

THE NORTHERN CHRISTIAN ADVOCATE.

PUBLISHED BY A COMMITTEE OF SIX MINISTERS OF THE GENESEE, ONEIDA, AND BLACK RIVER CONFERENCES, FOR THE METHODIST EPISCOPAL CHURCH.—NELSON ROUNDS, EDITOR.

VOLUME V. NUMBER X.

AUBURN, NEW YORK, WEDNESDAY, JUNE 4, 1845.

WHOLE NUMBER 218.

PUBLISHED AT AUBURN, N. Y.,
In the Boarding Rooms of the M. E. Church.

WM. J. MOSES, PRINTER.

THE PAPER.—The Northern Christian Advocate is devoted to the promotion of intellectual and religious progress. It is published weekly, except on Sundays and public holidays. The subscription price is \$1.00 per annum in advance. Single copies are sold at 10 cents.

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ORIGINAL.

For the Northern Christian Advocate.

Lectures on Genesis.

ADAPTED TO SIBER CLASSES AND YOUTH.

LECTURE VII.—GEOLOGICAL AND SCRIPTURAL.

"The Spirit of God pervaded the waters."—FIRST DAY'S WORK—IMPORT OF THE FACT, "LET THERE BE LIGHT."

We have seen that the surface of the earth, immediately prior to the first dawning of day, was in a state of "disorder, voiding, in part, to the undue prevalence of the waters of the ocean over the dry land. The atmosphere, too, whatever it was, was wholly unsuited to meet the prospective ends of Creative goodness. The four grand defects enumerated in the 6th lecture must be removed. The second of these—the darkness which hung over the waters—was obliterated on the "first day, and of this we shall treat in the present lecture.

Preparatory to any transforming mandate, it is recorded in the 21st verse that "the Spirit of God moved upon the face of the waters." To elicit the most important of this statement has furnished the commentators with abundance of conjectural employment. Some suppose that the Third Person in the adorable Trinity is here brought to view, and quote the words of Job (xxviii. 3) "By the breath of Jehovah the heavens were given breath, and all the host of them—by the breath of spirit, of his mouth." But the phrase, "spirit of his mouth," may signify nothing more than the energy of his word. It is true, it would admit a good deal of sense to suppose the Holy Spirit here intended, but this seems to be, to say the least, too dubious to warrant the use of this text as proof of the doctrine of three persons in the Godhead—a doctrine too clearly substantiated by other portions of Scripture to require the aid of any doubtful testimony. As the Hebrew word *ruach*, sometimes (like the Greek *pnema*) means wind, so some have rendered it "the wind of God," meaning thereby a mighty or great wind. Others have supposed it to refer to some subtle fluid, and Mr. Exley interprets it as denoting "an electric moment." Most probably we cannot fully comprehend the nature of the allusion, but it seems more consonant with the nature of the case, and the meaning of the words employed, to read it, "And the divine energy hovered upon the waters." The word *ruach*, translated moved, denotes a tremulous motion, as of a fowl cherishing her young. It is hence that many have fancied the act of incubation to be here intended, or something analogous to it. Dr. A. Clark thinks that at this time the Spirit of God "imparted the particles of matter with an animal and vegetable vitality, so that from the waters was brought forth the moving creature that hath life," &c., (ver. 20.) Prof. Stewart advances the same doctrine. Milton has expressed the idea of the original beautifully:

"Thou from the first
Wast present, and with mighty wings outspread,
Dove-like, sat'st brooding on the vast abyss,
And mad'st it pregnant."

But this notion of an incubation, and an impregnation of matter, is all fancy work. I cannot see that the words import more than that the divine power was everywhere present over the waters—the theatre of its future display—indicating the readiness of the Divine Architect to effectuate his own purposes. You must remember that the angelic companies were present on this occasion, and beheld "the new creation rise," (see Job xxviii. 6, 7,) and God is represented here as being visible to these celestial spectators. Possibly there might have appeared some extraordinary emblem of his presence and majesty, as a symbol of Deity, as resting over the entire expanse of the waters, the words of the text may refer.

The first day's work is briefly stated:
"And God said, Let there be light: and there was light. And God saw the light, that it was good, and God divided the light from the darkness." It is the origin of light to our solar system, or of the light causing light to shine upon the surface of our earth. The common opinion has been that the solar light was created, or

first produced, on the "first day." But how could light be created three days before the sun? This luminary, according to the same hypothesis, was not created, or formed, till the 4th day. We shall explain the 4th day's work in its proper place, but to suppose that solar light was called forth three days before the formation of the sun itself is a paradox that has given abundant perplexity to those who have adopted it. The most plausible method of escape from this difficulty has been to suppose that the mass composing the present sun was abstracted from chaos, and located in the center of our solar system on the first day, whence it shed an imperfect light, sufficient to distinguish between day and night, until the 4th day, when it was completely formed. Thus Milton has beautified the hypothesis with verse:

"Let there be light, said God, and forthwith
Light: first of things, quiescence pure,
Sprang from the deep, and from her native rest
To journey through the very gloom began,
Ordered in a radiant cloud, for so the sun
Was not; he in a cloudy tabernacle
Suspended on the void."

But how could the light be pronounced "good," which certainly implies that it was complete, both in its kind and its adaptations, while as "yet the sun was not!" and while at best the light itself was but dim, and a headful hung over our infant planet? We need more than a poet's license to authorize the supposition.

Our idea of the first day's work will be modified by the view we take of the extent of the entire 6 days' work. If we suppose the entire universe, or only our solar system, to have been created and formed in the 6 demigay days, we must suppose the work of the first day to refer to the creation of the solar luminary. Dr. A. Clark says: "I suppose the whole solar system was created at this time; and proceeds to give a tabular view of our system and its leading phenomena, with a view to a scientific exposition of the 6 days' work. But on what authority does he advance this supposition? The answer is not difficult—on the authority of popular opinion. The sacred text furnishes no ground for such a belief. Moses is speaking expressly and exclusively of our globe, not of the solar system, or of the sun, or of any distant portion of the universe. It was the earth that was "waste and desolate"; it was the earth that was covered with water and enveloped in "darkness"; it was in reference to our planet that the days and nights were not well distinguished; it was upon the waters encompassing the earth that the "spirit of God moved"; the allusion of the author—the whole scope of the passage—is confined to our globe, and hence, whatever is said must be supposed to apply to our own sphere. It was, then, not the orb of our solar system in general, much less the astral system, but our own planet, that was to be illuminated. The meaning of the fact, "Let there be light," therefore, is, "Let light be caused to shine upon the surface of our earth"—the only place where the darkness was said to rest.

It is an important consideration in our favor that the infinitive verb *hayaq*, translated "to be," (in the fact "Let there be light,") is altogether another word from *bara*, to create. It has the same latitude of meaning as our English verb to be, and of the Greek *gignomi*, and the Latin *sum*, and is used to express existence, either absolutely or in any of its possible conditions. The word in its inflected forms is translated by such words as the following, *to be, to have, possess, to produce, to measure, make, to become, &c.* Upon the surface of the earth, the place to which the scope of the passage confines our attention.

But if the sun was already created, and had been for ages pouring a gold flood of light throughout the planetary spaces, and had actually illuminated our earth during untold periods of the past, how could there be darkness resting over the waters prior to the first day? Whence arose this darkness, and what was its nature? These questions naturally arise, but I must premise you that I am not obligated by the argument to answer them. Revelation assigns the fact of such darkness, and geology does not contradict it, and this is all I am bound, in strictness, to say. I shall not, however, avoid the task of a reply, as far as I feel authorized to attempt a reply. But first of all I wish to call attention to the singular fact that the geological period, answering to the time immediately preceding the 6 days of Moses, does afford negative proof of darkness; i. e. it does not afford proof of light. It is well known that plants cannot thrive, and come to maturity, and also animals cannot live and perform the functions of life, without light. Their existence, therefore, implies the existence of light. Now, had geology taught us that during the geological epoch plants and animals existed without interruption, as during the organic epoch anterior to that, we should be forced to infer the existence of light, or reject the science. But, as we have before seen, the diurnal period was characterized by a general destruction of organic life, and is marked by no species peculiar to itself. Science, then, can here take no antagonistic ground to Revelation.

Parad. Lost, B. 7.
(To be Continued.)

Address of Rev. D. Holmes,
before the GENESEE DISTRICT ASSOCIATION,
The Constitution of the Human Mind, and Importance and susceptibility of its improvement.
(Concluded.)

The activity and power of the human mind have been displayed in various ways. What can man not do? Witness the products of his genius—the innumerable multitude of useful improvements and inventions which have flowed from his prolific mind, and have been greatly instrumental in facilitating the advancement of the arts and sciences.

Does he wish to transport the products of the soil to foreign climes, he harnesses the winds of heaven and rides sublimely on the bosom of the deep, or gathers up the liquid element in his reservoir, and drives his ocean chariot by the power of steam.

What can he not do? The earth is too small for the exercise of his intellect. He leaves it for celestial contemplations,

and reads the glorious visions of the skies, and to the music of the rolling spheres intelligently listens." He equates the stars, calls the planets by name, determines their magnitudes, and the periods of their revolutions. He measures the sun, ascertains his distance from our earth, and the influence he exerts over the heavenly bodies. Descending again to earth, he "with the thunder talks as friend to friend," or like a Frank, draws the streaming lightning from the cloud, and makes it subservient to his wishes. "Who can set bounds to the exercise of his intellect? He has already passed the bounds which have hitherto been set to him, and left lagging behind the swiftest numbers." He ransacks earth and hell in quest of knowledge, and still unsatisfied with his attainments. He seeks a new world to explore. Again he travels upward—may, ambition gives him wings and he flies upward, through stars and suns, undazzled at the sight, and gazes upon the eternal throne. He searches far back into the awful depths of Deity, and even attempts, with finite mind, to comprehend the Infinite.

But, however susceptible of improvement the mental powers may be, it cannot be effected without an effort. "Knowledge and fame are gained not by surprise, but that which was most labor for the prize." It is given to but few to say in reference to literary pursuits, as was said by a certain general, "senti, cedi, vici." We have every thing to learn, and must conquer our ignorance by persevering application. The unimproved mind is vacant; it must be furnished with the materials of thought, and taught the art of analysis and arrangement.

The cultivation of the mind will keep pace with the advancement we make of them. Some who have possessed every advantage necessary, had they been improved, to smooth their way up to the "topmost pinnacle of fame's dread mountain," have nevertheless neglected the cultivation of the mind, prostituted the powers of the soul to the worst of purposes, lived in ignorance, and died as the fool dieth. Others have been destitute of all the advantages that seemed necessary to ensure success in literary pursuits; they appeared destined

"To blush unseen,
And waste their fragrance in the desert air,"
but by a diligent improvement of time, and what small aids they might possess, they have gradually risen above their embarrassment, emerged from their obscurity, advanced step by step from one degree of elevation to another, until they have occupied places of the greatest distinction—guided the councils of the State—thundered in the forum—or filled the sacred doth with heavenly eloquence.

A thorough education is within the reach of every industrious young man of common capacity. I care not how poor he is; if he is industrious and persevering, his efforts will be crowned with success, and he may lead his brow with literary laurels. It should be the object, first of all, to make this world his concern, with every young man who comes upon the stage of life in these days, to discipline and strengthen the intellect, and enlarge the boundaries of mental vision. And he should not suppose a smattering of a few of the branches of an English education will answer his purpose. If he possesses nothing more than a superficial knowledge of philosophy, grammar, and the lower branches of mathematics, as the foundation, the superstructure cannot be otherwise than insignificant. He should approach every inviting prospect, enter every door which the field of science presents, and seek and intermeddle with all wisdom.

The ancient languages, especially the Greek and Latin, from which much of our own language is derived, present a field to be explored, grand and delightful in its prospects, and rich and varied in its sources of knowledge. The study of these languages not only assists us in obtaining a more perfect knowledge of our own, but it trains the mind—gives it a patient investigating habit, which is very favorable to general improvement. Besides this, they furnish us with the key to the ancient world, by the power of which we may enter, and become conversant with the great intellects of Greece and Rome, while we are made acquainted with the religion, laws and customs of the world of antiquity.

A connected course of historical reading should also be pursued by all who wish to build an education on a broad basis, and train the mind to correct and comprehensive modes of thought. If no correct view could be obtained of the beauty and situation of an extended land, how can we contemplate in its detached parts, so no correct idea can be formed of the drama of the world's history by examining that history in isolated portions. We should get some position from which we can embrace the whole in one grand and comprehensive view. If, as some think, there is a grand principle of philosophy developed in the history of the world, that principle will only be detected by a connected, and systematic study of history.

Besides this, it is important we should know what the world has been about since its creation. According to bible chronology, nearly six thousand years have now elapsed since the universe was produced by the word of Divine power. Since that period, many changes and revolutions have occurred in the physical, political, and moral world, interesting to the scholar and politician, but especially so to the Christian and Christian minister. Our world has been the theatre of the most grand and exciting scenes. Many mighty kingdoms and empires have risen, and passed through the successive stages of infancy, manhood, and old age, and are now only known amongst the things that were. We should be acquainted with the history of their rise and fall, that we may acquire a knowledge of the virtues which led to their prosperity, and detect the vices which procured their downfall. Our course of reading should not only embrace the history of events, but also of men. It is not enough to know merely that such men as Luther, Newton, Franklin, Wesley, and others, have lived; we should be intimately acquainted with their public life, and private character—should seem with a crit-

ic eye the operations of their minds, and the causes which conduced to make them what they were, that we may learn, if possible, how much they were indebted to their enviable reputation to genius, education, or religion. By this means we shall be able to determine, whether the foundation of their greatness was laid in any thing extraordinary in their original constitution, or peculiar in their private character had much to do with their public success. Thus, by having a critical acquaintance with an assemblage of the greatest and best men who ever honored the world with their existence, we may select the best traits of character from each, and form our own upon the most perfect model.

Much, however, depends upon our selection of books. The world is full of trash; and a man may read his life-long without finding any thing worth retaining, unless his selections are made with taste and discernment. There is some difference of opinion with respect to who are the best authors, in the departments of history, philosophy, and general science; and it would be presumptuous for me to attempt to settle the question. There is, however, one book which I will name, and strongly recommend to the attention of all who are seeking for human or divine erudition. It is a book which has had the suffrages of the wisest and best men of all ages and places, and has done more to form the intellectual and moral character of the world than all other books in existence. It is the bible. This book is without a parallel; its place can be supplied by no other; it stands alone in its glorious pre-eminence. It has an important connection with all branches of moral and intellectual culture, and may be studied for a variety of purposes. It may be studied for its history, its records are more ancient and authentic than those of any other history extant. Where others deal in fiction, or present their own absurd and baseless theories, the bible presents facts of indubitable credibility. As we peruse its venerable pages, we obtain a concise view of the kingdoms of the world, and the glory of them. The ancient kingdoms, Nineveh, Jerusalem, and Babylon, and the extended empires of the Egyptians, Nebuchadnezzar, Alexander, and Cesar, pass in review before us, and we behold the Most High ruling in the kingdoms of men, and giving them to whomsoever he will.

It may be studied for its literature. As it is the oldest, so it is the most learned book in existence. It is interwoven with the entire circle of the sciences. It contains a synopsis of the learning of the ancient world. Its allusions are so numerous in sciences the most exalted and useful, and arts the most difficult and ornamental, as almost to merit the appellation "encyclopedia." This is the case especially with the Old Testament, inasmuch that the commentator can make but little progress in his work, unless he has drunk deeply at the fountains of orient knowledge.

It may be studied for its style. Where else do we find style so concise and yet so full, so simple and yet so energetic. Its composition abounds with parables the most beautiful, similes the most exact, and all kinds of imagery of the most rich and glowing character. Its energy of thought, sublimity, pathos and fire, place it beyond the reach of all human compositions. Those who wish to excel in eloquence, or poetry, cannot do better than to take their lessons from the bible. Let them sit at the feet of David, Job, and Isaiah, and catch the holy inspiration which swelled their bosoms, and gave such impassioned eloquence to their strains.

Finally, it may be studied for its theology and religion. Here is its crowning benefit. It is our only source of divine knowledge. This fact is proved by two considerations. Let, however the Bible has not reflected its divine rays, the world is and always has been in the gross of ignorance, respecting the character of the true God, and of the light of divine revelation has shone with the greatest splendor, and the minds of men have been most illumined and strengthened by it, the thoughts and pens of the most profound have not been able to develop a single new attribute of Deity, or any principle in his religion or government beyond what is revealed in the Bible. His descriptions of God and eternity, the plan of salvation, heaven and hell, are all worthy of the subjects and their great original. It gives us a correct view of three worlds, and furnishes subjects for the most lofty contemplations. In short, it is the first and last, and most improved edition of the published wisdom of the universe.

There is an obvious importance attached to mental culture. It has an important connection with individual and social happiness. The interest and advantage of social intercourse, and the enjoyment of the mind in its own contemplations, are greatly increased by its influence. There are times in every man's life, when, if his enjoyment depends on external associations, his supplies will be scanty and unsatisfying; the mind refuges upon itself, and seeks happiness from its own resources. It is then the improved mind finds pleasure in its own meditations, to which the unlearned are total strangers. A simple thought introduces a train of reflection, which furnishes employment for the mind both delightful and instructive.

Place an unlettered man upon the shores of the Mediterranean sea, and he perceives nothing of interest, except the sea of mighty waters before him. But place a literary man in his stead, and the first sight of the sea will wake his mind to the remembrance of a multitude of events of the most thrilling interest. He beholds the mighty nations who strive in deadly conflict—whose blood beset the ocean. Their history, wars, heroes, poets, and philosophers, pass in quick succession through his mind. "I fancied," says Dr. Fisk, "as I stood upon the shore, that every wave that rolled upon the beach, had assisted to convey the apostle Paul in his journey to Rome; and that the sides of the ship in which I was seated for the golden fleece." An individual unacquainted in Bible history would find no special interest in the actions of Jerusalem and Judaea while the Christian, and especially the scientific Christian, would be all interest and excitement as he gazed upon those fields.

"Over whose feet walked these blessed feet,
Which sixteen hundred years ago were called,
For our salvation, to the biercross."

But especially is mental culture important and indispensable to those who wish to rise to distinction and usefulness in the world. That man is an enthusiast, who in these days expects distinction, or even success in any of the professions, without the degree of mental improvement which will place him at the advance of the intelligence of the age. He who labors for the public good, must keep in advance of those for whose good he labors, or he will find himself cramped and circumscribed in his operations, if not completely finally to retire from public life, by the superior intelligence and enterprise of the age. The young man who intends to enter public life, and looks forward to a long course of public usefulness, should fix his standard high, and his criterion should not be the requirements of the past or present, but the wants of the future: he should inquire "what attainments may be necessary to serve the next generation, and fix his aim accordingly.

These remarks are true of the gospel minister. I do not say he should wait in every case, until he has acquired all this amount of knowledge, before he engages in his ministerial work—but all this should be embraced in his designs, and plans of future improvement, and he should never suspend his studies if health remains, until called to pursue them in the added light of eternity.

The importance of mental culture is also seen in the superiority of mental, over physical power; of the fruits of genius over the most stupendous monuments of art. The time may come when the pyramids of Egypt will no longer remain the marvel of her former greatness; but the fame of Greece will remain undiminished, perpetuated by the products of her genius. Great things have been accomplished by the power of arms—greater by the power of intellect. Bonaparte is a short time conquered most of Europe, and adorned the world with the splendor of his military achievements; but his brilliant career ended in darkness, and the blood of millions has fallen into its original parts. Not so with Luther. By the energy of his mind, he broke the world through its sleep of two centuries, and his influence will be felt until the spiritual brightness of the Christian Church shall be lost amid the superior splendors of millennial glory.

The greatest events of antiquity would long since have passed from the memory of man, but for the immortality given them by the literature of the eastern world. They have been recorded in history, sung by poets, and celebrated in classic story, until they are as familiar as the alphabet, and immortal as the offspring of human genius. Should the period ever arrive when the British Empire shall share the fate of the Roman, her armies be disbanded, and her fleets scattered and sunk to the bottom of the sea, her literature will still live, and her gifted sons with their literary productions, will be remembered with admiration in all coming time.

The time may come in the history of our own country, when the bond existing between these United States will be dissolved, the country agitated with intestine wars; different parties effected into independent sovereignties, and the memory of the events and actors of the revolution, demolished and forgotten; but Franklin will never be forgotten; and all who have devoted their powerful talents to literary pursuits will be identified with their philosophical discoveries down to the remotest generations.

Finally, the importance of mental improvement may be argued from the influence it will have upon future felicity. It is in accordance with both reason and revelation, those who are counted worthy to have a place in that "kingdom which hath foundation, whose builder and maker is God," will possess a degree of felicity proportioned to their holiness, usefulness and intelligence on earth. The mind may continue its improvement "ad infinitum," and as its enjoyment must be increased by its improvement, when not counteracted by the influence of sin, and as all sin will be absent from the heavenly state; hence those who enter upon that state with the best acquisitions, will possess the largest share of the felicity of heaven, and the greatest advantages for eternal improvement. But this view of the subject presents thoughts too sublime and lofty for our present contemplations. Permit us then in conclusion to express a hope that we may all meet to realize the truth of this last remark, "high on the hills of immortality."

For the Northern Christian Advocate.

Presiding Elders.

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MAY 12, 1845.

THE IMPORTANCE OF THE PRESIDING ELDER'S OFFICE IN THE M. E. CHURCH.

The office of the Presiding Elder, in the Methodist Connection, is peculiar in America. In the British Connection and its dependencies, there is something like it under the designation of "Chairman of the District." But in England the district is much smaller than it is in this country, and the chairman devotes only a part of his time to the care of it; having, as he does besides his duties, the charge of a circuit or circuit of presbytery. In this country the Presiding Elder has not only a much larger charge, but if he does what is expected of him, devotes himself wholly to the pastoral duties of his office.

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But especially is mental culture important and indispensable to those who wish to rise to distinction and usefulness in the world. That man is an enthusiast, who in these days expects distinction, or even success in any of the professions, without the degree of mental improvement which will place him at the advance of the intelligence of the age. He who labors for the public good, must keep in advance of those for whose good he labors, or he will find himself cramped and circumscribed in his operations, if not completely finally to retire from public life, by the superior intelligence and enterprise of the age. The young man who intends to enter public life, and looks forward to a long course of public usefulness, should fix his standard high, and his criterion should not be the requirements of the past or present, but the wants of the future: he should inquire "what attainments may be necessary to serve the next generation, and fix his aim accordingly.

These remarks are true of the gospel minister. I do not say he should wait in every case, until he has acquired all this amount of knowledge, before he engages in his ministerial work—but all this should be embraced in his designs, and plans of future improvement, and he should never suspend his studies if health remains, until called to pursue them in the added light of eternity.

The importance of mental culture is also seen in the superiority of mental, over physical power; of the fruits of genius over the most stupendous monuments of art. The time may come when the pyramids of Egypt will no longer remain the marvel of her former greatness; but the fame of Greece will remain undiminished, perpetuated by the products of her genius. Great things have been accomplished by the power of arms—greater by the power of intellect. Bonaparte is a short time conquered most of Europe, and adorned the world with the splendor of his military achievements; but his brilliant career ended in darkness, and the blood of millions has fallen into its original parts. Not so with Luther. By the energy of his mind, he broke the world through its sleep of two centuries, and his influence will be felt until the spiritual brightness of the Christian Church shall be lost amid the superior splendors of millennial glory.

The greatest events of antiquity would long since have passed from the memory of man, but for the immortality given them by the literature of the eastern world. They have been recorded in history, sung by poets, and celebrated in classic story, until they are as familiar as the alphabet, and immortal as the offspring of human genius. Should the period ever arrive when the British Empire shall share the fate of the Roman, her armies be disbanded, and her fleets scattered and sunk to the bottom of the sea, her literature will still live, and her gifted sons with their literary productions, will be remembered with admiration in all coming time.

The time may come in the history of our own country, when the bond existing between these United States will be dissolved, the country agitated with intestine wars; different parties effected into independent sovereignties, and the memory of the events and actors of the revolution, demolished and forgotten; but Franklin will never be forgotten; and all who have devoted their powerful talents to literary pursuits will be identified with their philosophical discoveries down to the remotest generations.

Finally, the importance of mental improvement may be argued from the influence it will have upon future felicity. It is in accordance with both reason and revelation, those who are counted worthy to have a place in that "kingdom which hath foundation, whose builder and maker is God," will possess a degree of felicity proportioned to their holiness, usefulness and intelligence on earth. The mind may continue its improvement "ad infinitum," and as its enjoyment must be increased by its improvement, when not counteracted by the influence of sin, and as all sin will be absent from the heavenly state; hence those who enter upon that state with the best acquisitions, will possess the largest share of the felicity of heaven, and the greatest advantages for eternal improvement. But this view of the subject presents thoughts too sublime and lofty for our present contemplations. Permit us then in conclusion to express a hope that we may all meet to realize the truth of this last remark, "high on the hills of immortality."

For the Northern Christian Advocate.

Presiding Elders.

The following essay was read before the Genesee District Literary and Theological Society, and the writer requested to furnish a copy of it for publication in the Northern Christian Advocate. If the editor should think it worthy of a place in his paper, he is at liberty to insert it.

MAY 12, 1845.

THE IMPORTANCE OF THE PRESIDING ELDER'S OFFICE IN THE M. E. CHURCH.

The office of the Presiding Elder, in the Methodist Connection, is peculiar in America. In the British Connection and its dependencies, there is something like it under the designation of "Chairman of the District." But in England the district is much smaller than it is in this country, and the chairman devotes only a part of his time to the care of it; having, as he does besides his duties, the charge of a circuit or circuit of presbytery. In this country the Presiding Elder has not only a much larger charge, but if he does what is expected of him, devotes himself wholly to the pastoral duties of his office.

BIBLICAL DEPARTMENT.

For the Northern Christian Advocate.

Exposition of Romans (Chs. 9, 10, 11).

The apostle having shown that it was in accordance with the will of God, as revealed to Moses, that the blessings of his mercy should be bestowed upon believing Jews and Gentiles; and having presented the case of Paul, to illustrate the righteousness of God, in the rejection of the unbelieving Jews, after suffering endured them with much long suffering, and proceeds to show that the calling of the Gentiles and a remnant of the Israelites who believed into the possession of the blessings of the gospel church, and the rejection of the unbelieving Jews, was in accordance with the predictions of the prophets. Chapt. ix. vs. 25, 26—"As it is said in Osee, (Hosea) I will call such my people which were not my people, and he believed which was not believed. And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living God."—It were idle, at this late day, to pretend that the Presiding Elder has little or nothing to do in making out the appointments; he has much to do in this important business; and I am for holding him to a rigid accountability.