had not been heard from. Fears and suspicions, even, arose as to fidelity of this officer and Gen. Averill, who was entrusted with a similar errand. Gen. Hooker was so far influenced by these fears, that he actually wrote, and dispatched to the war-office, an order relieving these officers of their command. If the work assigned to them was not done as he believed it was not, and the rebel army in our front was in free communication with all parts of the South, Gen. Hooker was contending with an enemy already powerful and capable of indefinite reinforcement. Hence being somewhat crippled in battle himself, he lay still on Monday, while Sedgwick was driven back, and then, both Sedgwick and the cavalry expeditions having as he thought proved failures, he felt the part of prudence to withdraw. He did so most successfully and without loss on Tuesday night May 5, and the army he commands is even now described as prepared for new movements upon an enemy which has suffered far more, and which is badly crippled in all its lines of communication and routes of supply.

The people therefore have speedily settled down from their high and painful excitement of last Thursday, into a simple sense of the necessity of further delay. Many brave men have indeed fallen, but if their fall was the means of crippling and damaging the enemy to a far greater extent, it was not a vain sacrifice; as, indeed, no lives are vainly lost in a good cause. The people, we are glad to believe, do not require encouragement at our hands. They feel that they have not been trifled with in the exceedingly manifold, courageous, and skillful methods of the commanding general. As an instrument in the hands of God for our final success, they trust him yet.

THE FEMALE MEDICAL COLLEGE OF PENNSYLVANIA.

We have looked somewhat carefully over the Valedictory address of Professor Emeline H. Cleveland to the last graduating class of this Institution. It is published by the special request of the corporators, among whom are such names as M. W. Baldwin, Thomas Brainerd, D.D., F. J. Dreer, Wm. S. Pierce, and others of equal standing.

Professor Cleveland, in her address, speaks of the steady progress made in recognizing the standing and services of female physicians. The Philadelphia County Medical Society had, indeed, adopted stringent resolutions against the whole class, and against those who consulted with them, or favored their enterprise. But she is happy to chronicle the fact that not only members of this Society consult with women and their instructors, "but those of them belonging to the professional aristocracy of our profession, ally proud city, may request such consultations." She hears "most flattering accounts of the reception given in London to an American lady now prosecuting her studies in that city." Drs. Carpenter and Druitt formally recognize her degree, and she is admitted freely to visit in some of the best London hospitals. During the last year, a young English woman of intelligence, wealth and position was admitted as a medical student to the University School of St. Andrews, Edinburgh; but the Senatus, after taking legal advice, refused to allow her to proceed with her studies. In other parts of the old world little progress is making.

Touching briefly upon the question of the capacity of the female mind for the nice mental processes required in the practice of medicine, she admits that "her mind may be less inducible than that of man"; but intimates that as a deductive reasoner, she may prove of great value to science. Goethe's suggestion that the skull is composed of expanded vertebrae, she cites, as an instance of the great value of this method of reasoning, to science.

As to the rights and duties of women physicians, Prof. C. asserts that they will not differ, in consequence of their womanhood, from the rights and duties of physicians of the opposite sex. She refers her students to the Bible for a standard of character suitable to their high vocation. The sorrows and woes liable to be poured into their hearts from their patients, they must sacredly guard, and vindicate thus the character of woman as worthy of confidence. The self-abnegation for which such a wide field is presented in this profession "is more especially required of women who would make themselves ministers of good to their kind." The opportunities for gaining new information such as the physician must constantly aim to acquire, are, as yet, restricted for women; hence she must rely more on books and periodicals. She quotes from "the late lamented (?) Buckle" to show that some knowledge of other sciences is needful for a full knowledge of one's own. In the last paragraph but one she says:

"The physician, of all men, perhaps, needs an abiding faith in that Providence which rules over all; may more, a religious trust in a personal, spiritual guide, and a sense of accountability to Him in whose hand is the giving and the withholding of life. Accountable to no other for his determinations and his acts, and dealing with a subject no less precious than human life, the thought of the Eternal should be ever present to his spirit, and a light from before the throne of the Almighty should guide him in the way. The sweet influences of religion, besides sustaining his own soul in a thousand anxious perplexities, become often a marvelous resource of good to his patients, teaching them consolation in misfortunes, the control of the passions, influencing all their acts of life, and consequently their health, and the physician ought not to be without this arm of strength."

Without entering upon the question of the expediency of introducing female physicians, it is clear that females have that delicacy, tact, kindness and quiet, which make them incomparable as nurses. And the instances of Florence Nightingale, the Sisters of Charity and the Deaconesses of Kaiserswerth show how safely and successfully their practice in this regard may be formed into a profession. Can it be such a serious problem to advance from this ground to that of the medical profession itself? Or would not the profession benefited and rendered more efficient and acceptable by such an accession to its ranks?

CENTRAL PRESBYTERIAN CHURCH, N. L.

We are happy to learn that the congregation and friends of the Central Presbyterian Church, N. L., have succeeded in entirely removing the debt (\$7500) from their church edifice. This church is under the pastoral charge of the Rev. James Y. Mitchell, and we are able to state from authority, that it pays fair to take

its former position among the sister churches of our denomination, as an active working people. In fact the promptness which characterized all classes, in the movement toward the liquidation of the debt, is a proof of this statement. The creditors manifested their interest in the matter, with a magnanimous abatement of their claims; and the people connected with the church, encouraged by this practical sympathy, were soon able (with the assistance of their friends in other churches), to satisfy those claims.

Not only is the temporal condition of this church a source of congratulation, but since their present pastor has been with them, there appears to be a livelier interest manifested in reference to the spiritual condition. The congregation has been gradually increasing, and there have been several additions to their membership.

We congratulate the pastor and his charge on the happy condition of their church, and pray that their present relations may be long continued.

THE SABBATH SCHOOL, THE PIONEER OF THE CHURCH.

It is worthy of remark that a very large portion of our Church organizations especially those of a missionary character, on the outskirts of our large cities, have had their origin in the Sabbath School. And yet nothing is more common in the notices taken of such organizations, than to ignore the relation which the Sabbath School sustains to them.

THE TABOR PRESBYTERIAN CHURCH, which has recently been organized at the corner of seventeenth and Fifteenth streets, with two hundred and thirteen members, strikingly illustrates the influence of the Sabbath School in preparing the way for its present growth and prosperity. A few facts in its history will illustrate this. On the Second Sabbath in March 1856, twenty three very poor and neglected children were gathered in an upper room, in a small house of a narrow street, in the South Western part of the city, and were organized into a Sabbath School. At the instance of the Superintendent it was to be known and recognized as "The Tabor Sabbath School."

The fostering care of the School was assumed by the Missionary Association of the Calvary Church in the month of April following. Its numbers continued to increase so rapidly that the erection of a building became necessary. Measures were at once taken for this purpose, and precisely eight months from the time of the organization of the school, the beautiful Chapel in which the school is now held, was dedicated with appropriate exercises. The school continued to flourish and many of the scholars were hopefully converted; and thus the way was prepared for the ministrations of the Gospel. Rev. Geo. Van Deus of Western New York having been invited, entered upon his labors on the 2d Sabbath in July 1858, nearly two years and a half from the commencement of the mission. The school then numbered 338 scholars and 28 Teachers.

During the five years of his connection with the mission, his labors have been unremitting, and eminently successful. Of the whole number who have united with the Church, thirty-five have been from the Sabbath School.

In a few months the Congregation will occupy their new building now in process of erection, for which they are indebted to the munificent liberality of a member of Calvary Church. May the future of their history be as prosperous as the past.

BOOKS ASKED FOR.

From one of our good brethren in Iowa, we have received a request for books, which, without his request, we make public. Any packages for this purpose can be sent to the Presbyterian House, 1234 Chestnut street, Philadelphia.

We may add that our Publication Committee will be very glad to receive donations of money to be expended in sending new Libraries to our needy churches for their schools. J. W. D.

"Within the bounds of our Presbytery there is a great want of Sabbath School books. Most of the men are away in the army, and there is no money to purchase. The brethren of the Presbytery have requested me to gather up second hand books in good condition, during my attendance at the Assembly. To secure this object I have written to several of my acquaintances to send to your care what books of this class they might have. And I send you this, requesting your influence in the Sabbath Schools of your acquaintance in the city for the same object. Perhaps you can procure for us several hundred volumes of second hand books for our schools. They will be very acceptable; got these in good condition; books of a larger size than those in the ten dollar Libraries would be preferred. Keep them till I come to the Assembly."

ANNIVERSARY OF OLIVET SUNDAY SCHOOL.

The eighth Anniversary of the Olivet Sabbath School was celebrated on Sabbath afternoon of May 3d. A church crowded with children and friends showed the prosperity of the Institution, and the interest maintained in its welfare. A distinguishable feature of the occasion was the singing of numerous beautiful Hymns, for which the children had been in training, under a most accomplished Leader, for many weeks, and in their accurate performance all enjoyed the fruit of patient labor. The services were directed by the Pastor and Superintendent, and enriched with appropriate and earnest exhortations from Geo. H. Stuart, and Rene Gillou, Esqrs. The Superintendent's report exhibited the advancement of the school in numbers and appointments needed to give it permanency and efficiency, and after a distribution of prizes, children, teachers and friends after high gratification were dismissed to their various homes.

REV. DR. BRAINERD in a very excellent Sermon to the young, preached on a recent Sabbath, said that when he came to the Old Pine Street Church, twenty-six years ago, there was but one young man in its membership. In the churches of New England and the country generally at that time there were few members under twenty years old. Now, a large portion of the church members are young persons. Dr. B. attributes this encouraging fact in great part to the special, organized efforts which have been made of late years to reach this class, and particularly to Sabbath Schools. Some of it may, in our judgement, be attributed to the general fact of the prosperity shown by the young in modern times, which has been their age, and to their objectual features. Twelve young persons are expected to unite with Pine Street Church at the approaching Communion Season.

FROM OUR ROCHESTER CORRESPONDENT.

ROCHESTER May 8th, 1863.

DEAR EDITOR:—It would be very easy to give you another long letter—indeed, many of them—about the great and precious revival of religion still in progress in this place. It would be interesting to gather up many more of the touching incidents daily brought to light in these meetings. It would have touched your heart, as it touched many others even to tears, a few mornings since, to see a gifted and highly educated young man, who is blind in the natural eye, stand, and with trembling lip, ask Christians to pray for him that the eyes of his understanding might be opened. He cannot see the light of the sun in the heavens; but Christians did pray that he might see the Sun of righteousness in his glory. What adds deep interest to the case is the fact that he lost his eyesight prosecuting some experiments in chemistry, a study for which he had a special affection. He was led to the meeting by the hand of a sister. He is often seen in our streets, always with some one to lead him. Fervently Christians prayed that Christ, the good Shepherd, would come down and lead him into green pastures, and beside the still waters. It is understood that the young man is now indulging hope; and while all is dark around him, a great light from heaven shines within.

You would have been deeply interested also in the remarks of a recent saloon keeper and liquor seller. He has given up that abominable business, and he and his wife, both people of God, are now walking with the recent converts. But I must not particularize further at this time. Mr. Hammond left us as described in my last letter, and passed a few days, resting and preaching, at Niagara Falls. There also God is pouring out his Spirit, and some conversions have occurred. The same is true of the village of Lewistown, near by. Mr. Hammond returned to this city again on Saturday last, and passed four days more with us, preaching and attending meetings as usual daily. Crowds still waited on his ministry, and new cases of conversion were every day occurring. Yesterday he again took his leave of us and went to Auburn, where he is expected to labor for a short time.

As to the number converted in this city, thus far, in this revival, I hardly dare give you the estimate which some of our friends have made, as it seems almost incredible. And yet we read of a time when three thousand in a single day were added to the Lord. Shall we never expect like things again? Christ said, "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Is this promise a dead letter? If not, why should we be astonished when a thousand souls, in a population of fifty thousand, are brought to Christ in a few weeks? It is thought that in Utica, with half the population of Rochester, there have been five hundred conversions; and there, as here, the work is still going forward.

A DAY IN AUBURN.

Yesterday was the Anniversary of the Theological Seminary in this, the smallest of our Western New York cities. For three days previously the students had been passing through the annual examination. The graduating class numbered twenty-one; and although it was not our privilege to be present at their examination, we learned from others more competent to judge, who were present, that the students appeared well; as a class, "remarkably well." We believe it will be gratifying to many of our readers, and therefore we insert their names and residences:

- W. R. Beuhm, Auburn, N. Y.; J. S. Bingham, Onondaga, N. Y.; F. A. Chase, King's Ferry, N. Y.; C. A. Conant, Temple, Me.; W. C. Curtis, Norwalk, Ct.; W. C. Galpin, Candor, N. Y.; Frank Gilbert, Middle Granville, N. Y.; H. R. Hoisington, Warren, Ohio; S. M. Keeler, Ridgefield, Ct.; J. R. Lewis, Deerfield, N. Y.; W. W. Macomber, Westfield, N. Y.; Samuel Miller, Clinton, N. Y.; W. J. Nutting, Ann Arbor, Mich.; D. H. Palmer, Victor, N. Y.; W. W. Palmer, Binghamton, N. Y.; G. O. Phelps, Newport, N. Y.; S. W. Pratt, 2d, Livonia, N. Y.; A. C. Reed, Albany, N. Y.; C. J. Slack, Mexico, N. Y.; J. E. Werth, St. Louis, Mo.; S. D. Westfall, Lyons, N. Y.

IX.—W. PENNSYLVANIA.

- Wilmington, George Fox. John B. Porter. Phil'da 3rd, Henry Darling, D.D., B. D. Stewart, Ed'g'ville, Charles Brown, W. C. Stewart, Phil'da 4th, Albert Barnes, David Thomas, Robert Aikin, Andrew White, Charles M. Temple, J. W. Palmer, M. D. Dist. Col'da, John O. Smith, D.D., Daniel Miller.

X.—OHIO.

- Athens, C. D. Curtis. Samuel H. Lee. Fatsakala, A. Duncan. Hon. C. N. Olin. Franklin, Anton Smyth. W. F. Wilson, M.D. Scioto, John M. Boal.

XIII.—CINCINNATI.

- Cincinnati, Prof. G. E. Day, E. P. Starr, Joseph Chester, L. H. Sargent. Dayton, S. G. Spees, D.D. G. L. Massey. Hamilton, Charles M. Temple, John George Hair. Ripley, T. M. Moore, T. N. Smith.

XIV.—INDIANA.

- Madison, Alex. Parker, T. S. Paine. Salem, Charles Hutchinson, J. P. Loughmiller. Ind'apolis, F. Wadler, Geo. Vose. Greencastle, John Harris, A. J. Coffin.

XV.—WABASH.

- Crawfords, S. B. King, A. S. Jones. St. Josephs, John Sailor. Logansport, N. L. Reed, John W. Shields. Fort Wayne, Wm. J. Essick, John L. Knight.

XVI.—ILLINOIS.

- Illinois, Prof. R. Nutting, David A. Smith. Wabash, E. Kingsbury, Geo. Vose. Alton, A. T. Norton, M. Yerkin.

XVII.—PEORIA.

- Ottawa, Nahum Gould, Jos. Baker. Knox, B. B. Parsons, L. L. Day. Chicago, E. A. Pierce, W. F. Barker, M.D. Belvidere, C. A. Carey, W. H. Avery, Jr. Bloomington, Asa Martin, Benj. E. Miles.

XVIII.—WISCONSIN.

- Fox River, Charles F. Halsey, C. W. Baldwin. Columbus, B. G. Riley.

XIX.—IOWA.

- Dubuque, Des Moines, Thompson Bird, W. D. Moore. Iowa City, G. D. A. Hebard, Saml. H. Rogers. Chardon, James Thompson.

XX.—MINNESOTA.

- Minneapolis, F. A. Noble, D. W. Ingersoll. Winona, Charles S. Delac.

XXI.—MISSOURI.

- St. Louis, John MacLean, Russell Searrett. Kansas, J. Brownlee.

General Convention of Vermont, Azariah Hyde.

The large church in which this concluding service was held was crowded with an intelligent, and deeply interested audience. The speaking was good, some of it very good, and gave promise of future eminence and usefulness. We give the names and themes of the speakers:

Abuse of Reason in Theology, Wm. B. Beuhm; Milton's Satan, Frank Gilbert; Isaiah in his Times, H. R. Hoisington; Theology in the Pulpit, J. R. Lewis; The Peril of the Church, W. W. Macomber; Difference between Civil and Moral Law, Samuel Miller; Mission of Suffering, D. H. Palmer.

As the concluding portion of his farewell address, Prof. Huntington repeated in a most impressive manner the following stirring and beautiful hymn, which was also sung by the choir. It was written by Rev. Prof. Hopkins, of the Seminary, by request of the class; and with this we conclude our letter.