

THE UNIVERSITY OF ROCHESTER.

To the Editor of the Christian Observer.

DEAR SIR,—To the citizens of Rochester and the friends of the University, commencement week afforded real pleasure. The anticipations of all were more than realized. As the mariner, when pleasant skies hang above him, calculates upon being retarded in his course by storm and difficulty in crossing the ocean; and as he feels happily disappointed when wind and sun have pushed him on to his destination sooner than he could reasonably expect; so did the friends of the University feel after the exercises were closed, when every thing had been more pleasant, more profitable than the most ardent had imagined. Every one was interested. Student and stranger alike hailed the event as one of no common interest. On Saturday, strange faces were seen mingling with students and faculty; and, on Sabbath morning, all were more than pleased with Dr. Church, and with Dr. Stow in the evening. The sermon of Dr. Stow was logical and clear: nothing brilliant characterizes the man, but every thought is clothed in language so strong, that memory, as with a pen of steel upon a plate of brass, writes it in ineffaceable characters. As usual, he spoke of the danger of revising the Bible, until we could be assured that men had made greater and higher attainments in religion and knowledge, than any who had preceded them. Thus admitting the principle, but joining in the ranks of our opponents, in mainly endeavouring to throw cold water upon the budding ripening effort.

The prize declamation on Monday evening was highly creditable to the trainer, Professor Raymond, and the trained. The sermon of Dr. Church, on Tuesday morning, was highly complimented; and the address of Cheever, and poem of Curtis, in the evening, before the Delphic and Pithonian societies, were characterized by close thought and glowing imagery. On Wednesday morning, at 9 o'clock, a large concourse of citizens and invited guests moved from the College to Corinthian Hall, to listen to the Graduating class. Chancellor Harris led in person, while the broad views and commanding spirit of that noble man, pervaded the whole assembly. The following is the scheme:

Music, by the Band.

Prayer.

Music—"My own Native Land."

1. Oratorio Salutoria.—J. B. Jones, Cherokee Nation, Ark.
2. Republicanism.—H. F. Carpenter, Rochester.
3. Mission of America.—E. M. Carpenter, do.
4. Our Great Men.—G. S. Chace, Naples.
5. General Politics and Political Generals.—E. H. Davis, Rochester, (excused.)

Music—"Spring's Delights."

6. The Value of Sympathy.—J. C. Drake, Columbus, Wis.
 7. The Fact Gatherer.—J. D. Fulton, Ann Arbor, Mich.
 8. The True Sovereign.—F. S. Lyon, Casadaga.
 9. The Stump.—C. C. Norton, Carmel.
- Music—"Gypsies' Song."
10. Greek Oration, "Ti; Poos; Dio;"—S. H. Carpenter, Phelps.

11. Matter and Mind.—H. A. Rose, Lyndon, Mich.
 12. The Farmer.—J. M. Savage, Kendall.
 13. Jealousy of Power.—J. V. Schofield, Chicago. Music—"The Scholar's Land."
 14. The Home of Genius.—J. B. Smith, Elbridge.
 15. Destiny of the English Language.—S. A. Taft, Ypsilanti, Mich.
 16. Mission of the Beautiful—a Poem.—G. P. Watrous, Chester, Ct.
 17. National Vanity.—S. P. Webster, Kendall. Music—"The Bacchanal Rebuked."
- Conferring of Degrees.
Music, by the Band.
Benediction.

The address of the Chancellor to the class, was of the highest character. He spoke from the heart, and manifested an interest in each and all, which elicited long applause from the audience, and awoke in the breasts of the young men, noble resolves, which, if adhered to, will bear them on to noble deeds.

Governor Marcy said of the orations, and of their delivery, that they exceeded any thing he had ever listened to or witnessed. The friends of the young men were proudly satisfied. The service in the evening was crowded; and life and gayety characterized all.

The Theological Commencement was highly spoken of; the scheme of which I have lost. Mr. Snodgrass of Miss., and Mr. Coals of Maine, were particularly mentioned. Dr. Conant's address was, as ever characterized by practical good sense, deep research and close thought.

The missionary meeting on Thursday evening, was pleasant and profitable. I did not witness the last, as on Thursday evening I started for Michigan.

At Detroit, I saw the Rev. James Inglis, who will soon be in your midst. The sermon he delivered before the Society of Inquiry, at Kalamazoo, is now in the press; and will form a rich treat for thousands. Every reader in Canada should avail himself of the pleasure of perusing the address and encompassing the thoughts. One who was at Kalamazoo, furnished me with many of the points discussed and proven. They are as follows:—

"A few statements of the state of man without the gospel. The adequacy of the gospel in itself considered. The appointment of the instrumentality of believers. Then hypothetically showing that the world would be evangelized in a generation, if all believers would engage in the work. The effect produced upon a sanguinary man, when the startling fact breaks in upon him, that 2000 years have nearly elapsed since the gospel plan was unfolded. Last—the fallacy of the whole belief, as it is no promise of the Divine plan, that the whole world should be converted; but the design of God is, the gathering of the people out of the nations for his glory; and then, in conclusion, he shows what is to be the result, which is illustrated by the course pursued by primitive believers."

The sermon will be published in about three weeks. Let every family form a part of his audience.

HESPERIUS.

Ann Arbor, July, 1852.

Miscellaneous.

THE SCRIPTURE ESTIMATE OF GREATNESS.

In taking up the inspired narrative of Abraham's life, a fact may be noticed of more than ordinary importance. It is a fact which, dear reader, you perhaps have not regarded, but we now ask you to dwell upon it, inasmuch as its consideration will enable you to estimate the value of Abraham's place in the divine economy. The fact is this: that while the whole history of the world from the creation of the flood, comprising a period of sixteen hundred and fifty-six years, is despatched in the compass of six chapters, no less than nineteen chapters are devoted to the account of Abraham, although his life only covered the space of one hundred and seventy-five years.

How forcibly does this teach us that things are great or little according as they are connected with God, or dissociated from Him. Take the most brilliant action in itself, is nothing. Put the poorest and feeblest word in connection with God, and at once it enshines an energy which works with more than magic power!

Believer, have you thought of this? Have you thought that because you have taken hold of God in Christ, you can do nothing insignificant? All you now do is great.

If you sin, it is a great sin! It shall bring more dishonor on God's glory than the sins of a thousand ungodly men can do, and it may suitably awake the punishment which has slumbered over the grosser crimes of those who have made no covenant with God.

If you work it is a great work. The worm Jacob threshes mountains! The acorn may be trifling, —so is the acorn which the careless foot presses into the ground; but just as its tiny shell is the embryo of a future navy, so may your apparently trifling Christian labors be the germ of some scheme of mercy which in a wide expansion shall hereafter bless the world.

If you pray, it is a great prayer. It availeth much. It can prison the showers in the sky, it can sway a despot's will, it can make the conquerors flee, it can shut the lions' mouths, it can—oh, it can do every thing and any thing, for it moves the Hand that moves the world!

Wonder not, then, that when God had called Abraham he should become an object of especial regard to the sacred historian, who, while relating the exploits of a renowned warrior in a brief sentence, gives in minute detail the life of an humble and obscure patriarch. Think of this, and remember that whenever anything connects itself with God, it becomes immensely great! Remember it for your encouragement; remember it for your admonition.—*Episcopalian Magazine*.

The Loss of the Soul.

It is irrecoverable. It cannot be repaired in the cycles of eternity. If I lose health I may recover it; if riches, I may retrieve them; but if I lose my soul, the loss is irreparable. No sunbeam shall penetrate the abyss, to guide the lost soul back to happiness; no rainbow shall bespan the great gulf, an arch of transit to the skies. There will be no opening of those prison doors for ever.

It is also an irreparable loss. There can be no compensation adequate to its magnitude and value. If one lose the sense of sight, an equivalent is frequently realized in the increased sensibility of the ear; or if health forsake us, friends and books may diminish, by their presence, the evils of the catastrophe; or if the riches we have accumulated in the course of years take to themselves wings and fly away, our industry may retrieve the ruin, and our latter days may become more prosperous than the first.