ing of paths to secure the most competent Board of Instruction in all the departments. The modern languages being taught by native teachers, who are prepared to give the correct pronunciation of the foreign tongues. Besides the ordinary literary and scientific course taught in the higher seminaries, she has gymnastic exercises under the direction of a proficient gentleman, which to some pupils is worth more than the whole prices of tuition. If every seminary and college had a gymnasium, there would be less occasion for the use of these exercises at water-cures. Another interesting feature of this school is the thorough Biblical instruction which is imparted. Miss TRACY is a thorough Bible class teacher, and her pupils do not graduate without a respectable acquaintance with that Book of books. The annual address was given by the Rev. Mr. BOARDMAN, pastor of the second Baptist Church, and was listened to with profound interest. It was an able comendation of the Bible as a text book—a Book to be studied. The re-union of Alumni and Friends in the evening, concluded the festivities of the occasion.—*The Advocate.*

Christian Advocate.

Auburn, Wednesday, August 3, 1859.

SCALE OF PRICES FOR 1859.

For the convenience of our Agents and others, we give below an accurate scale of prices for the **Northern Christian Advocate.**

We request those who may order the paper to give either the number or date of the paper with which they wish to commence their subscription.

Unless specially instructed, we shall credit all subscribers sent in to the close of this year.

From No. 957, Aug. 3, 1859, to No. 978, close of vol.,			.49
" " 968, " 10,			.40
" " 959, " 17,			.38
" " 960, " 24,			.36
" " 961, " 31,			.34

ELOCUTION.

On this subject, so many things crowd upon the mind, that it is difficult to compress any satisfactory presentation within the narrow compass of a few articles. Suggestions on the more prominent points, and those which are of most practical importance, are all we can accomplish.

The subject of discipline and culture has been urged, but the question recurs, How shall one attain this culture? What is the process? What the method, or scheme of action? This is exactly the point we wish you to consider. Cousider, then, that Elocution is both a *Science* and an *Art*. As a *Science*, it consists of two parts; 1st, the analysis, classification and combinations of the primary sounds of the English language; 2d, the relation of those sounds to the thoughts and emotions to be expressed, according to the laws of prosody, rhetoric and orthoepy. As an *Art*, Elocution consists in the formation and discipline of the organs of speech, for the easy, natural and effective utterance of those sounds.—Now, if you would be perfect in this branch, you must be familiar with it both as a science and an art. Theory and practice combined will alone make you independent, self-reliant, easy and at home in speaking, and in every possible variation of voice.

As it regards the science of Elocution, since the days of Dr. Rush, whose Philosophy of the Human voice laid the whole subject open to the eye of the student, it has been comprehensible and plain. You know just what to do first, secondly, thirdly, and lastly, and you know why and how you should do it. By him the sounds of the voice were reduced to their primary elements and classified, and their combinations in words and speech pointed out. If you would learn to read, you would first learn the form of letters. These are the written elements of words. If you would learn to speak, you would as naturally and necessarily learn the primary sounds of language; these primary sounds are the alphabet of speech, as the written alphabet are the primary elements of written language. But do not mistake here. An alphabetical character is not always the representative of an alphabetical or elemental sound. In a perfect language, constructed upon purely philosophical, that is, purely natural, principles, it would be. This would be phonographic language. But it is not so with ours, or with any language. You have therefore to study the language both grammatically and phonographically. Our language has 26 letters in its alphabet, but it has above 40 primary sounds. Every word has its given number of letters and its given number of sounds, and it is as necessary to be able to "spell" phonographically in order to good speaking, as it is to employ correct orthography in order to good writing. You must refer to standard works on Elocution for these sounds, their classification, and the particular directions for practice.

In regard to Elocution as an art, if you feel above the simple mimicry and drill on elementary sounds and their combinations, on tone, modulation, pitch, emphasis, inflection, circumflex, orotund, and all the capabilities of voice, you had better abandon the matter before you undertake it. There is no genteel, ministerial, dignified way of learning a true art. There is but one method—the child-like. Lay off your false dignity, above all your love of ease and indolence, and go at it like a school-boy as to simplicity, and like a man as to purpose. Drill yourself till the sounds become familiar and easy.—Watch and correct the malformation of your organs which a vicious habit has induced, till you have minutely detected and triumphantly conquered them. Learn to play with the sounds of speech as the familiar strings of a harp in the hands of David. Articulation is the foundation of all eloquence of speech. Master this first. It is the art of exploding the sounds of language according to the principles of correct orthoepy. After you have become familiar with the practice of elemental sounds, then articulation is your next step. After this comes the study and practice of Elocution in its relation to prosody, rhetoric, and gesture. If you begin at the beginning, and persevere, you will travel through the extent of this most remunerative study with increasing delight as you advance. It will open up to you a world of beauty and meaning in poetry, in prose, in reading and speaking, to which your mind must for ever have been inaccessible and estranged without it, and it will give you a pleasure in speaking, and your audience a pleasure in hearing, where you and they might have felt only embarrassment and pain before.

As to the length of time required to accomplish these ends, although it is a study and an exercise never to be laid aside, and although continual improvement may be made even to old age, yet a brief application of weeks will uproot old habits and make cheering advances in right ones. "There is no form of muscular and nervous action," says Dr. Russell, "in which so entire a revolution can be speedily effected, as that which is exemplified in the production of vocal sound. A few weeks' daily practice are usually, sufficient to produce an utter change of circumstances, as regards the ability to execute the prominent offects of voice, in force and pitch,—the main characteristics of utterance in impressive speaking. The whole style of voice, as to the *quality*, is often changed from bad to good within a short period."

As to text book, after having used any good and approved work on the science of Elocution, then, for your special training as a minister, get "Pulpit Elocution, &c., by William Russell." Published by W. F. Draper, Andover, Mass.

THE CHURCH PSALMODY.

Last week we gave a hint, in a brief article, on the use of our good old hymns, and the danger arising from the introduction of too many lively ones, some of which are insipid and shallow. A great deal more might be said, and other evils pointed out, than were there mentioned. That a shallow, ungrounded, unorthodox cast of piety will arise from the common use of such psalmody, no one will doubt, who has acquaintance with the human mind, and especially the connection of faith and feelings, under a high state of religious fervor. *Truth*, not *emotion*, is the ground of religious enjoyment and the pledge of religious stability. Hymns should convey truth to the mind, and impress truth upon the heart. But we introduce the subject again, to present the reader with an extract from Dr. Stevens' second volume of the History of Methodism, just issued. Speaking of the "lyirical literature," or "psalmody" of the Methodists, he says:

"In the Wesleyan Hymn Book are six hundred and twenty-seven hymns by Charles Wesley; but these are not one tenth of his poetical compositions.—About four thousand six hundred have been printed, and about two thousand still remain in manuscript. In the space of twenty-two years he revised his publications eight times; but the almost perfect literary finish of his hymns, as contained in the Wesleyan Collection, is, to no small extent, the effect of his brother's revision. John Wesley was rigorously severe in his criticisms, and appeared to be conscious that the psalmody of Methodism was to be one of its chief providential facts—at once its liturgy and psalter to millions. Throughout his life, therefore, he frequently returned to the task of its laborous revision. He enriched it himself with some fine original contributions, and with about twenty-four translations from the German. He has not only given the latter better versions than they have received from any other hand, but has excelled the originals. The biographer of Watts regrets that no sufficiently able hand has remedied the defects of his style and versification. He would, doubtless, compare better with Charles Wesley in these respects, had he possessed so skillful a corrector as the latter found in his brother. The Methodist psalmody was, in fine, the life-long labor of both the Wesleys, and is one of the noblest monuments of the religious movement of the eighteenth century. The spirit of that great evangelical revolution is embodied forever in the poetry of Charles Wesley. Nothing else of human origin, not even the Sermons of John Wesley, more fully expresses the very essence of Methodism. A competent judge has said: 'These very hymns, if the writer had not been connected with Methodism, would have shown a very different phase; for while the depth and richness of them are the writer's, the epigrammatic intensity, and the pressure which marks them belong to Methodism. They may be regarded as the representatives of a modern devotional style which has prevailed quite as much beyond the boundaries of the Wesleyan community as within it. Charles Wesley's hymns on the one hand, and those of Toplady, Cowper, and Newton on the other, mark that great change in religious sentiment which distinguishes the times of Methodism from the staid Nonconforming era of Watts and Doddridge.' His hymns are of such pure and idiomatic English that their style can never become obsolete, unless our language shall become thoroughly corrupt; their sentiments are so genuine, not only to Christianity but humanity, that they can never cease to command the response of the common human heart. His services to Methodism in this respect can never be over estimated. More than a quarter of a century since, the Methodist hymns were sold at the rate of sixty thousand volumes annually in England; they have been issued at an immensely larger rate in America. Their triumphant melodies swell farther and farther over the world every year, and their influence, moral and intellectual, is beyond all calculation.

"While they have been of inestimable service as exponents of Methodist theology and piety, they have also served to correct that tendency to doggerel verse which is so frequent among the common people in seasons of strong religious excitement. Methodism has had often to resist this tendency; it has been able to do so quickly by the power of its hymns; they are so varied, so vivid, and so simple, that they hardly leave a motive for the use of any other lyrical compositions. Justly does John Wesley say, in in his preface to the 'Collection for the Use of the People called Methodists,' that 'in these hymns there is no doggerel, no botches, nothing put in to patch up the rhyme, no feeble expletives. Here is nothing turgid or bombastic, on the one hand, or low and creeping on the other. Here are no cant expressions, no words without meaning. Here are (allow me to say) both the purity, the strength, and the elegance of the English language; and, at the same time, the utmost simplicity and plainness, suited to every capacity.'

"While giving the masses divine songs, Wesley also endeavored to make them sing. He was continually urging his preachers to set the example, and not only exhort the people to follow it, but to induce them to learn the science of music. 'Preach frequently on singing,' he said, in the Minutes of the Conference; 'suit the tune to the words;' 'do not suffer the people to sing too slow;' 'let the women sing their parts alone; let no man sing with them; unless he understands the notes, and sings the bass;' 'exhort every one in the congregation to sing; in every large society let them learn to sing; recommend our Tune Book everywhere.' As early as 1742 he issued 'A Collection of Tunes set to Music, as sung at the Foundry.' He published a small work on 'The Grounds of Vocal Music.' Three other publications followed these, at intervals, on 'Sacred Harmony,' adapted to 'the voice, harpsichord, and organ,' for he was not opposed to instrumental music in divine worship; though, for the prevention of disputes in the societies, he directed them to set up no organ anywhere till proposed in the Conference.' It was not long before he could boast of the superiority of the Methodist singing over that of the churches of the Establishment: 'Their solemn addresses to God,' he says, 'are not interrupted either by the formal drawl of a parish clerk, the screaming of boys, who bawl out what they neither feel nor understand, or the unseasonable and unmeaning impertinence of a voluntary on the organ. When it is seasonable to sing praise to God, they do it with the spirit and understanding also; not in the miserable, scandalous doggerel of Sternhold and Hopkins; but in psalms and hymns which are both sense and poetry, such as would sooner provoke a critic to turn Christian, than a Christian to turn critic. What they sing is, therefore, a proper continuation of the spiritual and reasonable service; being selected for that end, not by a poor humdrum wretch, who can scarcely read what he drones out with such an air of importance, but by one who knows what he is about; not by a handful of wild, unawakened striplings, but by a whole serious congregation; and these not lolling at ease, or in the indecent posture of sitting, drawling out one word after another; but all standing before God, and praising lustily, and with a good courage.' The Methodist hymn music early took a high form of emotional expression. It could not be otherwise with a community continually stirred by religious excitement; it was also a necessity of the rapturous poetry of Charles Wesley, for tame or common-place music would be absurd with it. Handel found in the Methodist Hymns a poetry worthy of his own grand genius, and he set to music those beginning, 'Sinners obey the Gospel word!' 'O love divine, how sweet though art!' 'Rejoice! the Lord is King.'

SECESSION BEGUN.

The work of secession has actually commenced in Syracuse. It has existed in all essential points—all but the open form and profession—in other places for a long time. In Syracuse, a number of *Northern Independent* men, supposed to be thirty or upwards, have seceded from the First M. E. Church of that place, and set up for themselves, under the style and title of the "*First Independent Methodist Church.*"—The Syracuse papers publish the following notice:

☞ "FIRST INDEPENDENT METHODIST CHURCH, regular services will be held at Convention Hall, next Sunday, at 10 1-2 A. M., 7 1-2 P. M. Preaching by Rev. W. Gould. All are invited to attend.

"*By order Com.*"

We saw an editorial notice of it some time since in one of the papers, but did not copy, because we thought the movement might possibly be mistaken, as to its design, by editors not familiar with our Church affairs. But there is no mistaking the fact, and we are otherwise assured from other sources.

In various places new paper men and Nazarites have withdrawn from the support of the Church, and from all subjection to its authority and government, and have held their own meetings and freely denounced the ministers and officers of the Church, and their own Annual Conference action. All this the *Northern Independent* encourages and promotes by precept and example; as to its precepts, one has only to read any number, in ordinary, to be convinced, and as to its example, it professes and declares itself to be originated to nullify General Conference action, and redress the wrongs inflicted by that body. All Church officers are freely assailed, and the M. E. Church itself denounced as corrupt. The judicial acts of the Genesee Conference have been branded as partizan, illiberal and oppressive, and to be expelled from said Conference, as one of its editors has been, is declared to be "an honor rather than a dishonor." Insubordination is the order of the day with these men. And why not? The Church is decried as a "mass of ecclesiastical rottenness," though "she has not yet become thus immeasurably corrupt" as the Papal Church has. An "impending crisis" lowers over 1860, and men are warned to "stand from under."

These are the symptoms and omens to be judged of by men who fear God and respect his ordinances. The fruits of previous sowing are fast ripening, and the dreadful garnering has already commenced—dreadful, not to the Church as a body, for she will be relieved the day they leave, but dreadful to the individual souls who are thus led away.

BARRINGTON, AND PENN YAN.

We had not preached in Barrington, E. G. Conf. till yesterday, since we dedicated the church some 18 years ago. The church stands in the open country, but in a rich and well populated agricultural region. A thrifty, intelligent, yeomanry, needing only the full salvation of the gospel in every family, to complete their "goodly heritage." The town lies on the gentle roll of the hills, about the summit of the land in that quarter, between Crooked and Seneca lakes, and we might say of it as Moses did of Benjamin's portion, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, . . . and for the precious things of the lasting hills, and for the precious things of the earth, and the fullness thereof," and (O that we could add without excepting one family,) "for the good will of him that dwelt in the bush."

We enjoyed a good time with the brethren there, and were glad to find our brother, Rev. J. Shaw, the pastor, usefully occupied in his work, with a heart to labor for the Lord. His past year has been salutary and profitable to the Church.

We preached Saturday P. M., at Penn Yan, and again Sunday evening, thus tasting a little of the first and the last part of their Quarterly Meeting feast, with Br. Tuttle, the Presiding Elder, and Br. Nobles, the pastor. The Penn Yan Church is very prosperous, and seems well united. Nothing is lacking but the full baptism and anointing of the Spirit upon all the Churches everywhere, to make them triumphant throughout the land. "Arise, O God, judge the earth, for thou shalt inherit all nations."

THAT'S THE SPIRIT.

A faithful agent of the N. C. Advocate, who has sent us 70 subscribers since May, says:

"I have not done my efforts to extend the circulation of our most worthy 'Northern.' I think in a short time I shall be able to raise my new list to 80. It makes me rejoice, when I think of the weekly visits of the Northern among 70 or 80 families of my charge, numbering probably not less than 300 souls, who will receive instruction through its columns.—It will be as good as a sermon a week to all these families. May the Lord make it a peaceful auxiliary in the promotion of a glorious revival."

Most heartily do we respond, Amen! In the last great day, when ministers and editors will be judged for what they have preached and written, may it be found that the N. C. Advocate has helped revivals, and the spirit of holiness, and the unity of brethren, and the salvation of precious souls. Amen, and Amen.

NEW YORK STATE CANALS.

We have received from our friend, Mr. VanRensselaer Richmond, State Engineer and Surveyor, a copy of his "map and profiles of the State Canals." He has our thanks for this beautiful and convenient bird's-eye view of these magnificent arteries of wealth and thrift of the State. By it we find the canalage of the State, as to distances, as follows, viz:

Erie Canal,	349 Miles
Gen. Valley Canal, with extension and Dansville branch,	125 "
Cayuga & Seneca—Cayuga Inlet,	24 "
Crooked Lake Canal,	8 "
Chemung Canal and Feeder,	39 "
Chenango Canal,	97 "
Oswego "	38 "
Black River "	46 "
" " Improvement,	42 "
Champlain and Glens Falls Feeder,	73 "
Oneida Lake Canal,	6 "
Oneida River,	80 "
Total,	872 miles.

STEVENS'S HISTORY OF METHODISM has, in the second volume, just from the press of Carlton & Porter, some remarks on the missionary economy of Methodism, that are so forcible that we cannot forbear to put them before our people at once. The whole volume is of a character that will stir men as when the Lord's host is on the eve of a great victory! But here is the extract, page 490:

"In 57 years, from 1803 to 1859, Wesleyan Methodism has contributed no less than £3,469,832, or $17,349,160 for foreign evangelization. In England the 'Church Missionary Society' alone exceeds it in annual collections for the foreign field; but the Wesleyan Society enrolls more communicants in its mission churches than all other British missionary societies combined. The historian of religion during the last and present centuries would find it difficult to point to a more magnificent monument of Christianity. Methodism, gathering its hosts mostly from the mines and cottages of England, has embodied them in this sublime movement for the redemption of the world. Its poor have kept its treasury full. They have supplied hundreds if not thousands of their sons and daughters as evangelists to the heathen; and while they have thus been enabled to do good in the extremities of the earth, they have reaped still greater good from the reacting influence of their liberality upon themselves. They have received from it the sentiment of self-respect which comes from well doing. They have been led to habits of frugality, that their poverty might be consecrated by liberality. They have been elevated above the perversion of local or personal sentiments by sympathies with their whole race. They have been led to a knowledge of the geography of the world, and to habits of reflection upon its religious, social, and political interests, by the habitual reading of missionary intelligence. They have been brought into closer social as well as Christian communion with one another by their frequent missionary meetings.—Thousands of them have acquired habits of public usefulness by the management of their missionary affairs; and sentiments of universal philanthropy and religious heroism have been spread through their ranks to ennoble their own souls while saving the souls of others."

CORRECTION.—Our compositor, who is a well trained and accurate man in his business, did yet make us say last week, in an article on "Pultneyville charge" that we "witnessed a little of the good old fashioned *fun*, of circuit life," &c.; whereupon our gravity was all taken aback. The word was "*form* of circuit life," which quite alters the case. A few other typographical errors escaped, which we stop not now to notice.

LIBERIA CHRISTIAN ADVOCATE.—The May No. of this monthly is before us. It is a little over half as large as the N. C. Advocate, published by F. Burns, S. J. Mathews, and J. W. Roberts, at the Liberia Conference Mission press. Monthly subscriptions received by Rev. D. Terry, 200 Mulberry St., N. Y.—The present is its eleventh number of vol. 1. To aid this periodical is to aid civilization and christianity in Western Africa.

THE PEOPLE'S COLLEGE.

To the Editor of the N. Y. Tribune.

SIR: I have sent you the two inclosed letters as samples of the great numbers which, within the last year, have been addressed to me—the number of applications for admission to the privileges of the People's College exceeding already 200—and to furnish a reason for making public the following information:

It is now two years since the People's College was established at this place, and the organization of the College effected by the choice of a President and other officers. Since that time the Trustees have directed their attention—First: To the erection of the College edifice, which "The Building Committee" have caused to be carried up three stories above the basement story, and a commencement to be made on the fourth story. The building is to go up and be roofed this Fall. It will, it is expected, be ready for the reception of students as early as September, 1860. It is to be a very large edifice, and is being carried up as fast as it is thought to be prudent to carry up a building of its character, which it is to be hoped may last for the accommodation of many generations of men. Second: To the securing of funds for the better endowing of the institution. Much time and effort were expended to obtain the passage of a bill through Congress providing for the appropriation of a portion of the public domain for the promotion of Agriculture and the Mechanic Arts, which object, when obtained, was frustrated by the veto of President Buchanan.

Individuals of extensive wealth in the city and in the country have been waited on in respect to this matter, several of whom have taken the subject of endowing the College into serious consideration, and others of whom have promised to give very largely toward the object. The indications of an almost unanimous feeling of favor on the part of the public toward this enterprise are as decided as they are encouraging.

Immediately after the laying of the corner-stone of the College edifice in September last, the Trustees published a pamphlet, which has been much sought for and extensively read, in which were explained, in general terms, the purposes and plan of the College. More recently they have decided that the number of Professors in the College shall be eighteen, beside the Principal of the Preparatory Department and have passed the following resolution:

"*Resolved*, That there shall be established three courses of study in this College, which shall be severally denominated Classical, Scientific and Provisional or Select; and for admission to the Classical Department students shall be required to sustain an examination in such studies as are now required to be pursued in order to admission to the other Colleges of the State Students desiring to pursue the Scientific Course of Study shall be required to sustain an examination in English Grammar, Geography, Arithmetic and Algebra, through Simple Equations. For admission to the Provisional or Select Course of Study, no more shall be required than that the student shall have capacity and culture sufficient to enable him to pursue with profit to himself and without hindrance to others, the branch or branches of study of his choice.

"The length of the College Course to be pursued in the Classical and Scientific Departments, to entitle students in the one case to the degree of Bachelor of Arts, and in the other to that of Bachelor of Science, shall be four years. Students, however, who may enter the College with the intention of pursuing a select course of study shall, at the close of their course, be entitled to an examination in the branches pursued by them, and if meritorious, to a certificate or diploma, carefully written and signed by the President of the College and such other persons as may be hereafter designated, which shall expressly specify the branches pursued by them."

The Trustees of the College will hold their annual meeting on the 10th of August, prox., soon after which, it is probable another circular will be published, offering more full and particular information.

Every student of this College will be required to work on the farm or in the shop, from two to four hours daily, for five days in each week. The avails of his labor will be his own. It is hoped that he may be able in this way to defray from one-fourth to one-half of his necessary College expenses. Good board will be furnished students at the institution, at the lowest practicable rates, and the tuition fees will be moderate.

AMOS BROWN.

DANSVILLE SEMINARY.

The Visiting Committee present at the Annual Examination and Exhibition of Dansville Seminary, present the following

REPORT.

The second Annual Examination and Exhibition of this Institution, took place on Monday and Tuesday, July 18th and 19th. The promptness, both of teachers and students, was an interesting feature in the government of the School, and was admirable throughout the entire exercises. The examination was close and thorough, evincing the most untiring effort on the part of the Faculty, to secure the greatest possible degree of literary, scientific, and mental culture.

In all the *twenty-four* classes, so far as we have had the opportunity to observe, and from all the information we have been able to obtain, the students generally have acquitted themselves well, and to the entire satisfaction of all present, and have given the most pleasing evidence in their unusual proficiency, of the very thorough manner in which they have been instructed. In Bullion's Latin Grammar and Reader, the class have made an excellent beginning, they have advanced materially beyond what could have been expected, and their proficiency merits the highest praise. In Tacitus, the class indicated the true spirit of the old Historian, emulating each other in the classic field. The progress made in Homer, is worthy, too, of our especial notice. Six books were thoroughly read during the term, and the translation was ready, clear and intelligent. Those examined in German and French, met, we believe, the expectations of all who heard them. In Natural and Moral Philosophy, Geometry, Algebra, and the English Branches generally, the classes merit equal commendation. On the whole, we may confidently assert, that no students of any school, have undergone in the same time a more thorough drilling, than the students of this Seminary.

The Exhibition, which took place in the afternoon of Tuesday, with the music of the Band in attendance, was an animated and cheering exercise, worthy the time and the occasion.

The compositions of the young ladies were pure and ornate, characterized by a clear, elevated and chaste style, and read with a modest and dignified air, and tone of voice, equally removed both from embarrassment and affectation. Nor can we speak too highly of the compositions and declamations of the young gentlemen, delivered in a manner so ready, animated and thrilling, as to inspire the audience with their own spirit and sentiments, now and then cheered with the excellent music. Finally, we may assert, that the Examination and Exhibition were excellent, and not surpassed by other similar institutions of greater age, reflecting much honor upon the Seminary and Faculty, and indicating the progressive prosperity of the Institution.

As Professor C. C. Wheeler and Lady, felt it indispensable, on account of the ill-health of Mr. Wheeler, to retire from the Institution, the exercises of the Exhibition were terminated, by the presentation to Mr. and Mrs. Wheeler, of several volumes of valuable and beautiful books, by the young ladies and gentlemen of the Seminary, much to the gratification of all present.

We are pleased to say, that while the Trustees accepted, of necessity, the resignation of Mr. Wheeler, the services of Mrs. Wheeler are happily retained, as the acceptance of her resignation was not indispensable.

Although we deeply regret the step to which Professor Wheeler felt himself urged, and desire him returning health and increasing prosperity, we congratulate the friends of the Institution, that the Trustees have been able to fill the vacancy, by the election of Rev. J. J. Brown, to the professorship of Natural Science; who will no doubt meet the expectations of his friends, the officers of the Institution, and the patrons generally; as he is particularly qualified for that department of science. It may be permitted us here to add, that Professor Brown has constructed a superior telescope, and other valuable optical instruments, for which he possesses a peculiar genius. His telescope, it is expected, will be used in the Seminary.

The very able Annual Address, so appropriate and interesting, so classic and elevated, and full of the best sentiments, was delivered, in the evening, to a densely crowded audience, in his very characteristic style and manner, by the Rev. K. P. Jervis, A. M.

The Seminary is under the patronage of the East Genesee Conference of the M. E. Church, and under the care and supervision of the Rev. Schuyler Senger, D. D. as Principal, whose universally acknowledged deep and varied learning, as well as his known and unsurpassed skill as an instructor, are its highest encomium, and the greatest security for its permanence and future success.

The number of students in attendance during the academic year, is 250. Of these, a large proportion have attended the summer term, and it is confidently believed that the number will be greatly increased, at the opening of the fall and winter terms.

A library is connected with the Institution, which will be gradually enlarged. It possesses also, philosophical apparatus sufficient for illustrating the principles of Natural Philosophy, to which the Trustees intend making every necessary addition. It is the design of the Trustees to fill up the various scholastic departments, and to make the range of study equal to that of the best seminaries.

The Seminary buildings now in progress of erection, are 94 feet long by 54 feet wide, and three stories high; they are of brick, and nearly ready to roof. It is expected they will be finished and ready for use, by the opening of the winter term. No debt has been incurred by the Trustees in the erection of the buildings. The *location* of the *Seminary Building* is the *finest that could have been selected*, occupying a slight eminence on the east side of the village, and immediately south of the Water Cure. It is as healthy a spot as is to be found in the State, commanding the most enchanting view of the town and surrounding country, charmingly picturesque, with hill and dale, and every variety of natural scenery in every direction. The beauties and health of Dansville, are, like its surrounding hills, *imperishable*. From the center of the village to the Seminary, is about seven minutes walk.

The citizens of Dansville have subscribed 16,000 dollars toward the founding of this Seminary, and they are determined that nothing shall hinder its growing influence. The fall term will commence the 31st of August, and the winter term the 1st of December.

NOTE.—The Principal's notice failing to get through the press in time, the other visitors were not present at the Examination. J. L. S. GRANNIS.

Dansville, July 20, 1859.

Resolutions of the Quarterly Conference of Syracuse First Church.

I. ON SLAVERY.

Resolved, 1. That we are gratified with the action of the B. R. Conference in adopting a form of petition to the next General Conference for the extirpation of slavery from the Methodist Episcopal Church.

Resolved, 2. That, we the Quarterly Conference of the Syracuse First Church, adopt the aforesaid form of petition, and earnestly recommend every member of our Church—male and female, to attach their signature to it.

Resolved, 3. That a Committee of one from each of the classes be appointed, whose duty it shall be to see that every person in the class has an opportunity to attach his name to the petition.

Resolved, 4. That we invite the Syracuse District Ministerial Association to have a meeting in our Church in the month of December, and respectfully recommend to them to appropriate a portion of the time—one evening or more, to discussions and addresses upon the subject of Slavery-extirpation, and that they invite the laymen of the District to participate.

II. ON EXTENSION OF TIME OF MINISTERIAL SERVICE.

Resolved, 1. That we believe the time has come in the providential progress and growth of our beloved Methodism, when the clause of the Discipline which restricts the term of ministerial service in the same charge to two years, should be changed.

Resolved, 2. That we will memorialize the next General Conference, to so amend our economy as to allow the reappointment of a minister to the same charge for a longer period of time than two years, restricting it within such a limit as in their judgment shall best meet the wants of our people.

III. ON LAY DELEGATION.

WHEREAS, The laity have interests in common with the ministry in the general work and prosperity of the Church, and whereas it has been asserted that the laity do not very generally desire any provision in our rules for Lay Representation. Therefore,

Resolved, 1. That we hereby express our intention to petition the next General Conference, to make such changes in our economy as will provide for a Lay Delegation in the Annual and General Conferences.

IV. ON PRESIDING ELDER'S OFFICE.

Resolved, 1. That we are also in favor of some modification of the office of Presiding Elder, so as more fully to adapt it to the diversified and changing wants of our widely extended Zion, and that we will memorialize the General Conference accordingly.

Resolved, in conclusion, that a copy of these resolutions be furnished our Presiding Elder, at his request, for presentation to all the Quarterly Conferences on the District, and a copy forwarded for publication in the *Northern Christian Advocate* and that we invite the co-operation of other Quarterly Conferences and Churches in this effort.

JAMES ERWIN, *Pres't.*

ARTHUR LEWIS, *Sec'y.*

Syracuse, July 6, 1859.

The Black River Anti-Slavery Committee of Correspondence. To the Preachers and Members of the M. E. Church:

Dear Brethren:—At a meeting of the above Committee, held in Adams, N. Y., July 20, 1859, the following action was had:

1st. The proceedings of our Chairman, in having sent the "Appeal" to the British Wesleyan Conference, as also in sending said Conference an accompanying letter, were approved.

2d. In view of the fact that *none* of the correspondence of the last year's Committee had come into our hands, and that the Chairman of said Committee, Rev. H. Mattison, had informed us by letter, that he had no correspondence that would be of any benefit to us; and inasmuch as we were entirely at a loss to know with what Methodist Ministers, or ecclesiastical bodies of Methodists in Europe, America, or other portions of the world, a correspondence had been opened; or what was the nature of that correspondence, if any had taken place; and the date and circumstances of our appointment being, such as to render it practically impossible for us to enter immediately and understandingly into correspondence with other and distant Conferences, without the data, in the hands of the last year's Committee, yet having a desire to do all that can be done for the cause of human freedom, and the deliverance of our beloved Church, from the reproach that rests upon it, we unanimously resolved on the following course of action:

(1.) To send a copy of the "Appeal"; also, of the lay members and preachers' petitions to the Bishop and Members of each of the Annual Conferences, that are yet to hold their sessions, prior to May 1st, 1860, and also to the Secretary of each Annual Conference, whose session for this year had passed, accompanying the above documents with a letter earnestly desiring they may be extensively circulated for the signatures of all who wish to have our Zion delivered from the last vestige of human chattelism.

(2.) Requesting all those Conferences that may adopt the "Providence Resolution" to adopt, also, by a count vote, a resolution recommending the suspension of the 4th Restrictive Rule.

(3.) Recommending that anti-slavery meetings be held in the different charges within our bounds, under the direction of the pastor and official members, and that anti-slavery literature, especially Wesley's "Thoughts on Slavery," be extensively circulated among our people.

[redacted]

happy in the reception of our ministers appointed to labor with us; and are ready to pledge ourselves, to the extent of our ability, to support them, and cooperate with them, until we bring some proper charge against their Christian or ministerial character.

Resolved, 3d. That it is with the deepest sorrow and mortification that we have learned that some of our societies are not willing to receive the ministers appointed to labor with them, while they cannot or do not bring any proper charge against them.

Resolved, 4th. That it is both inconsistent and anti-Methodistical for any society in our Church, not to receive the ministers properly appointed to labor with them, while they bring no proper charge against either the minister appointed nor the authorities appointing them.

CHARLES JOHNSON, *Sec'y.*

Norway, June 25, 1859.

I wish to call attention to a correction of the Oneida Conference Minutes, Vernon Center, Oneida District. There is only one collection properly reported, that of Conference claimants.

There was raised on that charge the following sums, which I paid, and reported the same:

Tract Collections,	$1,00
Bible Society,	6,60
S. S. Union,	3,06
Missions,	6,25

I feel that this explanation is due to the charge and to the friends who contributed to those objects.

ALBERT R. WARNER.

CORRECTION.—I observe in the Minutes of the B. R. Conference, just issued, that no credit is given to Theresa for Missionary collections. Now I desire to say that there was collected and *paid* to the Missionary Society of the M. E. Church on Theresa charge, over $155, for which due credit should have appeared in the Minutes of the Conference.

H. SHEPARD.

CORRCTION.—*Br. Hibbard*:—I would like to state through the columns of the Advocate, that Martinsburg Circuit paid last year, to the Bible Cause, $38 00. Let those interested bear this statement in mind, when they examine the B. R. Conference Minutes. G. W. ELWOOD.

CORRECTION.—The Minutes of the B. R. Conference state $6,07 was raised for the Missionary cause on the Heuvelton station, while they should have stated $60,07, which makes a deficiency of $54,00. Likewise the Minutes say that we raised $3,00 for the Bible cause, when we took no collection for that cause last year. WILLIAM HARRISON.

Heuvelton, July 23, 1859.

Literary.

THE IMMORTALITY OF THE SOUL, and the Final Condition of the Wicked, carefully considered. By Robert W. Landis.

This work is recently issued from the press of Carlton & Porter, New York. It is one of the books for the times, and is a valuable manual to the reader and student in the controversy which has sprung up modernly, on the soul's immortality, and its conscious existence after the death of the body.—The author seems to have thoroughly scanned his subject, and has brought the whole to the test of reason and scripture in the style of sober argument and critical examination. Every person interested in this controversy ought to possess this book.

In modern times the doctrine of Universalism has felt itself hardly pushed, and has finally resorted to the old exploded theory of materialism respecting the soul, to find a shelter for its absurdity. The doctrine that the soul is material, or that it is the result of material organization, is essentially an atheistic doctrine, and will inevitably lead its votaries to that blank realm of negation and necessity, if allowed to exert its full action upon the intellect and moral feelings. But invested and contrasted as this error is on all sides by Christian theology, and the moral influence of Christian doctrine, it is prevented from reaching the direful consequences to which it naturally tends. This prevents many from seeing the consequences, simply because they do not experience them. Their logical penetration, and their historical information, are both inadequate to disclose to them the end of these infidel dogmas, and so they thoughtlessly adopt them and rush on to their ruin. The Bible, physiology and reason all declare the soul to be distinct from the body, superior to it, and independent of it for its own conscious existence and perfection. Reason furnishes a powerful presumptive proof of the soul's immortality, and the Bible most clearly and continuously asserts that immortality of conscious existence, irrespective of moral character, and the happiness of holy souls and the misery of unholy souls after death. It is very instructive to trace the Bible argument on these points. Mr. Storrs admits that if the souls of the wicked are immortal, then their endless misery must follow, on Bible grounds. He therefore denies the immortality of the wicked, and makes their punishment consist in annihilation, and presses all scripture passages into this construction. Such is the modern shift of this hard-pressed doctrine of infidelity.

The main points to be considered in this controversy are, 1st, That the soul is distinct from the body; 2d, That it is of a substance and of powers