

CHRISTIAN ADVOCATE.

WEDNESDAY, AUGUST 30, 1845.

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

Duty of the Alumni of our Seminaries.

The third object named as contemplated by the Association is, "to acquaint ourselves more fully with the interests and wants of our Alma Mater." Here is an ingenious and delicate appeal. The language implies that such is the noble gratitude of our hearts towards our cherishing mothers, that we need only know her wants, to make an effort to relieve them. I trust that the call has not over-rated our magnanimity. Under this head we will make three remarks. First, the M. E. Church should make increased exertions in favor of education. Secondly, the Conference Seminaries are the most important literary institutions in our Church. And, thirdly, their Alumni respectively are the persons who should above all others, take an active interest in their welfare.

EDUCATION IN THE M. E. CHURCH.

On the first of these points we will not enlarge. It is a frequent remark that the Methodist people are "poor and ignorant." As to the first part of this charge, we care nothing. We acknowledge that our Church is poor, and always has, embodied a large proportion of the less wealthy classes. We count this no disgrace: it is to our honor that we preach the gospel to the poor. This was the original design of Methodism, to carry the gospel to those whom all others neglected. Mr. Wesley's first efforts were among the prisoners, and the colliers of England. His coatjackets went into the highways and hedges, and preached to the destitute and neglected masses. In this country we have followed the emigrant to his hut, and planned the situation of the Cross upon the outskirts of civilization; and though other persons have not been shunned, we have taken special care not to neglect the poor. This, we believe, is in accordance with the benevolence of the gospel. It is carrying "but the example of Christ, who said "the spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor." And as he has pointed them out to the Church as the special objects of her regard, saying, "the poor ye have always with you," we design to look after them as long as we have an ecclesiastical existence on earth; and in the great day of eternity, when the Redeemed of the Lord shall return to Zion, in glorious procession, with songs and exulting joy upon their heads, and when upon the banners of some battalions of the sacred host shall be written, "Kings were their nursing fathers, and Queens their nursing mothers," upon ours shall be inscribed in golden capitals, "They preached the gospel to the poor." We are not ashamed of the charge of being "poor." But the charge of ignorance is of a much more serious character. The spirit of Methodism is, that while we have the poor, we will show ourselves worthy of having the rich. The Church of Christ is to be the light of the world as well as the salt of the earth. The charge of ignorance upon us as a body is not true. Our efforts for the last 20 years, in the cause of education, have done us honor in the sight of all candid men. But are we yet up with the times? Are we relatively to other denominations doing our part?

Look at the American Societies, so called, chiefly under the control of the Presbyterians and Congregationalists: The American Education Society contributing \$51,000 annually for the education of pious indigent young men for the ministry. The American Sunday School Union receiving an annual donation of \$25,000, and making a yearly distribution of books to the amount of \$2,000,000, including periodicals, two hundred millions of pages. The American Tract Society realizing an income of \$152,000, and by such liberal support enabled to send out among the people 373,000 volumes, or, including pamphlets, 23,708,000 pages! Of the 108 Colleges in the Union, these same denominations own 60. And among them are such as Yale, Union, and Dartmouth. Twenty-one Theological Seminaries have been established by the same people. What is the consequence? Why, these people are educating the nation, and bringing the chief sources of intelligence, they will possess the centers of intelligence. They will take the cities—the cities are the eyes of the country." And as the eye governs the whole body, so those who have the chief influence in the cities will govern the whole land.

Well, now suppose the object of these Churches is sectarianism, they have a perfect right to gain all the influence they can, and spread Calvinism, if they do it openly and avowedly, all over the nation. The question is, whether we, who believe Calvinism to be an error, and the fruitful parent of other errors, shall stand aloof and do nothing by our educational movements, and by contributing our share to the literature of the country, to sustain and diffuse the doctrines of a free salvation.

But those Churches have another and nobler object in view. Dr. Beecher expressed them when he said, "Save the valley of the West, that you may save our country. Save our country, that you may save the world." They well know that these United States constitute the theatre on which is to be acted the great drama of the world's destiny. Political changes have transpired here, which have shaken every throne in Europe. On this soil, too, is to be fought the great battle between Christ and anti-Christ. It is begun. The result will determine whether infidelity or Christianity shall rule the world; and if Christianity, whether it shall be Romanism or Protestantism; a religion of forms, or of faith and feeling. If the religion of the Bible fall here, it will fall every where. If evangelical principles triumph here, the side of triumphant glory shall roll back and bless the nation. And now shall the M. E. Church have no sympathy, and lend no aid in such an enterprise? Let her rather become an efficient co-laborer in the cause, and a powerful competitor for the crown.

CONFERENCE SEMINARIES. Where then shall we take hold? Of all the institutions for diffusing education and elevating the standard of knowledge among us, the Conference Seminaries are the most important. Common schools are good; and their recent improvement in this country is one of the most auspicious omens that has ever appeared for the future prosperity of the nation; but common schools only lay the foundation. As a Church, we of course must have something more. Well, as Colleges, those supported by the denomination must of necessity be few and far between; and hence inaccessible to the body of our young men, to say nothing of young ladies. What shall we do then to bring a due amount of literature within reach of the principal part of our people?—literature that shall enrich and liberalize the mind, and fit it for any post of private or professional life, while at the same time it is free from any base alloy to pollute the heart, or to alienate our youth from the religion of their fathers? We must have Conference Seminaries. There is nothing that can supply their place—spring came, and put a stop to our labors of this kind. At present we enjoy peace in all our parts.

From this place we went to Macedon Locks, on the Erie canal. Br. Wm. B. Slaughter, a young local preacher, had been directed to spend his Sabbaths there during the winter, and the Lord had blessed his labors in the awakening of a short meeting, and a good one it was. The Lord exhibited his saving power, and a number were added to the Church. We then went to Ontario. God attended his host, and some were slain by the truth, that they might, by the truth, be made free from death. Ten were received on probation. Then the Lord blessed his word in the quickening of the people, and the awakening of sinners. Some, we doubt not received the evidence of perfect love. Some fourteen were received on probation.

REVIVAL INTELLIGENCE. For the Northern Christian Advocate. Covington Circuit—Genesee Conference. Dear Brother Rounds:—As we are now closing our labors on this (Covington) circuit for the present conference year, we think it proper to say to the readers of the Advocate, with your permission, that we have had a few conversions on the charge during the year, all of which occurred in connection with protracted effort. Moscow and Asbury are the only places in our bounds which have been favored with conversions: several have united with the Church, and as far, "run well;" several still remain without, "waiting for the moving of the waters." For the Northern Christian Advocate. Walworth Charge—Genesee Conference. Dear Brother Rounds:—In closing up the labors of another Conference year, I wish to give your readers a brief statement of our operations. We commenced the labors of the year with a dreary prospect. There was much to be done, and many discouragements. In many societies meetings hardly had an existence. Class-books not marked. Members names not written over for two years. No missionary money collected. Fifth collections neglected, etc. But this circuit had been the theatre of secession, and it had been "hard rowing," in some of the societies.

WALWORTH CHARGE, JULY 29, 1845.

Mr. Weland, and the result has exceeded their most sanguine expectations. On the 18th inst. a public examination of the boys, already amounting to 114, took place in the presence of a great number of persons, who expressed their entire surprise at the progress they had made. After which they were entertained with tea and cakes, which had been contributed for by those who felt interested in the success of this institution; and at the conclusion, about 90 persons, who had taken the warmest interest in the proceedings, also partook of tea. Many additional subscriptions were announced.—Cornwall Gazette.

MANCHESTER FIRST CHURCH.—On Friday evening, the foundation-stone of a new Wesleyan Chapel and School at Red Bank, Stocks, in this circuit, was laid by Francis Parnell, Esq., one of the Society Stewards, who has liberally contributed the sum of 100 guineas towards its erection. The service was commenced with singing and prayer, by the Rev. Charles Westlake, after which the Rev. Thomas Stead, Superintendent of the Circuit, presented a silver trowel, in the name of the committee, to Mr. Parnell, bearing an appropriate inscription. The stone having been lowered into its place, Mr. Parnell pronounced it duly laid; and in the course of his remarks, stated, that while there were upwards of 6,000 souls in the immediate vicinity of the intended chapel, there was only religious accommodation for about 2,000. The Rev. Mr. Stead delivered a suitable address. It was listened to with marked attention by a large concourse of people, who seemed to take the deepest interest in the proceedings, in which he expounded the leading doctrines as successfully promulgated by our venerable Founder, and manifested the purest catholicity of spirit. A bottle containing coins of the realm, and a parchment on which was engrossed the names of the President and Secretary of the Conference, the Chairman and Secretary of the District, with the Preachers of the Circuit, Circuit and Society Stewards, the Building Committee, &c. were inserted in the stone.

MIDDLESEX.—The anniversary services of the Missionary Society have just been held.—On Sunday week two sermons were delivered by the Rev. W. Allen, of Stockton. On Monday afternoon, the public meeting was held in the Wesleyan Chapel. The chair was occupied by F. Buck, Esq., of Danby, who, having opened the business of the meeting in an appropriate speech, called upon the secretary, the Rev. G. C. Taylor, to read the report, which showed an increase in the missionary income of the circuit for the past year of about 35%.—owing to the legacy of the late Miss Burke. The principal speakers were the Rev. Samuel Jackson, from Newcastle-upon-Tyne, and the Rev. T. W. Williams, Edinburgh. At seven in the evening, a sermon, which concluded the services, was delivered by the Rev. Mr. Williams. The weather was extremely unfavorable, yet the collections were good. During the following week a series of Missionary meetings were held in the courts of the circuit. The collections were in advance of those of last year.

Commencement of Wesleyan University. We have received only the programme of the commencement exercises, as follows: 1. Salutatory Address—in Latin. John Wesley Beach, Burlington. 2. Classical Oration, (Ancient,) Genius of Classical Literature. Stephen Crowell Dillingham, Danvers, Mass. 3. The Love of Truth, a practical principle. Jarvis Nichols Husted, Greenwich. 4. Philosophical Oration, (Physical,) Spirit of Progress. Jonathan Keley Boy, Middletown. 5. Oration—Genius of Thomas Wood. Hiram Francis Savage, Edinburgh, N. Y. 6. Oration—Eloquence of the Revolution.—Wm. Ross Johnson, West-Poultney, Vt. 7. Oration—The necessities and pleasures of original thinking. Elias Boanerges Harvey, Bloomington, Pa. 8. Greek Oration.—John Stevens Covel, Troy, N. Y. 9. Oration—Intellect—a transformer. Daniel Avery Whedon, Stockbridge, N. Y. 10. Dissertation—Idolatriy of Intellect. John Eastman Sanborn, Boston, Mass. 11. Oration—The progressive development of Truth. John Taylor McLean, New York City. 12. Philosophical Oration, (Mental,)—Immortality of Mind. Moses Clarke White, Paris Hill, N. Y. 13. Classical Oration, (Modern,)—Modern Improvement. Dexter Russell Wright, Hevelton, N. Y. 14. Portraiture of Character.—Cardinal Wolsey—Character—not Success, the object of life. Robert Carter Pittman, New Bedford, Mass. 15. Oration—Genius of Heaven for a. 16. Oration—George Loomis, B. A. 17. Oration—Immortality in Literature.—with Valuedictory Address. Joseph J. Lane, New York City.

Remarkable Love-Feast in London. AT WHICH ONE HUNDRED PERSONS EXPERIENCED THE BLESSING OF SANCTIFICATION. On my coming to this circuit, I found the people dwelling together in unity, and very generally expecting that the Lord was about more abundantly to bless his heritage. At the Michaelmas visitation of the classes, it was found, on close inquiry, that, although there was much in the society over which we could rejoice, many of its members were resting without a Scriptural evidence of their adoption into the family of God, and but few of them enjoyed the blessing of entire sanctification. Special attention was therefore called to these important privileges, which were explained and enforced, not only in the assemblies of the saints, but frequently on occasions of pastoral visitation. Happy effects followed: a delightful influence was felt in all the means of grace; and the Lord added to the Church daily such as should be saved.

Nothing, however, very extraordinary occurred until December 25, 1843. On the evening of that day, a love feast was held in Hinde St. Chapel, at which about nine hundred people were present. Thirty-four persons spoke with much propriety and power; twenty-five of whom gave a clear and delightful account of the grace of entire sanctification, which they professed to have recently received. When the hour arrived for bringing this interesting meeting to a close, the officiating minister made some remarks on the blessing so frequently alluded to; gave a few plain directions for its attainment; presented to the mind several clear promises; exhorted the people at once to seek for it; and then called upon two persons to engage in prayer. During the prayer of the first an indescribable awe rested upon the assembly; the place was indeed "dreadful," and every soul appeared bowed down, under a sense of Jehovah's presence. When the second pleaded with God, an intelligent and sober minded young man, who felt, as he afterward declared, great objection to excitement and noise in the house of God, cried with a loud voice, "I have got it! I have got it!" And in a moment the whole assembly appeared convulsed.—Such a scene as now presented itself cannot be adequately described. No man moved from his place; but each one seemed to lose sight of all around him, and to draw near the mercy seat with as much earnestness as if the last hour of his life had approached. "The kingdoms of heaven suffereth violence," and on that memorable night, "the violent took it by force." Every few seconds the affecting cries of penitence were lost amid the bursting joy of triumphant faith, until, like the scene witnessed when the foundation of God's house was laid, it was impossible to discern "the noise of the shouting of joy from the noise of the weeping of the people." For ten minutes this glory filled the temple, during which period many obtained the spirit of adoption, and not fewer than one hundred persons, according to their subsequent profession, received the blessings of entire sanctification.

On the 10th of January, 1844, the same scene was witnessed in the same place, and was attended with similar results. The same day, a love feast was held in Hinde St. Chapel, at which about nine hundred people were present. Thirty-four persons spoke with much propriety and power; twenty-five of whom gave a clear and delightful account of the grace of entire sanctification, which they professed to have recently received. When the hour arrived for bringing this interesting meeting to a close, the officiating minister made some remarks on the blessing so frequently alluded to; gave a few plain directions for its attainment; presented to the mind several clear promises; exhorted the people at once to seek for it; and then called upon two persons to engage in prayer. During the prayer of the first an indescribable awe rested upon the assembly; the place was indeed "dreadful," and every soul appeared bowed down, under a sense of Jehovah's presence. When the second pleaded with God, an intelligent and sober minded young man, who felt, as he afterward declared, great objection to excitement and noise in the house of God, cried with a loud voice, "I have got it! I have got it!" And in a moment the whole assembly appeared convulsed.—Such a scene as now presented itself cannot be adequately described. No man moved from his place; but each one seemed to lose sight of all around him, and to draw near the mercy seat with as much earnestness as if the last hour of his life had approached. "The kingdoms of heaven suffereth violence," and on that memorable night, "the violent took it by force." Every few seconds the affecting cries of penitence were lost amid the bursting joy of triumphant faith, until, like the scene witnessed when the foundation of God's house was laid, it was impossible to discern "the noise of the shouting of joy from the noise of the weeping of the people." For ten minutes this glory filled the temple, during which period many obtained the spirit of adoption, and not fewer than one hundred persons, according to their subsequent profession, received the blessings of entire sanctification.

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something else to whom we would say, "Who did hinder you?" Several of our Sabbath Schools are interesting, and in a good degree prosperous; but we are thoroughly impressed with the conviction, that as a Christian community, we are far from diligent in our efforts to pour the light of God's truth upon the minds and hearts of our children and youth. The mass of united sinners has been moved, yet thrown into "perpetual activity," under the thrilling appeal, "Be ye educated." But we would ask, wherein must we educate? A thousand are ready to answer, in science, in literature. Accordingly, tedious years are worn away in assiduous application; we employ the masters of science, we insist upon choice literary attainments in those who are to be the guides of our children, to conduct them to the fountains of knowledge; we rear up the expensive universities, colleges, seminaries, and academies; we dot the whole land with common school houses; we pour millions into the school fund; then come libraries, apparatus, cabinets, &c., and all for what? Aye, for an important purpose—the education of our children—the development and training of mind. But have our children no hearts, no consciences, no moral susceptibilities? "But," exclaims an admirer of our glorious system of common school, academic, and collegiate instruction, "I believe the moral qualifications of our teachers are carefully examined, and besides, if I am not mistaken, a few verses of scripture are occasionally read in the schools;" and this (we beg to whisper in the ears of all to whom these presents come), is about the sum total of religious instruction which the seats of science, with a few honorable exceptions, afford.

Whether these things are as they should be, it is not our design here to decide; but these things being so, who can fail to see the unpeakable importance of a vigorously executed system of moral and religious instruction; calculated to supply the desideratum glanced at above, or rather to meet the wants of our children as moral beings, accountable to God, and entering to his tribunal. Let no one misapprehend us here. Far be it from us to condemn the efforts made, and the expense incurred in the work of developing and beautifying mind; but to our approving and inquiring hearts, it is interesting and pertinent,—ought we to incur only one-tenth, or one-twentieth of the expense and labor to educate for eternity, that we do to educate for "a point of time?" But we are admonished that we must forbear. O for some trumpet tongue, to thunder the starting, awakening, and saving message upon us! O for some pen of fire, to flash the heaven-originated conviction upon our souls, that "we must educate,"—yea, for God—for eternity; that we must do something worthy of a "people saved of the Lord," for our children.

We have secured 82 subscribers for the Sunday School Advocate, all of whom pay in advance. It gives uniform satisfaction; but we wish the Editor, brother Kidder, would bear in mind, that very many of our superintendents and teachers are, to a very considerable extent, ignorant of the modes operandi of conducting a Sabbath school successfully. Accordingly, we have had almost a mind to ask the Editor to give us a little snug department in the S. S. Advocate, devoted to the special object of putting superintendents and teachers exactly into the best course, in the actual conduct of the Sabbath school, to make them interesting and profitable.

Our missionary funds will amount, we hope, to seventy or eighty dollars. Would to God, it might be truly said of all our people, "They have done what they could." But we must not let out the flood of feeling which oppresses us at this point. Suffice it to say, the conviction is fastened upon our minds, that we, as a Church, are living for almost anything, rather than for the conversion of the world. "The conversion of the world!"—Why, sir, we have no time to think of it; we have important business on hand, which absorbs our capital, and drinks up our thoughts. "Really, we have no leisure, as I wish I had reserved a shilling for missions; but upon my honor, I—I-I forgot it—it's a good cause—I always design to be a contributor in aid of it. Lord bless the missionaries, those self-denying, self-sacrificing men!" O Heaven, open our eyes! Gracious Lord! was the holy prophet mistaken when he declared that "the silver and the gold should accompany the cloud of converts that should disp the name of Christ? Ah, no! The holy seraph spake truth—glorious truth. But if he spake truly, where are his visioned converts? Where "the silver and the gold," which they were to bring with them "to the name of the Lord?" Well then, we think we have a few of these spirits in Covington circuit, and if so, the veracity of the Holy Ghost for it, they will not straggle into the empty treasury, exclaiming, "I forgot the gold and silver."

We may add here, that the few who have been induced to subscribe for our periodicals within our borders, are generally good (advance) paying subscribers. In this department we have done what we could, as agents.

Next we have to say, that our cherished hope of being able to secure a parsonage (perhaps for the sake of some one we ought to say Manse,) for the comfort of our successors, has not been realized. The reason is, that "concentration" is not yet sufficiently developed. Finally, our fifth collection is in statu quo; it will be forthcoming next Sabbath. Respectfully, D. FELLOWS, JR., H. HOOD, S. H. BAKER.

For the Northern Christian Advocate. Walworth Charge—Genesee Conference. Dear Brother Rounds:—In closing up the labors of another Conference year, I wish to give your readers a brief statement of our operations. We commenced the labors of the year with a dreary prospect. There was much to be done, and many discouragements. In many societies meetings hardly had an existence. Class-books not marked. Members names not written over for two years. No missionary money collected. Fifth collections neglected, etc. But this circuit had been the theatre of secession, and it had been "hard rowing," in some of the societies.

We labored in meet our appointments, asking God to revive his work. December 22d, we commenced a meeting of three weeks, in this place. It was hard moving. The Church was not right. We endeavored to impress upon all the necessity of having clean hearts. Many sought and obtained power to love God with all their hearts. Then the ark of the Lord moved forward. Sinners were converted, and backsliders reclaimed: As the fruit of this meeting, we received more than fifty into the Church. We next went to Macedon Center. Here the Lord blessed his word in the quickening of the people, and the awakening of sinners. Some, we doubt not received the evidence of perfect love. Some fourteen were received on probation.

From this place we went to Macedon Locks, on the Erie canal. Br. Wm. B. Slaughter, a young local preacher, had been directed to spend his Sabbaths there during the winter, and the Lord had blessed his labors in the awakening of a short meeting, and a good one it was. The Lord exhibited his saving power, and a number were added to the Church. We then went to Ontario. God attended his host, and some were slain by the truth, that they might, by the truth, be made free from death. Ten were received on probation. Then the Lord blessed his word in the quickening of the people, and the awakening of sinners. Some, we doubt not received the evidence of perfect love. Some fourteen were received on probation.

We can sustain these institutions with less difficulty than we can others. The several parts of a Conference are, from the nature of the inherent system, linked together by strong sectional and fraternal feelings. And hence the entire Church within its bounds can be more readily enlisted in sustaining an institution on their own soil than elsewhere. They feel that it is our institution, organized for our especial benefit. It is under our eye, and unless we voluntarily and foolishly relinquish our supervision of it, under our control. We can in specific literary and religious influence; and we can assure ourselves that the simplicity, the zeal, and the spirituality of primitive Methodism, are encouraged there by both precept and example—characteristics which, in the career of the denomination, are of the very first moment, and without which any institution would be alien to us in tendency, and could not continue to receive the patronage of a body of true Methodist Preachers.

There is another trait in this Conference Seminary which we particularly admire. They bring bearing within the reach of all classes, without taking from the youth a dependence upon his own resources. They come within the reach of all.—Let the Cazenovia Seminary be out of debt, well endowed, and the expenses of an education would be so moderate, that its blessings would be the privilege of most young ladies within our bounds, and of every young man who has health and hands.—None would then need complain with Horace—

Had he not emerged, egressum virtutum deus? Raptus mente. And this is enough. Charity schools may have some advantages, but the principle of exempting young men from dependence on their own resources, is unhappy. Taught to lean on others in obtaining an education, they are always helpless.—The fact is, help or no help, if a man ever makes any thing, he has got to be a self-made man. If he ever know any thing, it has got to be done by hard personal toil. Give a youth the means of self-education, and place by him the lamp of hope, and the motto on his banner, "I will not be helped," and he will not be helped. You have got to keep him up by the same means.

Who role the destinies of this nation, both in Church and State? "The descendants of high families? No. The actual nobility of America are now forming a self-organized nobility." Show me the Hamiltons, the Jacksons, the Clays, the Van Burens, who in their turn have been lords of the ascendant in the Republic, and I will show you men who were sprung into life under circumstances that required them to depend upon their own resources. The energy and decision of character that bore them on to the highest elevations of political life, was an energy they acquired in overcoming early difficulties and discouragements. The brilliancy that glimmed along their career of glory was reflected from armor brightened by early use, and burnished by the wear of battle. Hercules began his god-like labors in the cradle. And the courage of the child that strangled the serpents, was both a pledge and preparation for the boldness of the Hero that bearded the Nemean lion in his den.

What gives the Methodist itinerant Ministry their peculiar efficiency? For while we accord to some other ministers greater literary advantages, we most claim for the Itinerant Ministry, that for force of character, a capacity to turn what they do know to the best account, an aptitude to produce great results from small means, they yield the palm to none. Whence does this arise? Let me suggest to you, that the principal (human) cause is, they are self-made men. The knowledge they have gained, they have won for themselves, by the dint and steel of a keen personal application.

And so again, if you enquire for the individuals in this class who have stood pre-eminent for talents and influence, you will find that from the days of Watson—who at 16 was at the joiner's bench, and Asbury, the apprenticed boy of a gardener, and Clarke, who started for Kingswood school on foot, because he had not money enough in the world to pay his passage, and on his arrival at the Academy had but just one penny and a half left,—to the times of the distinguished men who are now at the head of affairs in our Church, they are individuals who have arisen from obscurity by personal effort, and manly self-dependence, and who learned in youth, like the skillful mariner, not to fear a head-wind, but by adroitly adjusting themselves to its capricious veerings, ran their bark in its very teeth, and made its hovebacks blast but contribute to their onward course. Now we like your Conference Seminaries because they are calculated to make just such men. They do not take up a young man and carry him on cushions to the heights of the temple of science. They point out the road to him, but tell him he must go alone. They hold a light for him along the way; but for removing the obstacles and scaling the rugged cliffs, they tell him he must exert his own powers. And by this discipline, this helping the youth just enough to enable them to help themselves, you develop the energies of the man, and best answer the design of education, which is, to qualify the young to act well their part in the scenes of subsequent life.

WE DEPEND ON THE ALUMNI. We are thus brought to our last remark, that the Alumni of the Conference Seminaries are those who of all others may be expected to take an active efficient interest in their welfare. The simple circumstance of forming ourselves into an association to meet annually in this place, will advance the interests of the school, by exhibiting to ourselves and others an assembled fruits. Community know, in general, that the institution sends out unusually a number of instructed youth of both sexes. But not until they witness a representation of them in our annual meetings, will they realize the importance of the school; or how many young ladies of high literary accomplishments, how many gentlemen of distinction in the legal, medical and clerical professions, how many heads of literary institutions, how many thrifty, enterprising business men, how many enlightened upright citizens, have been furnished to our country by the Cazenovia Seminary. The Alumni are the hope of the institution, first, because they can themselves contribute for its relief. They feel a debt of gratitude for the advantages it has conferred upon them. They can appreciate the importance of education to the country. They know the value of the school. The benefits of knowledge gained here have placed in their hands the means of a liberal education.

Again, they can plead for its interests with an effect that none others can. They are in places of influence, where they can make their voices heard and their efforts felt. Many of them are Methodist preachers. A distinguished student in the Conference Seminary congratulated himself that through Methodist ministers had a great deal of power, they had not much money. But this was a mistake. The truth is, we have a great deal of money. To be sure, it is mostly in other people's pockets. But what of that, so that we can only get hold of it, when we want it for good purposes. And this is the fact.

This Seminary was established by Methodist preachers. And by those, too, who had never enjoyed the privileges of such an institution themselves and could only judge of its value by reflection.—They were noble-hearted men. They acted not for themselves but for us. They struggled long and hard to get the Seminary going, and were sustained no doubt in their efforts, by the confidence, that could the Seminary be made to stand until the first classes of students should come upon the stage of active life, it would always stand. Such would be their appreciation of the value of learning, and such their sense of obligation to the Seminary, that they would gather around her in every hour of peril, and bear her onward in their arms through all embarrassments, to a higher position and a brighter career of success.

And shall we disappoint the hopes of these high-souled, disinterested men? Shall we prove ungrateful to the high responsibilities which rest upon us? I trust not. You talk of an agent. I trust every Methodist preacher, who has drunk of the Cazenovia fountain of this Seminary, will become a voluntary, unalarmed agent, and that together they will give or beg enough in one year to liquidate the debt. And in the mean time let the other Alumni take in hand to supply the means of rebuilding and repairing the institution: that so may stand forth the pride of the State, and arrayed in such robes of purity and lowliness, that we shall each count it an honor to call her "Mother."

We have personal interest here. Many of us already stand in the relation of parents. We love our rising families. We wish to promote their best interests. What is that interest of our children which rests with the greatest weight upon our hearts? That they may have long lives? No.—That they may obtain great wealth, or worldly honor? No: but that they may receive a religious education. When we lie upon our death-bed, we shall look around for some provision for their intellectual and spiritual wants—a place where their minds can be improved and enriched with science, and above all, where their hearts shall receive an early and pure baptism. I say in haste, if I could that my children will receive a faithful religious education, for I can trust that the recorded prayers of a departed father, and the promised blessings of the Holy Spirit will do the rest. Where should our eye fall with so much confidence as upon the school which, besides human learning, the Lord has grown upon many of us his living grace. Let us then, while God spares our lives, labor to make Cazenovia Seminary an institution every way calculated to train our own children, as well as others, for usefulness below and for salvation above.

For the Northern Christian Advocate. Hebrew without a Master. IN SIX LESSONS, ON THE ROBERTSONIAN METHOD. Believing there are many ministers of the gospel, and many men of other professions, who are desirous of an acquaintance with the Hebrew language, and that it is almost an utter impossibility for them to obtain oral instruction, and also believing that much assistance could be rendered them on the above system, we have prepared a work, consisting of six easy lessons, embodying the fundamental principles of the Robertsonian method.

We now give a brief description of the plan pursued in these lessons: In the first place, we begin with the alphabet, and make a few remarks upon the pronunciation of the letters. Then we introduce a few verses of the first chapter of Genesis. In the first lesson, the Hebrew text is inserted three times. First it is given alone; it is then repeated, and the pronunciation of each Hebrew word, in English characters, is placed under the Hebrew. Thus a person who never saw a Hebrew word before, is enabled, in a very short time to pronounce it. Again, we insert the text in Hebrew, and place under each word, a literal translation into the English. This being done, we set the learner to converse in the Hebrew, upon what he has translated. He asks questions in the Hebrew, and answers them in the same.

In the next place, we analyze every word in the text. We commence with the first word in the Bible, and show of what it is composed. Here I will present the word in English dress—Berasheth. It would seem to the English reader, that this is a simple word, and that he could find it just as he is in any other language. But this is not the case. This word, in fact, consists of three parts. Thus, the first letter, b, is a preposition, and means in, &c.; the a is a short vowel under it; between the b and the a, the article a is understood, and means the beginning.—hence the word is translated thus—in the beginning." Thus we pass through the text, separating each word into its component parts, and at the same time, noting the parts of speech.

In the next place, we give a few sentences in English, and require them to be translated into Hebrew; and we introduce no English word, the equivalent of which, in Hebrew, has not already been presented before the student. We also give a literal translation of these sentences into Hebrew, so that the student may correct his translation by ours.

In each lesson, we introduce some new grammatical principles, by the application of which, a person may be able to read and understand nearly every word in the Hebrew Bible. In the six lessons, we have given all the first chapter of Genesis, and the first part of the first chapter of the New Testament. And at the end of the work, we have added a table of the roots of the most difficult and anomalous words in the Hebrew language.

We verily believe that there is more instruction presented, in these few pages, before the minds of all and every one who may avail themselves of it, than they could otherwise receive in five or six months, from a living teacher. We presume the work might be published at 75 cts., or at most, \$1.

Our object in writing this article, is to obtain subscribers for the work. And we promise, if we cannot obtain subscribers enough to enable us to publish it at 75 cts. or \$1, at most, not to undertake its publication at all. Those who wish to become subscribers, will please write me at my residence, post paid. We wish the Christian Advocate and Journal, Zion's Herald and Wesleyan Journal, Western Christian Advocate, and all the Methodist papers, and friends, who wish to give the above work an insertion, for a few weeks, and oblige the subscriber. ISAIAH McMANIS, of Geneva Conference, Penn Yan, Yates Co., N. Y., August 6, 1845.

For the Northern Christian Advocate. Slavery and the Episcopacy. Dear Brother Rounds: I have just concluded the reading of a large pamphlet, recently issued from our press in New York, entitled, "Slavery and the Episcopacy: being an examination of Dr. Bacon's review of the reply of the majority to the protest of the minority of the General Conference of the Methodist Episcopal Church, in the case of Bishop Andrew." By George Peck, D.D.

The performance is certainly one of distinguished ability. Indeed, it can hardly fail to procure, for the author, a still higher reputation, both as a scholar, and a polemic. It is a masterpiece of deduction. I know not where in the superior of our own Dr. Peck. The great champion of "the Church South," puts a sorry figure in his hands, I will assure you. While the author never loses sight of that Christian and gentlemanly bearing, for which he has ever been distinguished, he piles upon his eloquent arguments, an amount of fact and argument that is, in fact, which, I apprehend, it will take him a long time to dispose of, even to his own satisfaction. Had this book been circulated at the proper time, among our misguided brethren, "South," very possibly it might have prevented that unhappy disruption, which has already occurred, and which, I know of no means, will give the South a long time to dispose of, even to his own satisfaction. Had this book been circulated at the proper time, among our misguided brethren, "South," very possibly it might have prevented that unhappy disruption, which has already occurred, and which, I know of no means, will give the South a long time to dispose of, even to his own satisfaction. Had this book been circulated at the proper time, among our misguided brethren, "South," very possibly it might have prevented that unhappy disruption, which has already occurred, and which, I know of no means, will give the South a long time to dispose of, even to his own satisfaction.