COMMUNICATION.

For the Northern Christian Advocate.

Evil Speaking.

ITS NATURE AND CONSEQUENCES.

I. There is no sin more prevalent than evil speaking; none so general. It pervades all classes; none is less considered. In this last respect, it is like steam escaping from the aperture of the safety valve; but in its nature and consequences, it is as if those particles of vapor gathered in drops of intensest poison, and fell upon the unsuspecting passers by. What is speaking evil? To speak evil is to speak falsely and foolishly of an innocent person.—Speaking with the intention of injuring a person. Speaking merely to gratify a desire of speaking evil. Yielding to to a habit of speaking evil. Speaking to conceal one's virtues and expose one's faults. Speaking to exaggerate one's faults. Speaking needlessly of one's indiscretions, either publicly or privately.

II. The nature of evil speaking. O that we could speak its nature on earth, as the electric flash exhibits its flame in the heavens, when it illuminates the sky's whole arch; changing night to day, and enhances daylight, as if earth had gained proximity to the sun; then all might discover its nature.

1st. It is in direct opposition to scripture teaching—let him that readeth understand. 2d. It is a mark of ill breeding. 3d. It is perverting the blessing of speech. 4th. It is an indication of a weak and distempered mind. 5th. It is the abhorrence of all good men, and no gentleman nor lady will engage in it, much less a Christian.

III. The consequences of evil speaking are disastrous to the social relations of life. It divides churches, neighborhoods and families.

The poet describes its consequences thus—

"Peace fled the neighborhood in which he made
His haunts, and like a moral pestilence,
Before his breath, the healthy shoots and blooms
Of social joy and happiness decayed.

The consequences of this species of sin are felt by the slanderer, as well as the slandered—

"The man
In whom this spirit entered, was undone.
His tongue was set on fire of hell, his heart
Was black as death, his legs were faint with haste,
To propagate the lie his soul had framed."

The apostle says, "Whatsoever a man soweth, that shall he also reap." Thus the slanderer, or he who speaks evil is acquiring a greater habit, can propagate evil in neighborhoods, churches, and families, with less and less difficulty. This species of sin is progressive like all others; a fact known in the world hundreds of years ago. Virgil, who wrote about nineteen centuries since, in his Æneid, thus graphically presents its progressive steps—

"Fame, malum, quo non aliud velocius ullum
Mobilitate viget, viresque acquirit eundo:
Parva metu primo: mox sese, attollit aurus,
Ingrediturque solo, et caput inter nubila condit."

Let him that readeth, enumerate the consequences of this evil; which pertain to this world, and to that which is to come. Think upon it, and see that thou come not near unto it. Let him who has done this evil thing, do so no more; let him come unto the Lord while it is mercy's day.

T.

Aurora, May 22, 1845.

Anecdote of Rev. Rowland Hill.

FROM AN EYE-WITNESS.

After Mr. Hill preached for the Missionary Society in Princess-st. chapel, Davenport, two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause, they entered arm-in-arm, and advanced towards Mr. Hill, when one of them, with some degree of trepidation, inquired, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" He replied with some reserve, "Yes, sir;" when one of the gentlemen took his hand, kissed it, bathed it with tears, and said, "Sir, do you remember preaching on the spot where this chapel now stands, fifty years ago?" "Yes I do;" was the reply. The old man then proceeded to say, "O, sir, never can the dear friend who has hold of my arm, or myself, forget that sermon. We were then two careless young men in his majesty's dock-yard, posting to destruction as fast as time and sin could carry us thither. Having heard that a young clergyman was to preach out of doors, we determined to go and have some fun; we loaded our pockets with stones, intending to pelt you; but, sir, when you arrived, our courage failed; and as soon as you engaged in prayer, we were so deeply impressed, that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the tears rolled down our cheeks: we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken away the stone from our hearts. When the sermon was over, we retired; but our hearts were too full to speak until we came near our lodgings, when my friend at my elbow said, 'John, this will not do, we are both wrong. Good night.' This was all he could utter. He retired to his apartment, I to mine; but neither of us dared to go to bed, for fear we should wake up in hell. From that time, sir, we humbly hope we were converted to God, who, of his infinite mercy has kept us in his ways to the present moment. We thought sir, if you would permit us, after the lapse of half a century, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us."

Mr. Hill was deeply affected; the tears rolled down his cheeks in quick succession: he fell on the necks of the old men quite in the patriarchal style; and there you might have seen them locked in each other's arms, weeping tears of holy joy and gratitude before the Father of mercies.—*Baptist Memorial.*

HE WAS NOT THERE.—It was the occasion of frequent and mournful mention at the recent Anniversaries of the Tract and Bible Societies, that the hoary head, the venerable form, the bland and generous face of the lamented Milnor was not to be seen! Thousands might have been absent, and nobody would have missed them, but his absence was felt.

We were pleased to observe that more of the Episcopal clergy were present than last year; and the excellent sentiments on the subject of Christian union, expressed by Dr. Johns and Mr. Cook, were cordially responded to by all who heard them.—*New-York Observer.*

PRIVATE HABITS OF MILTON.—He rose at four in the morning; had some one to read the Bible to him for about half an hour; contemplated till seven; read and wrote until dinner; walked or swung, and played music 3 or 4 hours; entertained visiters until eight; took a light supper; smoked his pipe; drank a glass of water, and went to bed.

He never drank strong liquors, and seldom drank any at all between meals. He seems always to have looked with contempt upon females, and he did not belong to any particular church. Some say he was a Presbyterian, others a Brownist, and others a Quaker.—*Ib.*

CHRISTIAN ADVOCATE.

WEDNESDAY, JUNE 11, 1845.

☞ The proceeds of this paper will be equally divided among all the Annual Conferences, to be applied in spreading the Gospel, and in aiding distressed and superannuated preachers, and the widows and orphans of those who have died in the work.

The Superannuated Preachers.

As the "Fifth Collection" will be called for, about these days, by the preachers of the several Conferences, a few words on this subject, will not be considered amiss.

The annual contribution for the superannuated or worn-out preachers, is called the Fifth Collection, because it comes after the four ordinary Quarterly collections for the ministers in the regular work.

The object of the collection is to gather up something every year, to relieve the wants of those aged or infirm preachers of the Methodist traveling connection, who are no longer able to do the work of an efficient laborer, and to bestow a pittance, also, upon the widows and orphans of such as have died in the work.

No class of persons have a stronger claim upon our sympathies, than these. An aged man should be much respected—an aged Christian, more: an aged Christian minister, most.

Honor and emolument, for those who have labored for the public good, is a principle founded in humanity, and recognized in nations, both heathen and Christian. Hence, the pensions provided by our government, for the revolutionary soldier; the hospitals in Britain, for aged sailors; and the public support furnished by Greece, in the Prytaneum, for those of her citizens who had won a victory at the Olympic Games.

If these classes were, and are rewarded by reason of services done the state, on that ground, community would be authorized, and obligated to help those enered teachers, who have spent the vigor of their days in imparting religious instruction to the public.

The preaching of the gospel is an undoubted, and incalculable blessing to the state. There is no one means of good to any country, that can compare with it; nay, we firmly believe that all other causes combined, came short of equaling the amount of benefit, to the social, civil, domestic and personal happiness, conferred upon this nation, by the stated ministration of the gospel of Christ. With this, the stability of our government, the peace of our fire-sides, the safety of our property and persons, are identified. Laws are a rope of sand, where there is not virtue enough in the public mind, to sustain them.

When, therefore, the aged minister of the gospel is no longer able to sustain himself by his profession, he has a just claim upon the public, for help.

The case of the Methodist traveling minister, is peculiar. Had he enjoyed a liberal and stated salary through his years of active life, it would have behooved him to lay up something for the evening of his years. But it is well known, that, in the first place, his allowance is limited, by Discipline, to the very smallest pittance on which it is supposed a man and family can decently subsist; and, in the next place, he is not sure, even, of that. If he averages 75 per cent. of it, he does well. All opportunity, therefore, of accumulating, is excluded.—Consequently, when his strength is gone, his livelihood is gone; and if he live at all, it must be by the benevolence of others. It is for such persons, that the Fifth Collection is taken up. What friend of his country—what Christian, can let the occasion slip, without casting into the plate, a liberal contribution, for a cause so good.

And the feeble and infirm wife, and dependent children, made so by the toils and and privations of the itinerancy—what an affecting appeal do they present! What Methodist will refuse to sacrifice a little for those who have sacrificed so much? If any, let him read the following:

THE ITINERANT'S LAST HOUR.

"Is he dead? is father dead?" exclaimed the little daughter of the itinerant: "O, mother, what *shall* we do?"

His last hour had come. It was a solemn, midnight hour. The moon threw her silver rays on earth's snowy mantle, and the glittering vault looked down with serene brightness. The busy hum of the village, had had given place to a death-like stillness, and the midnight taper flickered in the sick man's chamber. We stood by the bed-side, gazing upon the tranquil countenance of the expiring man of God.

He was a man of labor. From his youth, he had toiled for his Lord. Twenty long years had passed, since called by a power divine, he left the paternal roof to wander among strangers. His business was to collect and feed the sheep of his Master. He knew, he sought, he wished no other work than this. In it, there was no mountain rock too steep, nor prairie waste too wide, nor forest wild too dense, nor gloomy swamp too deep to hinder his progress: no winter's storm, nor northern blast, could hinder, when duty called. Sometimes she called him far from home, when he knew not that his sick wife and helpless babes, would live to greet his return. With the feelings of a man, but with the heart of a martyr, he bade them farewell; and as he kissed his babes, tears told how the father felt; then hastened to *his* post, not knowing but, ere he returned, he would be a childless, wifeless wanderer. Often, when his message was delivered, though the thick beech forest, he would seek his home; and though night drew her sable curtain around, and dark clouds shut out the starlit sky, while all around was gloom unbroken, save when

"The sparkling firefly's flickering beam
Decked darkness with a transient gleam,"

or zig-zag lightning flashed athwart his path, still onward with his faithful steed, he groped his way. At every step, by fancy's vision, he sees his home, his wife, his babes. Sometimes, he hopes that all is well, and sees them, as they sweetly sleep, while the watchful mother sits by the cradle, plying the needle, anxiously awaiting his return. But again a gloomy picture comes before him: friends stand around the bed-side of his wife: the physician says all hope is good: almost he hears her trembling voice inquire, "Do you think he will come to-night? O, I would once more see him before I die!"—From *principle*, and not from *feeling*, did he labor in the cause of Christ; hence, he shrunk not from duty.

At length, mental and physical toil, combined with the miasma of an unhealthy region, overcame the strength of nature. He fails. With tears, he leaves the field; and here, on a bed of death, he lies. He, who for years, had preached "Christ and him crucified"—from whose lips the words of life had often fell upon the sinner's ear, now expires. He who directed onward the Christian pilgrim, as he crossed death's swelling stream, was himself borne on Jordans billows, while each successive surge, as it swept over his soul, brought him nearer his eternal home. The partner of his sorrows and his joys, with two of her little children, stood by his bedside, but he knew them not. His daughter, placing her little hand upon his forehead, said, "Father! my father!" The father heard not the voice. A cold sweat stood on his manly brow. His eyes, once radiant, were now glassy. His tongue, once so eloquent of warning and comfort, was silent. His heart ceased to beat. After a few struggles, he fell asleep in Jesus. His daughter grasped his cold hand, with tears, exclaiming, "Is father dead? O, mother, what *shall* we do?"—"God will be your father now, my child," answered the weeping mother. "Ah!" said she, addressing one present, "for years, with pain, I have looked forward to this moment: I saw it all, when I became the wife of a Methodist itinerant—a lonely widow, with a helpless family. But the will of the Lord be done!"—*Ladies' Repository.*

Correspondence of the Northern Christian Advocate.

Things in the West.

"AMERICAN HOME COLONIZATION SOCIETY."

Mr. Editor:—You have probably not yet heard of this society. It is, however, now counting itself among the things that are.—A new embryon has burst its shell and is crying for notice, and if worthy of aid, for aid. It says, give me life and sustenance, and I will ask thee a question which thy world has often heard, and I will try to help thee answer it. It asks the Christian—How wilt thou care for thy African brother?—Who shall proclaim liberty to the captive, and order the bondman to go free? And *how* shall this be done? The Christian world is pretty generally agreed as to *what* should be—but *how to accomplish it!* This is the great question which baffles the wisdom of legislation, would exhaust the treasures of philanthropy, and to which the tongue of eloquence utters but idle words. The question is a practical one: theory alone is of no value. It matters little that in the judgment and conscience of northern men, the conviction is clear, of the rights of the slave and the duty of the master.—Equally strong in the feelings of the southerner is the belief of the utter impossibility that the two races should dwell together in the possession of equal rights. The mere name of emancipation conjures up in their mind all imaginary horrors of violence and rapine and bloodshed; and, which is yet more irreconcilable to the fancies of southern chivalry—*the equality of the blacks with the whites!* This idea is as absurd to their minds as to talk of a *triangular circle.*—We may berate the folly of such prejudice, but the fact remains, that it exists as an impenetrable shield to the force of argument. I write from knowledge. I have traveled pretty extensively through several of the slave States, and have conversed freely with all classes of citizens. Along the border States this sentiment is not so universal as in the extreme south, but is defended by those who do hold it, with greater violence. They will generally profess that if the negroes could be taken out of the country, they would regard it as a blessing to the white man, and will aid in the work. But as the enterprise has hitherto progressed, to colonize any considerable portion of them to Africa seems altogether impracticable.—Whence, then, relief?

The idea is not a new one—to remove them to some part of the unoccupied territory of the United States, and to form them into a municipal colony under the protection of our government; but now first is it seeking to embody itself into a practical reality.

Last winter, a few men of philanthropic soul in the State of Ohio, consulted together on the question so much vexed and so little progressing, and determined to try whether the scheme of Home Colonization would meet with any better success. They issued a call for those interested to meet in convention in the town of Delaware, on the 14th of May. The call did not attract much attention. A limited number was present, mostly Ministers of the Gospel. An organization was effected under the title given above: addresses were delivered, and an annual meeting appointed to be held in the city of Columbus, on the first of January, 1846.

This organization is designed as the nucleus of a general society, and invites the formation of local societies auxiliary throughout the country—proposes to petition Congress for a grant of land for the object contemplated—declares itself friendly to the African Colonization Society, as the grand basis and bulwark of extensive missionary operations on the continent of Africa. If any among your numerous readers, whose souls are filled with a zeal for the glory of God and the redemption of degraded humanity, think this scheme practicable, I am warranted to say, that the co operation of their influence and their counsels is most cordially invited. Communications can be addressed to Prof. Johnson, of the Ohio Wesleyan University, Delaware, Ohio, who is the Corresponding Secretary.

"METHODIST EPISCOPAL CHURCH SOUTH."

The papers have before this conveyed you the intelligence that the work is done—the separation is decreed. The doctrines of the M. E. Church are retained unaltered; and the discipline mainly so. A General Conference is to be held in Petersburg, Va., in May next. Bishops Soule and Andrew were formally invited to act as the Southern Bishops. The former replied that he felt bound, in good faith, to carry out the official plan of visitation as settled on by the Bishops in New-York, till the session of the first General Conference of the Methodist Episcopal Church, South"—he would then be free "according to the plan of separation" to make his election. Bishop A. accepted the invitation at once.

The principal societies along the line in Kentucky and Missouri will probably remain in the "Old Church." Kentucky particularly will be more divided than Missouri. Many societies even remote from the line have declared themselves firm in their adherence to their former position—*they will not be transferred.* A paper has lately been started by a respectable member of the Kentucky Conference, in the interest of the South, which opposes the division manfully. The movements of Cassius M. Clay are known to you. He utters his voice from the Capital of the State. Ten years will show a great revolution in Kentucky on the subject of slavery.

INVALIDITY OF R. CATHOLIC BAPTISM.

In the General Assembly of Presbyterian Church (O. S.) which has just closed its session in Cincinnati, quite a new question arose, to wit:—Whether the baptism of the Romish Church should be acknowledged as valid? It excited a deep interest—was extensively discussed by that able and learned body of divines. The argument for the most part claimed that the Romish was not a Christian Church, but a "civil State," and her Bishops ministers of state, who must report themselves at Rome once in three years"—that she "had no ministry—she has a priesthood, but a priesthood is not a ministry." When the question came to the vote the sentiment was almost unanimous against allowing the validity—169 con, 6 pro. A grave decision from men whose judgment on such a question is entitled to authority.

Yours truly, HESPERUS.

For the Northern Christian Advocate.

Geology and the Bible.

THE "DAYS" OF CREATION.

Bible classes and youth warned against the spirit of Rationalism in the interpretation of the Scriptures.

This article closes what we wish to say on this subject

III. The third proposition is that, agreeably to the views stated in the preceding papers, it is not only unnecessary to vary the interpretation of Scripture so as to adapt its meaning to the conjectured testimony of the globe, but that we cannot, agreeably to sound criticism, so change the interpretation as to make the days of creation mean immense periods of time.

1. If the opinions we have advanced have been apprehended, and if they appear probable, then the first branch of this proposition is already apparent. Because we have accounted for all the phenomena of geology agreeably to the letter of the Mosaic text. But, it may be said that *we have conjectured*, as well as our opponents. True. We do not object to conjecture when it is within the testimony of the Bible. All we as yet know of the crust of our earth, leaves us to conjecture. But if the hypothesis be probable, and be supported by strong evidence, and furthermore conform to plain Scripture narration, is approximate to a moral certainty of the truth of our hypothesis. And we humbly challenge a sustained denial of the completeness and probability of the system we embrace. We fully believe it unincumbered with the difficulties of the Pre-Adamite theory, and more in accordance with a frank interpretation of the first chapter of Genesis. This theory, of which we have given a bird's-eye view, accounts for every phenomenon and appearance of nature, as fully as that we oppose. Consequently it is unnecessary, by an elaborate discussion of the *possible* meaning of the word "yom," translated *day* to show that it *may* conform to the indefinite theory.

2. We now notice the second branch of this last proposition, viz.: that we cannot, agreeably to fair criticism, so change the interpretation as to make it bend to the Pre-Adamite theory. We fully believe that Moses uses the word *day* in its ordinary sense, as a period of twenty-four hours. Let it be remembered that the sacred historian, in the first chapter of Gen., has given the *first and only authentic* account of the creation of the universe, and of the arrangement of the earth and the creation of its appendages; that he did not derive his knowledge from old musty folios, nor from tradition, nor from the uncertainties of experiment or research, nor from the existing theories, but directly from the Spirit of God, by whose power all things were created. Information derived from such a source is not liable to the conjectures to which geological researches must be. He was moved by the Holy Ghost to write. Hence his language must have been definite—not susceptible, in its place, of ambiguity. Otherwise there would be no certainty in revelation. Undoubtedly, Moses understood full well, whether the "time of creation" was an immense period, or six days. If so, what must have been his language in the detail? Most certainly, that which would have given a distinct and definite meaning. Now what is the evident character of this narrative? It is no other than succinct, definite and perspicuous, producing the impression that its meaning is on the face of the text. He uses that word which, according to the best authorities, means a period of 24 hours.

This is an important item in the controversy. Here are the divulgings of the Divine mind for the benefit of man. Ambiguity here was not only unnecessary but dangerous. Is it probable that this item of revelation is as indefinite as some intimate? Is this indefiniteness to be corrected by the theories of speculative men? On this point geologists disagree. Who shall decide?—We answer, let Moses decide. We are sustained in this opinion when we read the narration in detail. Instance: "And God called the light day, and the darkness he called night." Were these immense periods of alternate light and darkness? "And the evening and the morning were the first day."—What the meaning of this language can be on the indefinite theory we are at a loss to determine. Was the opening of an immense period the morning, and the close the evening? Rather long mornings in those days! Is this figurative language? No.—The whole is a historical narrative where figurative language is out of place. Moses, familiar with morning and evening, darkness and light, wrote straight along, a matter of fact as God taught him. Indeed we had supposed that he was too familiar with Egyptian magic and Egyptian darkness to lead the world, by his ambiguity, into the mysticism and darkness of mythos or conjecture.

One step further. When this same Moses gave the decalogue from the mouth of the Lord to the Israelites, he urged the commandment to keep the Sabbath holy by an appeal to the fact that God formed the earth in *six days*, and rested on the *seventh*.—How long was this seventh *day*? an immense period? An unusual Sunday that!

As Prof. Stuart is authority with Bro. Hibbard, I will quote him on this point. "As to the view of our author, in respect to the length of the days and nights at the creation; nothing can be plainer than that *usual* days and nights are meant. How could he say that *the evening* and *the morning* constituted each day, if this be not true? And if it be not true, then how long was the seventh day or Sabbath, which followed the other six? Moses, in the fourth commandment, has given as a reason for the Sabbatical institution, that God made all things in six days, and rested on the seventh. Did Moses suppose the seventh day, then to have been a different kind of a day, as to length, from the other six? Or did he mean that after six days, each of several thousand years, a Sabbath of equal length should be kept by the Jews? If not, then our cosmogony is meant of course to convey the idea of ordinary days, and no others. If indeed Moses *does*, after all, contradict geology, then be it so; but *to violate the laws of exegesis* in order to accommodate a geological theory, (about which, moreover, no two considerable geologists are agreed,) is not acting in accordance with the precepts of Scriptural hermeneutics."

Let it be remembered that the contest is not between the Bible and nature, but between the Bible and natural philosophers, who assume the correctness of their opinions irrespective of the plain language of the Bible. But we respectfully submit if it is not better, when researches approach only to probabilities, to adhere to the stronger, probabilities of inspired truth? This seems to accord with a proper confidence in the veracity of the historian. The disposition to give a possible meaning to the Bible, for the purpose of bringing it to human conjectures, based on the appearances of nature, and in reference to truths beyond finite comprehension, *is dangerous.* It leads to scepticism on every revealed truth bearing the air of mystery. Distrust, at length, becomes confirmed, and *every* event on record must pass the ordeal of prejudice or theory. But when on himself, we read the plain narrative of the Almighty [illegible] mark the display of Creative Energy; the whole grand event is clothed with an overwhelming sublimity that "becomes the grandeur of a God." Here in the first of Genesis is no theorizing, no caviling. The whole appears highly probable because an adequate power is given. If there seem to be any difficulties arising from the present appearances of the earth, that we may not impugn the credibility of the narrator, we should seek a probable cause for them. This we find in the Scriptural deluge, when God revolutionized the earth. Thus the Bible and geology harmonize, and join in magnifying their common Author.

B. HAWLEY.

Ithaca, June, 1845.

Correspondence of the Northern Christian Advocate.

New-Hampshire Conference.

WINCHESTER, N. H. June 2, 1845.

Dear Br. Rounds:—This is a very neat and pleasant village; the Ashuelot, a small stream running from north to south through the place, furnishes water power for a number of mills, and an extensive musical instrument shop, which furnishes all this region of country, and many other parts of the United States, with nearly all kinds of wind instruments now in use. This establishment is owned by Graves & Co. The main street running parallel with the river on the east side, is lined with white buildings interspersed with beautiful trees; and on the east side of the street, at equal distance (some 40 rods) from each other, stand three large churches, all fronting the river, each furnished with an organ and a bell, owned and occupied by the Methodists, Congregationalists, and Universalists.

The Conference is very agreeably entertained by the liberal and kind-hearted people of this place, who appear to esteem it a great privilege to wait on the preachers and enjoy the means of grace connected with the doings of our annual Conference.

The New-Hampshire Conference commenced its session Wednesday morning, May 28th, at 9 o'clock. Bishop Janes presides with ability and great satisfaction to the Conference. Our Conference having been divided last year, numbers at present about eighty effective men, with a few on the superannuated list. A number of visitors from other Conferences have been introduced, among whom are the following: Dr. Lavings, Rev. J. Dempster and D. P. Kidder of New-York, Abel Stevens of the Providence and C. Adams of the New-England Conference, and Professor Willett of Newbury, Vt. I have not time, nor is it necessary to give you any thing definite in relation to our usual Conference business; suffice it, therefore, to say, that this has been attended to from day to day with usual brevity.

Saturday P. M. we held our Conference Missionary Anniversary, during which we were favored with interesting speeches from Rev. Messrs. Kidder, Dempster and Dr. Levings of New-York, and Bishop Janes. The collection was not large, but respectable for this place—amounting to about $150. We exceedingly regret to say that our Conference has done but little the past year for the Missionary cause—we hope to do more the year to come.

Yesterday—the Sabbath—was an interesting day—weather very fine, and the religious exercises highly entertaining. In the morning at 7½ o'clock we held a love-feast in the chapel. At 10 o'clock Bishop Janes preached to a large and attentive congregation in a grove a short distance from our Church, after which he ordained ten Deacons. At 1½ P. M., Dr. Levings preached in the same place, after which the Elders were ordained. Br. Dempster entertained us with a sermon in the evening. May much good result from this day's privileges.

Monday morning session.—Conference convened at 8 o'clock, Bishop Janes in the chair. The main subject before the Conference of general interest, at this session, was the Sabbath School cause, in which Br. Kidder of New-York took an active part. We trust that his visit to our Conference will be the means of awakening a deeper interest relative to the Sabbath school cause through our Conference. We think he is the man for the place he occupies. In the afternoon the Conference S. S. Society held its anniversary. Rev. Messrs. Lee, late Missionary to Oregon, Kust of the N. E. Conference, and Kidder of New-York, addressed the meeting in a very interesting manner. The children and all present appeared to be highly entertained.

Tuesday morning, June 3.—This morning session was principally occupied with receiving and acting upon reports of committees. The report on our Theological Institute elicited considerable debate, in which Rev. J. Dempster of New-York took a part. He freely expressed his deep conviction of the vast importance of sustaining such an Institution in New-England. Our Conference have recommended the appointment of an agent to procure funds for the Institute, which is at present in successful operation at Newbury, Vt., under the care of Prof. Wm. M. Willett. The Conference have also voted to take measures to raise a permanent fund of $37,000, to place this institution on a firm basis.

When we shall close I cannot tell;—we have a session this evening, and it is possible we may get our appointments at that session. You will probably see the stations of the preachers in next week's Herald.

Yours truly, J. S.

For the Northern Christian Advocate.

Rev. James Jay.

Mr. Editor: Some notices of the venerable man of God, whose name stands at the head of this article, have already appeared in your paper, but as these have been brief, and in some instances inaccurate, I am requested by his family to furnish your readers with a somewhat more extended account of his life and death.

From a memoir lying before me, the materials for which were furnished by himself, I learn, that he was born in the county of Cornwall, Eng., on the 19th of April, 1762, and he consequently had finished his eighty third year the Saturday previous to his death. Religion at that time was extremely vitiated, priests and people regarding it as little else than a thing of forms and ceremonies. The corruption of a former age, which Baxter describes and deplores, still existed.—This was a source of great perplexity to little James, who found it quite impossible to reconcile the doctrines of Christianity with the lives of its professors. Nor was he more favorably situated for the cultivation of his mind. The teacher under whose care his early years were spent, was named Vile, and his name was a correct index to his character.

Well did the boding tremblers learn to trace
The day's disaster in his morning face.

What he suffered in mind and body while under the tuition of this tyrant impaired his constitution, and laid the foundation for complaints with which he was afflicted to the close of life.

At the age of sixteen he was apprenticed to a ship-builder at Plymouth Dock. Here he was exposed to peculiar temptations, and he attributes it to the mercy of a God, whom as yet he knew not, that he was brought forth unscathed from the fiery ordeal. Here, however, he heard one of Mr. Wesley's preachers, wim, in the streets and fields, poured forth his fervid persuasions to those for whose souls no man cared. He also attended the meetings of the Dissenters. The word reached his heart, and revived the convictions of his earlier years. He was led to the foot of the cross, and was soon seen traveling the road to Zion with his face thitherward. For a season he attended the ministry of Mr. William Moore, who had separated from Mr. Wesley. About this time the Dissenters offered him an education at one of their academies, which offer, from conscientious motives, he declined. We soon find him connected with the Wesleyan society, and laboring among them as a class-leader and local preacher. Thirteen years he spent in the dock-yard, and then at the call of the Church and of God, he laid down the implements of his trade, and joined the thundering legion of Wesleyan itinerants. He joined the Conference at its first session after Mr. Wesley's death. Previously to this he had heard Mr. Wesley preach, sat in his company, and at one time assisted him a few miles on his journey. "At our parting (says he,) he took off his hat, offered a short prayer, and then mounting his carriage was quickly out of sight."

An inaccuracy in a late article in your paper I am requested to correct. It relates to the length of time between the appointments of the early Methodist preachers, which was about six weeks and not six months. Mr. Wesley's remark at table will also have more point if given in his own words. He promised Br. Leggett a frill in his bosom, not when he could not *sleep*, but when he could not *preach* without one. The itinerant career of Father Jay was comparatively short. His health failed after traveling about five years, after which he sustained to the Conference a superannuated relation, doing efficient service, however, on the local preachers' plan.

Some fourteen years since he removed to this country, and settled near this village.—As late as the last session of the Oneida Conference he was able to preach occasionally, but upon my arrival here the trumpet had fallen from his hand, and he was evidently about to exchange the ramparts of the earthly for a habitation in the heavenly Zion. His last sickness was protracted and severe. For six months his sufferings were extreme. He remarked at the first that he was thankful that he knew which way it would turn, and hoped that his friends would rejoice when he had gone. I saw him very frequently during his last sickness. He was always disposed to converse even beyond his strength. On leaving him at one time he said, "Tell any who may inquire about poor old father Jay, that he has peace with God, and feels that he is among the number of his accepted children." His propensity to pleasantry remained during his sickness. Being asked by a brother whether his hope sustained him, he answered, "I will tell you a story. When I was a traveling preacher I visited a sick lady, a Christian, but very despondng. She said she had no hope at all. Upon this I took out my pocket-book and offered to buy her hope, demanding her price. She paused a moment and then replied, 'I wont sell it, I wont sell it,' and I (added the old gentleman) wont sell mine."

Though no particular triumph characterized him in his passage through the dark valley, his end was that of the good man.—He had sighed long for his deliverance from this burden of body and pain, and finally on the 24th of April the glad messenger came, and his purified spirit passed through the unbarred gates of light to its changeless and blissful habitation in heaven.

E. P. WILLIAMS.

Marcellus, May 30, 1845.

Will the Christian Advocate and Journal please copy.

Methodist Episcopal Church South.

How will the withdrawal of this body affect the North? It may create excitement in the border Conferences, but elsewhere we think the Church has no reason to be alarmed, or agitated by the movement.

1. It cannot injure us in our financial interests. The Book fund and the Chartered fund must remain in the Methodist Episcopal Church, to whom it was originally donated, and for the benefit of the Superannuated, to whom it is guarantied in perpetuity by the constitution of the Church. And as to the local church property of the South, whatever *societies* shall remain in the M. E. Church, will have a legal claim to such property. If all should go, and if the South, by gratuity on the part of the North, or by legal process, should obtain possession of all the chapels, &c., in their territory, it would be no loss to us, who have never had personal pecuniary interest in them.

2. Their withdrawal cannot hurt our standing or influence as a denomination. In these respects it will be a benefit to us. The whole North and West is anti-slavery. That principle has been steadily gaining strength in all the non-slaveholding States for the last fifteen years. This spirit will increase still more in years to come. The rising generation will look with even greater abhorrence than we do, upon a system that subjects millions, upon our own soil of boasted freedom, to the uncontrolled and irresponsible will of their fellows—in a word, a system that counts them and treats them not as human beings, but as *things*. This has become and is becoming the spirit of the entire Christian world.

There is no question, therefore, but that the going off of the South will prove the removal of a clog to the successful operation of Methodism in all the non-slaveholding States and Territories. For though our previous Church connection with the South, and of course with southern institutions, was not, we deem, a guilty connection, nor designed on our part to give countenance to the vices of slavery; yet it was an objection to us in the mind of multitudes; it pressed down our energies like an incubus. The withdrawal of the South will relieve us from this paralizing influence, and enable us to move on in our work of saving souls, with a healthier pulse, a more vigorous nerve, and a brighter prospect of success.

The secession of the South on account of our anti-slavery, or as they prefer to call it, our abolition sentiments, and because the General Conference asserted its right to control the Bishops, will also be proof positive to all minds capable of reasoning from facts, that the assertions of our enemies in the North are unfounded, who say that the M. E. Church are at heart in favor of slavery, and that we are under the absolute control of our Bishops. These two main props of Scottism appear now to be pretty thoroughly swept away. What foundation that *sun* will hereafter find to stand upon it is difficult to see.

3. We trust the division will not injure our spirituality. In the rapid spread and multitudinous increase of the denomination throughout the Union for the last few years, there was a temptation to vain-glory, to trusting in ourselves; by this separation we are taught to put our trust in God alone.—It is to be hoped furthermore that the excitement about separation, which has continued for more than a year, will now subside. While we were yet together, it was natural that considerable feeling should be experienced on the subject through the whole body; but now that they have left us, and set up for themselves, our responsibility concerning them is of course at an end; and while we continue to pray for them, and treat them as Christians, we need no longer be agitated and troubled about their concerns. The "parent paper" may find it necessary to engage with them in questions that remain yet to be adjusted. Dr. Elliot, being near the borders, and writing to the people on both sides, may find it necessary to withstand the South to their face, and even rebuke them sharply; but we, it is hoped, in these peaceful parts, where we are all of one way, shall find now nothing to do, but to give ourselves more devotedly than ever, to prayer, to reading the scriptures, and to the work of saving souls.

There are two things necessary just now to insure prosperity in the North, one is *union*. The spirit of division which drew off Mr. Scott and his party, and which has now pushed off a portion of the South, should not be cherished among us any farther, lest by its repelling and dissociating properties, it dissolve us into fragments. Every institution of our beloved Methodism, should now be made a bond of union. We are happy to believe that the very general and cordial efforts made in these three Conferences, in support of this paper, as their common organ of communication, is strongly tending to this delightful result. And it is on this ground we would emphatically urge a simultaneous rally around our University: in so concentrating our educational views, that Institution will form a common connecting link between ten important Conferences.

The other thing we had in mind is *Holiness*. This is our Palladium. This lost, and all Church organizations are vain. This retained and cherished, and the secession at the South will be felt no more than the going away of the many thousands from Gideon's army at Mount Gilead. How ought the doctrine of Holiness just now to be urged upon the attention of the people, from the pulpit and the press! How ought the whole Church to press towards this mark of the prize of their high calling! Then will this new movement of our Southern brethren, which now seems so strange and mysterious, prove—in a way which we may not at present foresee—like the other unlooked-for events of our past history, only an opening of Providence for our greater usefulness and success.

Manifesto.

Mr. Editor: At a Convention of the traveling preachers of the Oswego District, held recently at Fulton, I was directed to send you the following document for publication.

E. ARNOLD.

Baldwinsville, May 31st, 1845.

Whereas, we think it expedient to define our position, in relation to a publication called "The Conservative," alias "Primitive Christian," therefore,

Resolved, by the traveling preachers of Oswego District, Black River Conference, That we wish it distinctly understood by the public, that we do not approve of the design or *peculiar* principles of the said periodical, and have no part in its publication.

And that our principles may be inferred, from the following extract from the minutes of our last Conference, on the subject of temperance.

RESOLUTIONS ON TEMPERANCE.

"1. Resolved, That the temperance cause has accomplished a vast amount of good to the Church, and to the world, and that we consider it worthy of our approval, and cordial co-operation.

"2. Resolved, That we highly approve of the action of our late General Conference on the subject of temperance, in their passage of the two following resolutions:

"1. Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That we cordially approve of the designs, and recommend the pledge of the American Temperance Union. [Here follows the pledge.]

"2. Resolved, That we recommend to all our preachers, both traveling and local, and to all our members and friends, to give to the temperance reformation, now in successful operation in this and other countries, their unreserved approval, and earnest and liberal support.'

"3. Resolved That we recommend that each preacher in the Black River Conference, either deliver or cause to be delivered, at least one discourse or lecture on temperance, in each congregation within the bounds of his charge, during the present Conference year.

"4. Resolved, That this Conference discourage the opening of our houses of worship to theatrical exhibitions, although the professed object be the promotion of temperance; and that we disapprove of Methodist preachers singing many of those songs introduced in some temperance meetings of the present day.

"5. Resolved, That we do approve of judicious agents in the temperance cause, and believe them capable of accomplishing much good; but we further believe that all temperance lecturers are not calculated to aid the interests of religion."

G. BAKER,	A. TULLER,
E. ARNOLD,	J. H. LAMB,
P. D. GORRIE,	R. HOUGHTON,
A. J. PHELPS,	A. CHAPIN,
W. C. MASON,	E. E. E. BRADDON,
J. HALL,	A. C. GREEN,
M. LYON,	A. ROBINS,
J. W. COOPE,	J. ALLEY,
R. SOULE.	

For the Northern Christian Advocate.

Rushford District.

Mr. Editor:—Please publish the following *Notice*, to the Preachers, traveling and local, and the Exhorters in the Rushford District, Genesee Conference.

Dear Brethren:—Pursuant to public notice, some eight or ten of your number convened at Sardinia, April 28th, 1845, and organized a "*Literary and Theological Society*," which they called the "*Ministerial Association of Rushford District, Genesee Conference.*"

A constitution was adopted, the usual officers were elected, and measures were devised which are designed to place this *romantic, picturesque*, and *interesting* district in its *proper* rank, as one of the constituent parts of Genesee Conference.

Several *Essays* of tolerably fair character, as to their subject matter and style, were presented and read by their respective authors; and, after having been subjected to a candid criticism, they were placed in the hands of the secretary, to be filed and preserved in the *archives* of the association.

A proposition was submitted which elicited an animated, and highly interesting discussion; but for want of time, was laid over, to be called up probably at our next meeting: "*The original Law of God is binding upon all moral beings, through the entire period of their existence.*"

Extract from the minutes:—"Voted, that the secretary be requested to give notice of our next meeting, and in connection with that notice, publish the subjects for essays as they are assigned by the committee, to the different members of our Association."

The next meeting of the Association will be held in Ellicottville, on Monday, July 21st, 1845, at 6 o'clock