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REV. I. S. BINGHAM, EDITOR.
To whom all Letters should be addressed

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TRUST IN GOD.

Trust thou in God! and if thy life
Is dark with many a sorrow's strife,
If roses fade and sunlight dies,
If bright corns and storms arise,
If cherished fruits grow pale and cold,
And lie within the churchyard mould,
O put thy trust in God above,
And he will guide thee, all in love.

At rest with this life's little life,
Which seems with disappointment rife,
And death's temptation's willowy power
Beguile thee to an evil hour!
And seemeth all thy strength too weak
To bear thy load, with patience meek!
Then put thy trust in God above,
And he will guide thee, all in love.

Trust thou in God! though all around
Is gathering gloom, deep, profound,
Lone heart, faint not! thou hast a friend
Who never ceases to confound
To bless the lowliest child of care,
Lift thee to his own sacred prayer,
So put thy trust in God above,
And he will guide thee, all in love.

Lift to the hills thy fearful eyes,
Thence cometh help, in right supplies;
Thou'rt safe within the guardian care
Of One who'll save from every snare
Thy weary feet. His watchful eye
Will guide the wanderer lovingly;
Then put thy trust in God above,
And he will guide thee, all in love.

Hast dreamed of joy, of pleasure here?
Hast yearned for fame, and dreamed 'twere near?
Hast fondly hoped that earthly love
Could bring the rest which thou'rt so prone
O dream no more! but struggle on,
Bear well the cross, that wears the crown;
And over trust in God above,
For he will guide thee, all in love.

Communications.

The following letter we copy from the N. Y. Tribune by request of its author.—Ed.

The Welsh in the United States.

THEIR DEPARTMENT, THEIR RELIGION, THEIR PAST AND THEIR FUTURE.

To the Editor of the N. Y. Tribune:

Sir: Ever since the organization of our Government there has been a steady increasing tide of emigration from the nations of Europe into this Western World. Among those who have found a new home in the United States, a large number of my countrymen, the Welsh. They are scattered in different settlements, the most prominent of which are found in New York, Pennsylvania, Ohio, and Wisconsin.

Believe the Welsh are generally pronounced by their neighbors to be honest, peaceable, and industrious. In these points they are certainly beyond reproach. In the testimony of the American Press may be relied on, we may venture to say, without any vain boasting, that in point of morality and general deportment they occupy a high position among the foreign population.

The Welsh are noted for their love of home. Although they have severed their allegiance to the Government of Great Britain, they still cling to their native land with a fondness which is not common to other nations. They are noted for their love of home. Although they have severed their allegiance to the Government of Great Britain, they still cling to their native land with a fondness which is not common to other nations.

Another characteristic of the Welsh is their religious feeling. Perhaps there is no country that is so religiously minded as Wales. And wherever Welsh is found, however small, the same religious element is strikingly visible. A community without a "chapel" is unknown among them. Unlike their American friends, they are not all willing to worship in the same place. Within the walls of the same church-house, like the myriads of worshippers of Judah, they are fully bent on building a temple to the God of Israel.

The Sabbath school among them is in a high state of perfection, and is a most interesting sight. It is not at all confined to children, but the whole community in a large attendance, it is so in all other means of grace. In a Welsh Sabbath school, it is not an uncommon sight, by any means, to see a number of classes composed wholly of elderly persons, ranging in age from sixty to seventy, one of them being the teacher. Thus from the days of their youth they have studied the Holy Scriptures; their study; and many of these unpretending old people, in their profound knowledge of the Bible, would put to the blush many a graduate of our modern "theological institutions."

The Welsh Ministry in America, in point of pulpit talent, stands above mediocrity. Among their clergy I have listened to the most thrilling eloquence. Perhaps first in the list of our eloquent ministers, stands the name of the Rev. William Roberts, New York. Following him in close proximity we find the Rev. David Price, Utica; the Rev. William Rowlands, Holland Patent, Ontario; the Rev. Robert Thomas, of the Congregational Church, New York; the Rev. Samuel Roberts, of Tennessee; the Rev. H. Herbert, of Vermont; and many others, too numerous to mention.

Politically, I venture to say, that seven-eighths of the Welsh people are Republicans of the regular Anti-Slavery stamp. They are legitimate descendants from the old Whig party; and I am happy to know that their Anti-Slavery has improved in the transition. In 1856 they supported Fremont with great zeal, but not long since the high and mighty Whigs, with which they about the praises of "Old Abe" in 1860. Some of the very leading spirits in the ranks of Republicans of Ontario County are Welshmen. Among these are Messrs. Roberts & Williams, the talented editor of the Ontario Herald, together with Mr. Perry, the present efficient Treasurer of that county.

The "Cyclopædia" (Friend) is another religious monthly, published at Utica, and edited by the Rev. Thomas Jenkins, of the Calvinistic Methodist Church. The "Cyclopædia" is the pioneer publication among the Welsh of America. It was started some twenty-two years ago by the Rev. William Rowlands, under whose editorship it flourished for many years. This interesting periodical was "I will awake" in the support of Fremont four years ago, and has supported with energy the nominees of the Republican party in 1860.

The "Seren" (Star) is another religious monthly, under the patronage of the Baptist Church. It is published and edited at Puttville, Pennsylvania, by the Rev. Richard Edwards. I am informed that the "Seren" is in a prosperous condition, and does good service in the cause of liberty.

The "Arwenydd" (Guide) is a religious semi-monthly, published at Rome, N. Y., at the enterprising printing office of Robert Meredith, Esq., and edited by the Rev. William Hughes, Utica. Its pages show uncommon vigor and freshness, and its editor is a whole-souled progressive man.

Many think and many hope that the time is not far distant when the English language shall chiefly supplant the "Overseer" among the American Welsh. Such an event is indeed possible, but in my opinion that period must be quite remote. Welsh churches are springing up in every direction, and particular interest is manifested in every city that has a tendency to preserve our distinct nationality. "Estabodfa" (Literary Festivals) where fine premiums are awarded to successful competitors in prose and poetry, are multiplying all over the land; and the increasing thousands that throng the regular universities of all our religious sects, indicate to me that the Welsh language in America is in no danger of suffering for want of friends. It is true we have many a "Dieu Dieu" who are in a hurry to down their mother tongue before they have any general knowledge of any other; but the great mass of our people are deeply in love with young Welsh institutions.

For some twelve years I have been in the English ministry of the M. E. Church, and thus my intercourse with my own nation has been comparatively limited; but I do find myself among them at their religious anniversaries and literary festivals. It does my soul good to hear their congregational singing, and to join my feeble voice with theirs in chanting those very hymns which my parents sang, and those very tunes which so interested my young heart over thirty years ago, on the side of the blue mountains. How sad to turn from scenes like these to witness the singing of the sanctuary, turned over to the tender mercies of a few frivolous characters, who sing their own praise in front of a gallery!

Mr. Editor, pardon the length of this letter. As a people, we trouble you but seldom. This I presume, is our own fault, as well as our own loss. Be assured, dear Sir, that the heart of our nation in America beats with hope for the speedy deliverance of our loved country from the withering grasp of the slave power. The happy Britons could never be made the vassals of Rome. Our forefathers drove back from their shores the powerful legions of Julius Caesar. Their children in the United States will prove themselves worthy of their brave ancestors. With you, and with all here, hearts are beating out the world, we swear eternal allegiance to Freedom, and eternal hostility to tyrants.

ERASMUS W. JONES.

Euclid, Onondaga Co.

For the Northern Christian Advocate.

THE DOCTRINES AND DISCIPLINES OF THE FREE METHODIST CHURCH. Adopted Aug. 28, 1860. Buffalo: Published by B. T. Roberts, for the Free Methodist Book Concern.

So then, there is another *Constitutional Methodist Church* organization, and here we have its Discipline; and this is said to be a *Free Methodist Church*. In what respect this is *peculiarly a free Church*, we have not been able to discern from the Discipline. Freedom is a glorious idea, whether understood in reference to political, civil, ecclesiastical, personal or religious freedom. But liberty or freedom is not lawlessness. There must be a limit to freedom. Nor can freedom be maintained without government, and if government, there must be authority; and if authority, subordination; and authority must be legitimate at some point. And wherever that ultimate authority rests, there is a possibility and liability that it may be abused, and that those who are subordinate to it, may be oppressed. Whether, therefore, ultimate authority is vested in Popes or Councils—in Bishops or General Conventions, or in a single independent society, or an association, the question of liberty or tyranny—freedom or oppression, depends very much upon the intelligence and integrity of the persons who exercise the authority. Oppression or the restraints of freedom may not, therefore, be chargeable to the system of government, so much as to the men who administer it.

It is claimed, for this Free Methodist Church, that it originated "not in secession, nor did it grow out of an unsuccessful attempt to bring about a reform in the government of the (M. E.) Church," but it grew out of a *wise administration*, in the exclusion of the leading persons concerned in this new organization.

But in the formation of the new organization, important changes and modifications of the *plan of government* are adopted, which, of course, will be claimed to be superior to the old organization. As to the right of individuals to unite together in a new Church organization, there can be no question; as to the expediency of such an organization, a difference of opinion exists; as to its necessity, that is strongly asserted in the Preparatory address in the Discipline, so they judge.

The parties concerned, then, having determined the necessity of the new formation, and having the right thus to combine, none has any just ground to complain, provided they confine themselves to the legitimate work of a Christian Church. And if they prove successful in "winning souls" to Christ, and in "spreading Scriptural holiness over the land," if they "maintain and set forward as much as lieth in them, piety, peace, and love among all Christian people," all real roads of Christ and of souls will rejoice in this new auxiliary.

But if, like most, if not all the other offshoots from the old stock, they practice a *gentle warfare* against the "old Church," their advent as a distinct Church will be not only a matter of regret, but an additional cause of stumbling and reproach, before the unobscuring world.

A recently published remark of one of their ministers, concerning their "aggressive warfare," if it was not expressive of beligerent designs upon the old Church, nevertheless seemed somewhat significant. It may not be amiss, at all events, to note some of the peculiarities of the new organization, as appears from their Discipline; and

1st. The substitution of "Conventions" for "Conferences," in the designation of their ecclesiastical bodies, is rather remarkable, especially as they claim to be *Methodists*. The necessity for this change does not appear, and it certainly sounds strange to Methodists to talk of a "Quarterly Convention," "an Annual Convention," &c. "The *Free Church*," may profit a little by this friendly notice of their "New Discipline." "First, pure, true, peaceable," endeavoring to keep the unity of the Spirit in the bond of peace.

the Articles of Religion. It is numbered XIII and entitled "Eutric Sanctification."

It has long been the conviction of many Methodists, that an article on that subject ought to have been inserted in our creed, inasmuch as the doctrine is a distinctive peculiarity of Methodism. The framers have embodied this conviction in this new article. But the article itself does not fully express the Wesleyan theory. The article says, "Eutric Sanctification takes place subsequently to justification, and is the work of God wrought spontaneously by upon the consecrated, believing soul." True, as far as it goes, but it lacks a little. The omission is that it does not recognize that gradual work which generally precedes the instantaneous. In avoiding extreme gradualism, they have not sufficiently qualified the instantaneous work.

3d. The "General Rules" are preserved intact, except the Rule on Slavery, which they have changed. In this they have embodied one of the proposed alterations that have been so much discussed of late, so as to make it read thus: "The buying, selling, or holding of a human being as a slave."

They have thus adopted the doctrine of the "New Chapter," and incorporated it into their General Rules. While in the New Chapter, the import of the old General Rule is "declared." They have, therefore, done well in preserving the doctrinal standard of their mother Church, on the subject of Slavery, as confirmed and declared by the late General Conference.

4th. They make "Scriptural Convention" and a "satisfactory evidence" of it, a condition of "probation." See page 32. Here would seem to be a little incongruity between this condition of admission or probation, and the declaration in the General Rules which they retain, namely: that "there is only one condition previously required of those who desire admission into these societies, a desire to flee from the wrath to come, and to be saved from their sins." We confess we prefer the old order, which admits penitents, earnest seekers to a preliminary relation to the Church, to be under its watchcare as catechumens.

5th. Instead of "Presiding Elders" technically, they have "Chairmen of Districts," appointed by the Annual Convention. The President of the A. C., with the Chairmen of Districts, and an equal number of laymen, to be elected by ballot the first day of the session, shall constitute a Stationing Committee, &c., "the President having a casting vote."

There you have the *lay element* inaugurated in the Cabinet, and laymen who have just been elected, who know nothing, personally, of the charges they must represent in the stationing of men to supply them. And then these Chairmen of Districts must appoint themselves, with the consent of the laymen and the President, who has a casting vote. May they all have good appointments!

6th. The Chairman of a District "is to visit every circuit or station in his District, whenever he may judge it necessary," especially "when so requested by a preacher in charge, or by an official Board" the circuit or station sending for him, "paying his traveling expenses."

To be prepared fully to represent the wants of the people, and the adaptation of the ministers to the different fields of labor, will not need to visit them several times.

He may change or suspend preachers in the absence of the Superintendent, provided he shall not change any preacher contrary to his wishes, unless by the request of two-thirds of the members of the circuit or station. This seems to be an attempt to combine *itinerancy and Congregationalism*. Will it work?

"The Chairman shall be supported by the circuit or station to which he is appointed." How will his charge feel in regard to his frequent absence, and of supporting him, while he is doing the duties of a Presiding officer of the whole District? Will they be content with half a preacher and a full salary?

7th. The office of Bishop, (overseer) is incorporated under the name originally given to our Bishops, by Mr. Wesley. They are called "General Superintendents." But the powers of Superintendents are greatly abridged. No power of ordination is ascribed to the Superintendent in the enumeration of his duties, though in the ordination service he is assigned the leading part in that service; but it does not appear that he is authorized to ordain out of an Annual Convention. And it seems remarkable while the Chairman of a District has the power to change preachers with their consent, or by a two-third voice of the society, the Superintendent seems to have no power of transferring preachers from one part of the work to another.

The Superintendents are to be elected quadrennially. There appears to be no provision made for the support of the Superintendents.

8th. An addition is made to the "duties" of a "Travelling Deacon," and of an "Elder," namely, to perform the office of *marriage*, not an unpleasant "duty" under certain circumstances. It is forbidden to preachers "to use snuff, tobacco, or drinks" capital! *Out-door preaching* is enjoined, whenever practicable—good.

"Free seats" are erected into a positive institution and put under the protection of the "Restrictive Rules." The General Convention may not do otherwise with them. And "instrumental music or choir singing" are positively inhibited.

9th. An "Official Meeting" is regularly constituted, to which is assigned many of the duties that now pertain to a Quarterly Conference.

For the Northern Christian Advocate.
Letter from Great Bend.

Mr. Editor:—With your permission, we will lay before your readers a few facts connected with Great Bend and New Milford churches.

We have recently suffered severely under the afflicting hand of Providence. That disease known as "diphtheria," has carried off many of our loved ones. Nearly every family in this place has suffered more or less sickness and death. Diphtheria and consumption seem combined in breaking up our households and plunging us into sorrow. The writer was among the first to suffer, having, on the 9th of October, lost an only child, an interesting little daughter. We had travelled the path of bereavement before, and know to whom we should look for help. We embraced the consolations and promises we had often held out to others, and they sustained us, and the words of Jesus were never sweeter, "Suffer little children, and forbid them not, to come unto me, for of such is the Kingdom of God."

The next who fell was Mr. H. EGGLERTON, aged 25— young, active, intelligent and good. His son went down at noon; but it did not set in the darkness and gloom of night. While consumption was preying upon the vitals of the outward man, the soul was ripening for its heavenly home. When the hour of dissolution came, he was peaceful and triumphant. "Do you think I am dying?" said he. "Yes," was the reply. "Well," said he, "it is happy, happy, glorious, dying." We gathered around his bed and sang, "Jesus, lover of my soul," &c.

Then hiding the family an affectionate farewell, he quietly passed from earth to heaven.

Several children also were taken away in quick succession—two and sometimes three from the same family. We thought at one time that the disease had abated, and were hoping that the scourge had passed over, but it broke out again with increased malignity. Many of our Church members suffered, and the writer was called to attend six funerals in five days, two adults and four children. Since that time, several adults have died, some of sore throat, others of consumption. In the last few months we have had from twenty to thirty deaths in Great Bend alone, and a considerable number in other parts of the charge.

Though the hand of God has fallen heavily upon us, we have much to be thankful for. We know that our little ones are safe, for "of such is the Kingdom of God," and the adults, I think in every case, left an evidence of their acceptance with God. Those who have been bereaved are blessed with the consolation of religion, and are able to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

We cannot speak of our spiritual prosperity as we could wish, but we are trying to do something for God and the souls of men.

We ask the prayers of all who may read this article, that the disease in our midst may be abated, and that those who remain may be "so taught to number their days as to apply their hearts unto wisdom."

HENRY WHEELER.

Great Bend, Dec. 3, 1860.

For the Northern Christian Advocate.

Letter from P. Crane.

Mr. Editor:—In my letter of the 30th of November, published in the Northern Advocate, I promised, in my next letter, to speak of the introduction and present prospects of Methodism in the Isle of Man.

Methodism was first introduced into the Island in the year 1776, by John Crook, commonly spoken of as the apostle of the Isle of Man. Previous to this time, the Island was under the control of the Established Church. Methodism had its introduction amidst much opposition and bitter persecution, and like other places in Europe, its first preachers suffered much abuse and personal insult, from infuriated mobs.

In the year 1776, August 10th, Mr. John Wesley writes from London to John Crook, and encourages him, by all means, to stay in the Island until the snow be melted. He thus gives Mr. Crook the following excellent advice:

In your patience possess your soul; beware of despising your opponents; beware of anger and resentment; return not evil for evil, or railing for railing, &c. During this year the storm became violent, and Methodism was threatened with a total shipwreck on the Island. The preachers and people, however, weathered it out; and in the end of May, 1777, Mr. Wesley paid them a visit, and greatly encouraged the little band then connected with the despised Methodists.

In the year 1781, the numbers in society in the Island, were one thousand five hundred and ninety a large increase over previous years. In the spring of 1781, the Island was again favored with another visit from Mr. Wesley. But the storm which was raging at the time of his former visit, had, in a great measure, subsided. Methodism had got a foothold, and had retained it up to the present time.

The Island is divided into two Circuits—North and South—and is supplied by the Wesleyan Conference with eight preachers. There are also 127 local preachers, who preach regularly, twice each Sabbath, without any compensation, following their occupations as farmers, mechanics and merchants, during the week. On the Sabbath they go to their appointments according to a plan published once a quarter. There are on the Island 50 churches, dedicated for the use of the people called Methodists, to worship the true and living God. In former days they were prohibited from holding service at the same hours of the Established Church. But now, thank God, they can worship when they will, under their own vine and fig tree, none daring to molest or to make them afraid.

During my late visit to the Island, I attended, occasionally, service at the Established Church. But to my surprise, I found that the attendance was very small indeed, whilst the Methodist churches were filled to overflowing. Previous to 1825, the Church of England and the Wesleyan Methodists were the only denominations of Christians. Very soon after the above date, the Primitive Methodists commenced their labors, and are now more numerous and are doing much good. During the summer, they held camp-meetings, as we do in America. The Presbyterians have also their Churches on the Island. For many years the Catholics have tried hard to get a foothold, and have finally succeeded in building a beautiful chapel in the principal town. But I have no fears that any of the natives will ever become identified with them.

The inhabitants of the Isle of Man who are neither Protestants sound to the core, having been taught to respect religion and the Bible. In fact, I have never known a native of that Island to be an infidel, or a skeptic, or a Catholic. And permit me to say in conclusion, I thank God that I was ever born here, and while quite young, received my first religious impressions 47 years ago, in a Sabbath school organized in my native town, in the year 1813. It was happy to visit the Isle of Man, in the year 1860, during my late sojourn there.

P. CRANE.

For the Northern Christian Advocate.
"Lo! the Poor Indian"—L. O. P.

Mr. Editor:—Permit me to make a statement of a few facts relative to the receipt of money and the purchase of a church bell for our Mission Church, located upon the Cattaraugus Reservation, Erie Co., N. Y.

By the direction of our Conference it became a part of my work to obtain funds to purchase a bell for the Mission church. On leaving home in the month of April, by taking the cars on the New York and Erie Railroad, one of the best roads in the State, we soon found ourselves among the good and benevolent. It would be a pleasure to me to announce location and names of many of the friends who have rendered aid in our cause; but they are too numerous to mention in this article. I will name a few comparatively, and add such remarks as would justly apply to many we met in our journeyings.

At Portville, we received from Mr. Wallace Weston ten dollars, and from his kind family six dollars more. This was given with that degree of cheerfulness that is ever characteristic of the benevolent in man.

At Wellsville, we found a readiness with the people to contribute to our work. In a few days more, and we are at Ithaca, the seat of the Onondaga Conference. Dr. D. W. Bristol, in the absence of the Bishop, is elected chairman. On being introduced to the Conference, and granted permission to speak a few words in behalf of our mission, we embraced the opportunity to look down deep into the ministers' eyes. What a pleasure to see big men's souls, when they are aroused by such men as Dr. Parks.

The Rev. J. B. Cleveland, of this Conference, made us a proposition that resulted in the receipt of about \$20 to the mission. Other brethren, also, were kind and generous.

Now we turn our attention to Scranton, Pa., where the Wyoming Conference is in session. On our arrival at the M. E. Church we saw Rev. B. W. Gorman, and on the introduction of the business of our mission—the true minister no doubt believed what he said, "You can do nothing here in raising funds." Nilil. This will never do. It was evening, but with the approach of the light of the morning, and taking a keen survey of the place, at 4 o'clock P. M. we left for Binghamton, with a firm decision to visit Scranton again less than three months. True to our purpose, in July we are on the same ground again, happy and full of courage.

Scranton is located in the Wyoming Valley. Its population is about 12,000; with Hyde Park at a distance of one mile, and Providence, a little village two miles a little to the north. In this valley there are three veins of coal. The lower is three hundred feet from the earth's surface. The floods of the Wyoming must have been numerous, and equal to Noah's, to have covered these coal beds, on the hypothesis that coal is vegetable matter in its origin. Dr. Geo. Peck remarked, "That it was his opinion that God made these layers of coal when he created the world."

The coal and iron interests, is the leading cause of the thrift and rapid progress of the almost unexcelled city like town of Scranton. The Scrantons are an honor to the place—always active and useful to rich and poor, in Church and State. Here, too, is the home of Dr. Geo. Peck, now Presiding Elder of the Wyoming District. The Dr. moves among the people and preachers, with the ease of a large stream, leaving counsel and example worthy of respect. The Dr. and a number of the preachers of his District, Dr. Hollister, M. D., of Providence, Mr. S. D. Lewis, of Wilkesbarre, and many of the good people particularly aided us in our cause. We can credit Scranton about \$80; Pittston, \$30; Wilkesbarre, \$30.

We passed a Sabbath very pleasantly at Trenton, N. J., and we can now announce the fact that we have purchased of Mr. James G. Dudley, of Buffalo, a cast steel bell. The cost about \$225. The bell is now hanging in the Mission Church, for which we are thankful to God and the good people. We will say for the benefit of our friends abroad, that during the Conference year, nearly fifty Indians professed conversion. The mission is doing well.

WALTER GORDON.

Elliotville, Nov. 28, 1860.

For the Northern Christian Advocate.

Niagara District, Genesee Conference, Preachers' and Laymen's Association.

Mr. Editor:—The above named Association, at its meeting held in Lockport, Nov. 20-1, directed me to forward, for publication in the N. C. Advocate, the following items:

Plan of Missionary operations for the District, during the present year:

1. As soon as practicable, after the Missionary Committee in each charge is appointed by the Quarterly Conference, let said committee appoint a class collector for each class in the charge.
2. Let each pastor preach a Missionary sermon at each appointment in his charge, early in the second quarter of the Conference year, and immediately thereafter send out the collectors to engage in their work.
3. Hold an extra Missionary meeting, under the direction of the Missionary Committee, toward the close of the year, at each appointment, with such assistance as may be secured from neighboring charges; at which meeting read the collector's report, take collections and pledges, &c. Adopted unanimously.

Rev. J. Bowman and L. T. Foote were appointed to write, each an essay for that meeting, on the following:

"Resolved, That the practice of receiving members into full connection by a vote of the Society, is not only contrary to the Discipline, but also contrary to the spirit of the gospel."

Rev. C. D. Burlington was appointed to write an essay on "The rights of unbaptized probationers to the Lord's Supper."

Rev. B. E. McNeal to write an essay on the subject of "Closed doors at love-feasts."

Rev. P. Woodworth to write an essay on the "Inadequacy of talking in the congregation before and after service." Also, the "impropriety of using out-lets of worship for other than religious purposes."

Resolved, That each preacher in the District be requested to read Mr. Wesley's sermon on *Evil Speaking*, at each appointment in his charge, sometime during the year.

Resolved, That the preachers be requested to bring the matter of the collections before their respective official boards, to arrange the time and manner of taking the same.

Next meeting of the Association to be held at P. M., Feb. 19th and 20th, 1861. Preaching in the evening of Feb. 18th, by Rev. H. R. Smith, 19th by Rev. A. Steele, and the 20th by Rev. J. N. Simkins.

Each charge is requested to send one Lay Delegate to the next meeting.

M. Scott, Sec'y.

Royalton, Dec. 5, 1860.

For the Northern Christian Advocate.
Onondaga Indian Mission.

The natives in this place took a deep interest in our late Thanksgiving, of which we are desirous to give an account. With pleasure we comply with the request, inasmuch as the participants did honor to themselves on the occasion. The following order was observed:

1. Regular services by the Missionary and Interpreter.
2. Music by the Native Brass Band.
3. An address by the head Chief, Mr. H. Webster.
4. Music again by the Band.
5. Feast participated in by about 250 persons.
6. A Temperance Address by Mr. Tallchief, of the Seneca Nation.
7. A discourse in the evening, by Rev. Thomas Lafort, followed by a general speaking meeting, which was very good indeed. We then closed, and returned to our respective homes, I trust, with grateful hearts.

In conclusion, I would say, through the goodness of the Lord the Mission is prospering.

Will the friends of the Mission pray for us, and send some clothing for the children.

Dec. 1, 1860.

DANIEL FANCHER.

For the Northern Christian Advocate.

Church Enterprise.

Br. Bingham:—The enterprising people of Kirkwood have, during the last summer, erected a neat and lady M. E. Church, in which may the God of Israel be worshipped for years to come.

Much praise is due to the Trustees and builders, for the dispatch with which they collected the materials and erected said house. By the assistance of the ladies, it walls have been papered, floor carpeted, pulpit trimmed, and a sofa placed there; also lamps procured. An organ has been placed in the gallery, and a bell is to be put in the belfry.

Said Church was dedicated to the service of God on the 25th day of October, by Rev. Z. P. Aldrich, D. D. Text: Math. 4: 10. Theme, "The worship of God." Rev. K. Elwell, P. E. of Binghamton District, preached in the evening. Both sermons were very appropriate, and were listened to with interest and profit. \$280 39 was raised on the day of dedication, towards extinguishing the debt against the Trustees.

J. M. GRIMES.

Kirkwood, Broome Co., Dec. 10, 1860.

Historical Methodism.

For the Northern Christian Advocate.
Ulisses and Ovid Circuit—1828.

In June, 1828, the Genesee Conference for the first time met in Ithaca, N. Y., at which Bishop Roberts presided. The first four sessions of this Conference, organized in 1810, were presided over by Bishop Asbury, assisted by Bishop McKendree, but of late years more generally had but one Bishop in attendance. Up to this date our Conference had remained a unit, with the exception of Canada, which had been set off in 1824. It was now resolved to divide, the General Conference having made provision to that effect—the part west of the Cayuga Lake to retain the name of Genesee, and to meet in Perry the 24th of June, 1829—the eastern division to be called Onondaga, and to meet at Cazenovia, June 10th, 1829.

I was appointed, with Rev. Alvin Torry, to the Ulisses and Ovid circuit, as superintendent, and one Torry was employed by the Presiding Elder. Br. Torry was hope the year before with Rev. E. M. Everts. He had for several years previous served with great efficiency as a missionary among the Indians in Canada.

Our field of labor extended from midway of the Cayuga and Seneca Lakes southward to near their heads—a very pleasant country. Some few Methodist families had settled here previous to 1800, and Valentine Cook, James Stokes, and a few other Methodist preachers had visited these parts and formed other churches.

Peter Sherman, an exhorter of ardent, undisciplined piety, had settled at Sheldon. He had been a soldier of the revolution, but was now very actively engaged in gaining recruits to the spiritual army. His dwelling on the shore of the noble Cayuga, was indeed a Bethel, and long served as a church. He and his excellent wife lived to a great age, and peacefully passed away, a few years ago.

Samuel Weyburn, Esq., who lived a mile west of Kildler's Ferry, by his ample means aided the infant cause. A great number of Quarterly Meetings were held in his barn, long before there were any churches in these parts.