

# CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

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## ORIGINAL.

From the N. C. Christian Advocate.  
**The last Thursday in February—University.**

The above was the caption of the leading editorial in the North Carolina Presbyterian of February 12; the object of which was given in the following words: "This day is set apart by the General Assembly of the Presbyterian Church, as a day of prayer for the outpouring of the Holy Ghost upon the youth in our Colleges and Seminaries of learning." As to the object, surely it was commendable—the praying for the spiritual prosperity of the youth. But there is a little piece of information which I desire to call attention to, viz.: that the Editor claims the University as one of the Presbyterian schools of N. Carolina. He does not say so in so many words, but his meaning is most evidently that. He is writing to urge the churches in this State to observe the day for the purpose stated, which was very right; he says, "In the State of North Carolina, there are hundreds of young men in our colleges, who need the prayers of the church."—He is writing for, and to the Presbyterians, concerning their interests; hence, when he says "our colleges," means Presbyterians. He uses the plural "colleges," have they any beside Davidson? if so, where? he tells us, *the University*. He says, "Davidson College and the University, together number nearly six hundred," meaning "young men." Therefore the Presbyterians claim outright that the University is a Presbyterian school. Is their claim well-founded? If so, what course should others pursue? I think that this is a grave inquiry. 1. It would be presumptuous in us to try to reform the University in its moral influence, because it is under the control of a respectable denomination of Christians who appointed a day to pray for their pupils. 2. When we send our sons there, we should remember that we are sending them to a Presbyterian school, and with this, we should remember the peculiar doctrine of that church. 3. When we next go to the ballot box to vote for members of the Legislature, we should remember that we are voting for men to lay a tax on us to support a PRESBYTERIAN SCHOOL that the thousands of Methodists in North Carolina, together with their property, are taxed to support a denominational school; then we should throw up our hats and give three cheers for LIBERTY AND JUSTICE!

4. When worshipping God in our churches—standing to sing and kneeling to pray, we should remember that our sons are at the same time taught to sing, and stand to pray. 5. As Methodists, we should remember that we have a College, TRINITY, at which our sons would be taught to respect the church of their fathers—that they can be as well educated there as at the Presbyterian school at Chapel Hill. Also that a distinguished Senator in our last Legislature, said, the Methodist are right in establishing a college. Lamentable things will be told of the moral ruin that goes out from Chapel Hill on the day of eternity.

We "see the sword," as Christians we are bound to sound the alarm, give notice of the approaching danger, and point to the place of security. I have seen moral ruin spread its dark pall over the University student, I have wept. I have seen the danger thickening around others and their anxious parents in deep solicitude for their boys, inquire, "Watchman! what of the night?" In the University we have neither part nor lot, therefore, Methodists, in your majesty and power, rally and place TRINITY where she ought to be, and by God's favor, it will be the very first college in North Carolina. AMINIS.  
Aspin Grove, N. C.

For the N. C. Christian Advocate.  
**Letters to a Young Minister—No. 2.**

DEAR BRO.:—My last letter closed by enforcing the one important idea of becoming a preacher. This will give you some thoughts on the very natural and no less important question, how you may effect that object. First, you must fix this in your mind as the end of all your labors, and to this render all your reading, writing and thinking, absolutely subservient. With an heroic self-denial, you must discard all books that you cannot make a "help meet" for you in the work. A wide range of general information may, and must, undoubtedly, be of much profit to you at all times in social life, and even in pulpit preparation. But to gain this will require years of patient and diligent toil; and even if you had all the treasure of knowledge at your command, this, of itself would not enable you to preach; for, in order to preach, you must master particular subjects. Let every subject be clearly discussed in your own mind and then as clearly stated in language, that its clearness may appear to all men. Having the foundation and the frame, you can complete and adorn without waste of labor—

Thus arranging your subject, you may know what materials are necessary; what facts, what arguments, what illustrations, what inferences and applications; and you can know where to put each to produce the greatest strength and the greatest beauty. Do you say this framework is the most difficult of all? If it is, it is also the most important and absolutely indispensable to becoming a master workman. Every preacher, in time, must become his own architect. But this, like every thing else, is to be learned by study and practice; I do not mean you are to become an inventor, and, discarding all helps, by the force of your own genius, to mark out your own course. You must study the highest order of sermonizing, and if you have not genius enough to become a master, so you can change, remodel, and render the plans of others obedient to your own peculiar talent. You must submit to being a servant; but a plan you must have, either made, borrowed, or bought. Pay no attention to those who all the time are exhorting you to be original. The original mechanic, when an apprentice, spoils his work, the Dr. kills his patient, and the lawyer loses his cases. You are an apprentice, and in attempting to be original you will run the risk of perverting the word of God, injuring his church and ruining souls. Indeed all the essentials of a well-planned discourse, appear with greater or less prominence, in all discourses of all master-workmen. So much for the plan.

Yours in Christ,  
A.  
For the N. C. Christian Advocate.  
**Sabbath Schools.**

The winter has passed, spring has opened in all its loveliness, and the time for the sowing of seeds is at hand. The farmer sows his seeds on the earth—the minister on the mind. And as the one prepares his lands for the seed's reception, so should the other, by placing the institutions of the church in successful operation; thus collecting his field of mind in proper order, for the reception of the seeds of eternal life. The institution to which I wish now to call particular attention, as briefly as possible, is that of "Sabbath Schools." It is almost impossible to keep Sabbath Schools in successful operation during the winter; especially on circuits. Attempts to do this generally fail. And in view of this fact, we think it best to suspend them in the fall, as winter approaches, until the opening of spring. Better do this, than to try to continue them and make a failure; this would be very discouraging. But then as soon as spring returns, they should be commenced. The minister should bring that subject to bear upon the mind of every congregation, and thus impress the parents with a sense of their duty, in this regard.

No cause is of more importance, and yet, perhaps, none is so much neglected. Let our books be procured and schools commenced. The Discipline requires, (p. 115.) each preacher, having charge of a circuit or station, to preach on the subject of Sunday Schools and religious instruction of children, at least once in six months, at every appointment; and to organize a Sunday School in all his congregations where ten children can be obtained. At the time of preaching on this subject, it would be a good plan to take up a collection to purchase books for the use of the schools. Let us be aroused to our duty in this respect—preach on the subject—talk with and encourage the children; and begin now, before the weather is good, the year before us, spring opening, and nature blooming and inviting. God bless all in this work and labor of love. W.  
Cross Roads, April, 1859.

For the N. C. Christian Advocate.  
**"Early will I Seek Thee."**

He was popular, gifted and promising. He gave early signs of those lofty endowments which beam forth in the conduct of the noble and great. He had many opportunities of implanting sweet truth and virtue in the young hearts with which he communed. He might have shed a sacred influence on many a rising genius. But, alas! he was without the elevating hopes and feelings which the gospel inspires. It was not long before the beauty and strength of his youth sank under the ruthless power of affliction. The light of all life's charms and of life itself was growing dim. Then the good Spirit shed the kindly beams of mercy on his soul—and with heavenly reflections moved his fading vision to glory. Ere the knell sounded, the joy of the ransomed thrilled his devoted bosom, and the angels were glad over his great salvation. Then he died. He had "fallen in the first of his fields." A little more, and he would have been lost. As it was, he rose to a mansion in the glorious city; but he had no stars, no tokens, no pledges there. He died well, he had lived almost for himself alone. Heaven cannot be to him what it might have been, for he wasted the privileges on which hung, trembling, the harps

and crowns of those he loved. Oh! it is wise to seek Him early. He who waits religion only to carry himself to heaven, is so monstrously selfish, that it must take wonderful mercy to save him, if he be saved at all. A. W. M.

For the N. C. Christian Advocate.  
**Dancing.**

BRO. HEFLIN:—There was something said in your last paper on the subject of dancing. It is not my purpose to write an article on the subject at present, but simply to call attention to a brief extract from an able pen, which I copied in my memorandum from some old book or paper, months ago, and which I think sums up the evils of this practice in a few words. I hope some of those Methodists who contend that it is no harm to dance, will read the extract and ponder it well, and may God give them the life and power of religion, which they have evidently lost or never had, and in the enjoyment of which they will clearly see that dancing is evil, only evil and that continually.

"Dancing," says this writer, "stands associated of necessity, with vanity of personal display, extravagant love of dress, premature aping of men and women, youthful flirtation, dislike of sober industry and improvement, late and unwholesome hours, waste of time and thought, and strong tendency to dissipation."

A METHODIST.  
Danbury, N. C. March 30, 1859.

For the N. C. Christian Advocate.  
**"I Will Give \$1000"**

So said a gentleman, a day or two ago, to whom I applied for a subscription to aid in creating a Sunday School Publishing Fund; and this is the way he did it.

Said he: "I suppose you propose to invest this fund, and use only the interest for Sunday School publications."

"Yes," I replied, "that is the intention."

"Well," said he, "I will give you a thousand dollars towards that fund. Now, suppose you loan it to me, say for five years, and I will pay you better interest than you will probably get by investing elsewhere. I am paying interest for the use of money at this very time, and I had rather pay it to the enterprises of the Church than to any one else. I will pay you ten per cent. per annum, in advance."

And, accordingly, he sat down to his desk—signed a note for \$1000, payable in five years, with ten per cent. interest in advance; and then drew me a check on his banker for \$100, being the interest for the first year.

Was not that noble? Who will be the next?

We need this fund for the following purposes:

1. To increase the catalogue of our Sunday School books. Its number, at present, is far below that of other denominations, whose church-membership and wealth are less than half of our own; and it is far too limited to meet our urgent wants—so that many of our Schools are driven to the necessity of purchasing the publications of other societies, because for want of funds we ourselves have not been able, hitherto to publish the requisite number and variety.
2. We need it to enable us to put the prices of our Sunday School publications as low as those of any other society.—Many of our own Sunday Schools buy the books of other societies—the American Calvinistic Sunday School Union, for example—simply because they are sold more cheaply than ours. And why can they sell more cheaply? Because they have a constantly growing fund from which to draw the difference between the actual cost of the book or periodical, and the price, below cost, at which they often sell it.—Give us such a fund and we will put the prices of our Sunday School books and the S. S. Visitor as low as the lowest.

3. We wish this fund so that we may be able to supply Sunday-schools in poor, but often densely populated neighborhoods, with entire libraries and with the Visitor also, gratuitously. We have not been able to do this to any considerable extent heretofore; for we are actually in debt to the Publishing-house for Sunday-school books and Visitors already issued.
4. We need it to enable the editor of the Sunday-school Visitor to make that admirable little paper, as attractive by embellishments and illustrations, as others of its class; also, to defray the expense of its publication; for its price, with its present subscription list, does not meet this expense. Must we publish our shame to the world, in the fact that the Church North issues nine times as many copies of their Sunday-school papers as we do of ours? I have visited many Southern Methodist Sunday-schools which were taking North-ern Sunday-school papers, because they were cheaper than our own. Let every Sunday-school in our Church patronize our own publications, and this will greatly aid in reducing their prices to an equality

with the lowest, and elevating their quality to that of the best.

I hope soon to receive many more responses to this call for a \$100,000 publishing fund. My post office address is Columbia, S. C. CHARLES TAYLOR.  
Cor. Sec., S. S. Society, M. E. Church South.

## SELECTIONS.

From the St. Louis Ch. Advocate.  
**Baptism.**

MR. EDITOR: A brief statement of facts is generally better understood than a complicated one, by either amateur or learner of any doctrine or science; especially are the doctrines of the Holy Scripture more fully impressed on the minds of new beginners by a brief and condensed statement thereof, than otherwise. Therefore, I shall endeavor to show, from the oracles of God, "speaking the truth in love," in as condensed a form as possible:

First. That the apostolic mode of baptism was that of sprinkling or pouring, having in view the established fact, which is admitted by Baptists, Campbellites, Presbyterians, Methodists, and all denominations, that the Apostles and "John the Baptist," all baptized by the very same identical mode, whether it was by immersion or sprinkling. And now, candid reader, I want you to go with me, and we will search, in the fear of God, the law and testimony on this much controverted, but plain doctrine.

With the administration of the Harbinger of the Messiah, we will begin. He says: "I indeed baptize you with water." Ponder on it, reader, and notice the connection. Now begin at verse twelve of the third chapter of Luke, and read to verse seventeen. Verse twelve: "Then came, also, publicans to be baptized," &c.; then read verse fifteen, viz: "And as the people were in expectation, and all men mused in their hearts, of John, whether he were the Christ or not." (See sixteenth verse for John's answer.) Now, I want you to read what John the Divine, or Evangelist, calls the Record of John the Baptist, viz: John i. 16, and read this record carefully to the thirty-fourth verse, and remember it is the record of John when the Jews sent priests and levites from Jerusalem to ask him, who art thou? Read it carefully. You see then that these priests and levites, from what I have stated above, were expecting the advent of the Christ; consequently they asked John who art thou? "And John confessed and denied not, but confessed I am not Christ." See verse twenty. Now read the twenty-fifth verse, viz: "And they asked him, and said unto him, why baptisest thou then, if thou be not Christ?" Hence, those Jews who sent priests and levites to know who or what manner of person John was, were, about this time, as I have before stated, expecting the advent of the Messiah, and expected that he would come baptizing the people by the old fashioned mode—(called in Numbers viii. 7 the water of "purifying") sprinkling. Hence they expected that he would thus come baptizing the people by effusion or sprinkling, according to the prophecy concerning him (Christ) in Isaiah v. 2-15: "So shall he sprinkle many nations." But again, read Ezekiel xxxvi. 25: "And I will sprinkle clean water upon you, and from all your filthiness will I cleanse you." &c., which prophecy was fulfilled on the day of Pentecost, and, also, afterwards, on other occasions, when the Holy Spirit descended and fell upon them. See Acts ii. 15-16. Peter, filled with the Holy Ghost, and perceiving thereby that Joel's prophecy was fulfilled, lifting up his voice said, verse fifteenth: "For these are not drunken, as ye suppose." &c., and others mocking said, these men are full of wine. See verse thirteen. Consequently, because the Pentecostians, on whom the spirit fell and sat on each of them, I say, because they were filled with the Holy Ghost, and began to tell and speak of the wondrous works of God in the plan of redemption and gift of the Holy Spirit. See Acts ii. 11. They were mocked and scoffed at by those who did not believe in shouting, and speaking of the wondrous works of God; like some nowadays, who having somewhat of a form of godliness, but denying the power and Spirit thereof, they scoff at those who get happy and shout. But if these formal professors of religion had it in their power to stop the mouths of those who get happy and shout, the rocks and stones would lift up their voices against them. See Luke xix. 28-40.

But to return to the subject. I here assert that John the Baptist baptized only by affusion or sprinkling, and, although John's baptism was not Christian baptism, (see Acts xix. 3, 4) yet all denominations must, and I verily believe will, admit that Christian baptism was afterwards administered by the same mode that John administered this ordinance to the people; and now remember the Evangelist's record of John, that these things (read John i. 19-

33) were done in Bethabara (a little town,) beyond Jordan. The people were expecting the advent of Messiah, consequently they asked John who art thou? but he confessed he was not Christ. They asked him why baptisest thou then, if thou be not Christ? Verse twenty-five, John says I baptize you with water. Verse twenty-six. Hence it is plain to every rational mind that if John had come baptizing the people by immersion, the Jews never would have thought of his being the Christ. But as John came baptizing the people with water, the Jews thought perhaps he was the Christ, and accordingly sent priests to him to ask if he was the Christ or not.—When he confessed he was not Christ, they wished to know why then he baptized. Consequently they expected Christ to come baptizing by sprinkling. See Isaiah v. 2-15. But, again you may say that the Scriptures are wrongly translated. But let us notice Mr. Campbell's translation of John i. 26. Hear him. "I indeed immerse you in water." Now Campbell himself knows that to say, "I immerse you with water" does not make good English; therefore, he changes the preposition "with," and substitutes "in." But will some good Greek scholar please inform me if the original word, which is, in our version, translated "with," can, in this case, with any sense or propriety whatever, be translated "in"? And for the benefit of those who wish (in order to prove their doctrine) to get a new translation, to add, or take from, Holy writ any words, &c. I would cite them to Rev. xxii. 18, 19.—From the foregoing the following is deduced, to wit: John baptized in the wilderness, in Bethabara (beyond Jordan) in the regions beyond Jordan, and in the river Jordan—five places in number, only one of which, we are informed, was a river—three thousand were baptized on the pentecostal day. Saul (afterwards Paul) was baptized while in the house of Jadas. The jailer and his household were all baptized (both small and great) at the hour of midnight. Lydia and all her household were baptized (both small and great.) Certain disciples, about twelve in number, while in the city of Ephesus were baptized; and the person that has such a wonderful fertile imagination as to suppose that all of these were immersed, one by one, or even twenty of them at one dip under the circumstances surrounding them, such person has a more fertile imagination than your friend. C. J. T.  
Trenton, Mo., Dec 14.

**The Proper Manner of Sleeping in Church.**

Some vain persons have been so weak and wicked as to raise a question upon the merits of the case—yea, they have gone so far as to say, that sleeping in church, so far from being a duty, is, absolutely, and to all intents and purposes, a sin. They allege that the church was built for the purpose of divine worship, and it is an insult to our Creator to go to sleep in it. They further allege that it is disrespectful to the speaker and to oneself to do so. This is going a dreadful length, and is only another instance of the radical and extreme tendencies of the age. What!—that a sin, which has existed in the church from the days of the apostles themselves!—even under Paul's preaching! You remember the striking example of that worthy young man, Eutychus. A sin indeed! It is not a sensible act in me to waste time and arguments upon such vain cavillers. The uniform practice of the church (especially on warm afternoons) for eighteen hundred years is decisive.

Assuming, then, that it is a duty, let us consider the manner of performing it. I hold that, like all other Christian practices, there ought to be uniformity in the manner. We find it in all other parts of worship, i. e., all sit while the sermon is being delivered—all stand or all kneel when prayer is offered; why then should those who are engaged in offering up sleep-worship not conform to some one attitude?

1. It is an improper manner of performing this duty to nod, and for the plain reason that the worshipper attracts too much attention. Now, we are every where taught to avoid ostentatious display in our worship. The Pharisees were condemned for praying at the corners of the streets, that they might be seen of men. On the same principle the nodding worshipper is condemned, for he is making too public a display of his devotions. Those in his immediate vicinity, instead of attending to their own worship, are lost in admiration of the profound state in which his devotional meditations have placed him. Peradventure they may even envy his condition and thereby break the tenth commandment.
2. Nor is it proper to snore in the performance of this duty—partly for the foregoing reasons; but mainly because it is a direct infraction of the golden rule. Suppose, for instance, that your next neighbor is asleep; by your snoring he will be disturbed, probably awakened. This, you per-

ceive, is not doing to others as you would that they should do to you.

3. I deem it unchristian to sleep with the head thrown back and the mouth wide open. It is wrong to injure one's health while offering worship; and all physicians admit that such position is liable to produce sore throat and hoarseness. Besides, flies sometimes get into the mouth on such occasions, and by their injudicious explorations, tickle the delicate membranes and cause horrible stertorations and coughings, which I am told are very injurious to health.

4. To sleep with the head resting on the arms of the worshipper, and the face buried up in the cuffs of the coat, is a most improper way of offering sleep worship. First, because it is also injurious to health, and is altogether a very unsafe way of performing the duty; and second, and mainly, because it is a sin—a direct violation of the Scriptures which command us to let our light shine that men may profit by our example. In this case it is impossible to know whether the Christian worshipper is asleep or awake. It is a positive case of lukewarmness;—neither the one thing nor the other.

My cogitations have well nigh exhausted the subject. Let me say that the only truly pious way of performing the important duty of sleeping in church, is, to sit bolt upright with the face to the minister, eschewing nodding, snoring and depressions of the head.

That this is the true way, appears from the fact that the minister is strengthened and encouraged by the evidence that his labors are not in vain, seeing they have produced so marked an effect. And just here, Mr. Editor, if I was not afraid of giving offence to your clergy, I would say, that when a minister finds himself in the pulpit with a rather slim sermon, it must be a source of great consolation to him to see his congregation asleep. I mean no reflection on ministers.

Now, Christian brethren with long necks object to this mode of worship because of their inability to maintain the head erect when the will is lost in sleep. I admit the force of this objection—indeed have felt the evil myself, and hence it occurs to me that some apparatus for the support of the head, such as the barbers have on the backs of their chairs, might be fixed on the pews. These aids to worship might be movable, fastening on the pew with a clamp; and when one worshipper is through his devotions, the machine might be slid along to another. When the service is ended, the sleeping Christian could take his Bible and Psalm book under one arm, this little aid to devotion under the other, and wend his way home, well satisfied that he has performed his duty in a plain, worthy and decent manner.—Pacife.

**How the Money Goes.**

BY JOHN G. SAGE.

How the money goes?—Well, I'm sure it isn't hard to tell; It goes for rents and war rates, For bread and butter, coal and grates, Hats, caps, and carpets, hoops and hose— And that's the way the money goes!

How goes the money?—Nay, Don't everybody know the way? It goes for bonnets, coats and capes, Silks, satins, muslins, velvets, crapes, Shawls, ribbons, furs and furbelows— And that's the way the money goes!

How goes the money?—Sure I wish the ways were somewhat fewer! It goes for wages, taxes, debts, It goes for presents, goes for bets, For pants, pomade and eau-de-rose, And that's the way the money goes!

How goes the money?—Now, I've scarce begun to mention how; It goes for laces, feathers, rings, Whips, whistles, candies, belles and bows— And that's the way the money goes!

How goes the money?—There, I'm out of patience, I declare; It goes for plays, and diamond pins, For public alms and private sins, For hollow shams and silly shows— And that's the way the money goes!

**Huntsville Female College, Ala.**

A friend, in whose judgement we confide, and who is well acquainted with the facts, furnishes us the following memorandum. Our knowledge extends to only two of the gentlemen named—Dr. Erwin and Rev. G. M. Everhart—of whose fine personal address and moral worth, as well as their ability as educators we could not say too much:

The Rev. A. R. Erwin, D.D., having purchased of the President (Rev. G. M. Everhart) a moiety of his interest in this institution, has been elected, by the Trustees, "Principal of the Literary Department, and Professor of Natural Science." This distinguished scholar and divine will give character to any institution with which he may be connected.

The Rev. J. Newman Hank, A. M., at present Professor in the Metropolitan Fe-

male College, Washington City, has been appointed to a professorship in the same institution. Professor Hank is a graduate of Dickinson College, and a member of the Baltimore Conference. Mr. Hank's long and successful experience as a teacher, and his observation as a European traveler and resident in Paris, unite to render his connection with the institution very fortunate. Both of these gentlemen will enter upon their duty in September next.

These appointments will not displace previous ones. The great prosperity of the college renders it necessary to furnish additional facilities in the department of instruction.—Wash. Ch. Advocate.

## A Good Suggestion.

Rev. Dr. Murray closes some excellent remarks on long sermons and minute subdivisions, with the following pertinent quotation:

"Some preachers cut the bread of life so small, The greater part does through the basket fall; So full of heads that nothing else there seems, No room is left for body, life or limbs. Whate'er the text, the sermon still must be A little body of divinity. Sweet is the gospel, and it well becomes To dwell with rapture on its glorious themes; Yet some discourses would be full as good, If they were not compressed in latitude. They lose in substance what they gain in length, As thread, spun out too fine, impairs the strength. Some are more garrulous the more they're lost, And when they've least to say, 'enlarge the most.'"

## Christian Union.

The venerable Dr. Bangs, of the Methodist E. Church, recently presided at one of the series of meetings now being held in St. John's Church, Fulton street, New York. He stated that fifty-seven years ago he entered the ministry, and in that time he had witnessed powerful revivals of religion. But he believed he had never witnessed anything like the present. They had been of short duration, and local in their character and influence. He said, for every quarter of our land we hear glad tidings; and also, from many portions of the old world. In times past, in the very height of revivals, we held on to denominational differences, which had divided, and, perhaps, he might say, had disgraced the Church. But in this great revival, one of the blessed characteristics of it is, that every one loves his brother in Christ, of whatever name he may be.

## Witchcraft.

An act was introduced into the English Parliament in 1770:—"That all women, of whatever age, rank, profession or degree, whether virgins, maids or widows, that shall, from and after such act, impose upon, seduce, and betray into matrimony, any of His Majesty's male subjects, by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, highheeled shoes, bolstered hips, shall incur the penalty of the law now in force against witchcraft, and like misdemeanors, and that the marriage, upon conviction, shall stand null and void."

## Going Early to Prayer-Meeting.

"Where are you going so early?" asked a father to his little daughter, already dressed in her sun-bonnet to go out.

"To the morning prayer meeting, papa," she replied.

"Prayer meeting!" he cried: "what in the name of common sense do they have them so early for?" For this father did not like prayer meetings very well.

"It is not so early as the birds have theirs, papa," answered the little girl; "they begin at day-break; and oh, they praise God so!"

## Anecdote.

A reverend sportsman was once boasting of his infallible skill in finding a hare.

"If," said a Quaker, who was present, "I were a hare, I would take my seat in a place where I should be sure of not being disturbed by thee, from the first day of January to the last day of December."

"Why, where would you go?" "Into thy study."

## A Hearty Response.

Dr. Dixon, preaching the funeral sermon of the late Dr. Bunting, said, the great men of the Methodist Church seemed to him to be passing away, and there were none rising up to fill their places. Whereupon instantly a good sister, zealous and sanguine, shouted at the top of her voice: "Bless the Lord! That's a lie!"

A New York paper thinks the Pike's Peak stampede will be of much benefit, as it will soak up that overflow of loafers so common to Gotham.