

WEEKLY BY A COMMITTEE OF MINISTERS FOR THE METHODIST EPI COPAL CHURCH, SOUTH .- RUFUS T. HEFLIN, Editor.

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ORIGINAL.

For the Advocate. Trinity College,

To the Memlers of the North Carolina Confe ence—to the Local Preachers and Laity composing the Church-and to all

on this point, all is surmise, but this printhat as you increase the number of schools and enlarge them, the number who desire to avail themselves of the advantages offered, is increased. Suppose we assume that number as one in every fifteen, and

taining education are not such as they should be, and others because our colleges are not sufficiently numerous, nor large enough, nor properly endowed. We have now young men enough in North Carolina who would probably take a collegiate education, if we had the colleges,

and forty-three boys in the State who

could be got into the colleges of the State,

if the colleges could accommodate them

In 1850 we had five colleges of all kinds

teen pupils. Now we have ten colleges,

(six of which are female) leaving four male

hundred and forty-one boys? We answer,

some of them are seeking education in

other States, others are deterred from en-

tering colleges because the facilities for ob-

Let us see how many they can take in.

to fill four more as large as Chapel Hill. The ten colleges, male and female, in North Carolina, can only accommodate twenty-two hundred and twenty pupils. and we have of young men alone three thousand one hundred and for y-one, who ought to be at college, and no doubt would be, if the colleges were of adequate proportions.

Why hesitate, with these facts before yeu, to aid in enlarging Trinity? Do you not desire to bring this vast amount of dermant mind into active use for the benefit of the State? Is is not a noble work. to guide the destinies of the State, for lecoming qualified for the task? The Meth-G ve us the means to enlarge, and there is class of men well qualified for all the du- su pose, because she was pure and holy ties of citizenship.

### For the N. C. Christian Advocate. Paradise and Heaven Synony-

from its tenement of clay, and then behold and "being deceived was in the transthe body lifeless and dead, the question gression." seems naturally to come up, "where is She lived many years after the fall, and the spirit gone? Did it go immediately witnessed the ruin she had brought upon to heaven? Or did it take its flight to an the world, and no doubt often wept before with, or say about, these speculations, and | She yields submissively to the law of her

will give you what we believe to be, the true doctrine on this subject And we take the position, that Paradise and Heaven are synonymous terms-that Paradise means Heaven, and that the soul passes immediately to heaven when it leaves the body. This will remove a serious difficul-Friends of Christian Education through- by in the minds of some, in reference to the language of Jesus to the dying thief. We wish to present you a few thoughts | The Saviour says to him, (St. Luke 23, on the subject of the colleges of North 43) "to-day shalt thou be with me in Carolina, and we do this for the purpose of Paradise." Now, after his resurrection showing that Trinity College ought to be he tells Mary (St. John 20, 17) not to enlarged at once. We start with the pro- touch him; for, said he, "I have not yet position that the Colleges of North Caro- ascended to my Father " Paradise and lina are entirely inadequate to the wants | Heaven having the same meaning, the difof the people. We have before us the ficulty is nearly removed, Paradise means statistics of the State, published in the U. | a place of "fe icity and delight"—the S. census for 1850. This states the white | dwelling place of God; and Heaven means population of the State at (553,028) five the same. Dr. Clarke, speaking of the hundred and fifty-three thousand and language of Jesus to the penitent thief, twenty-eight. It states the ratio of in- says, "the state of the blessed is certainerease for ten years at 31.73 per cent., ly what our Lord here means." And in which would make the white population of regard to his words to Mary, "touch me 1500 seven hundred and twenty-eight not, for I am not yet ascended to my Faththousand five hundred and three (728,503.) er," the same writer srys, "Our Lord Of this number the whites between the seems to have spoken to this effect: Spend ages of five years and twenty years will no longer time with me now; I am not be, taking the same ratio of increase, two going immediately to heaven; you will hundred and eighty-three thousand seven have several opportunities of seeing me hundred and sixteen (283,716.) Suppo- again; but go and tell my disciples, that sing the sexes to be equal, and they are I am going by and by to ascend to my nearly so, and the number of male pupils | Father and God, who is your Father and will be one hundred and for'y-one thou- God also." Mr. Benson's views coincide sand eight hundred and fifty-eight. If with Dr. Clarke's. In further proof that one-thir lof these are between the ages of paradise means heaven, we ask the reader fifteen years and twenty years, we have to carefully read and compare the followforty-seven thousand two hundred and ing passages in the New Testament: (2 eighty-six males between these ages. Cor. 12-2, 3, 4. Rev. 2, 7; 22, 2.) Look at that again, reader, forty-seven This we does enough, to satisfy any honthousand two hundred and eighty-six boys est enquirer after truth, of the correctness of the right age to go to college in North of our position. Hence, it is obvious, Carolina. But some are not able to bear that the soul goes immediately after death the expense of a collegiate education - to heaven, if prepared, or to hell if un-Some would not go if they could, and prepared This agrees with St. Paul, some do not properly appreciate the value when he says, "to be absent from the of education. What proportion of these body is to be present with the Lord."would avail themselves of the opportunity The case of the martyred Stephen is in if the facilities were increased? Of cours , point. He saw "heaven opened, and the son of man standing at the right hand of ciple obtains in all enterprises of the kind, God; and he fell asleep, calling upon God and saving, Lord Jesus, receive my spirit." What means such expressions as "the family in heaven;" "the saints before the throne," if they do not convey the idea that, at least some departed spirits have been taken to heaven. If some, why not there are now three thusand one hundred all? So, on the other hand, does the sinner begin to "suffer the vengeance of eternal fire" as soon as death. The case of the rich man proves this clearly. But Lazarus leans for repose upon the bosem of the father of the faithful, in paradise, in the State, with five hundred and thiror heaven. No necessity for going to purgatory: for the blood of Jesus "cleauseth us from all sin." Yet, we do not maincolleges, with a total of pupils about twelve tain that the soul in heaven enjoys all that hundred. Where are the other nineteen over-powering fullness, that it may and

will enjoy after the resurrection. The refining and glorification of the body, made like unto the glorious body of the Son of God, will add a new source of joy to the happy soul in heaven. Paradise and heaven meaning the same, the spirit of the

"One gentle sigh their fetters break; We scarce can say "they're gone;" Before the willing spirit takes Her mansion near the throne."

good at death goes immediately to heaven.

Bath Circuit.

#### For the N. C. Christian Advocate. Bible Characters\_Eve.

Among the characters mentioned in the Bible, there can be none more interesting than Eve. From the fact that she was deceived, and in the first transgression, we too often consider her with a censorious spirit. Why should this be so? Why extol her daughters so highly, when so far to give facilities to those who are shortly her inferiors in many respects, and almost contemn the mother of us all?

Eve was made by the hand of God .odist people must show their devotion to Taken from the side of man, as some one the public welfare and their determination has said, that she might be his equal; and not to be left behind in well doing, by from under his arm that he might protect coming to the help of their own college her; and from near his heart that he might love and cherish her. That Eve was beauno fear but we shall have hundreds of tiful and intelligent is certain, or she you g men within our walls training for could not have been a help-meet for Adam. us fulness, and when they go out it will the greatest man who ever lived. That be to add to the ranks of our citizens a she was loving to her companion, we may

It is remarkable that the Bible does not lay but one fault to Eve. In no instance did she neglect duty, or break the commandment of God, save in that she partook of the forbidden fruit, "ate berself and gave to her husband and he did eat:" As we stand by the bed-side of the And what would greatly palliate an offence day schools are the best police provisions us out from the contest with other States in in our day, if committed by one of her of states, the best as well as the cheapest the career of prosperity. and strivings of the soul to be liberated daughters, she was beguiled by the serpent,

intermediate state called 'paradise?" "-- her merciful Creator over the sin she had Many and various have been the theories committed. The Lord had promised her that we have advanced in regard to the sorrow, and had made her desire to be to condition of the soul from death to the her husband, and he was to rule over her: judgment day. We shall have little to do yet we hear of no murmuring from Eve.

| nusband, and endures the sorrows and af- | flictions of life meekly, quietly and gently. Behold her standing beside her husband at the gate of Eden, taking a farewell look t the home of her innocence, and the scenes of her happiest hours. There the ivey and the vine twine around the spreading branches of the vigorous trees, forming a natural bower for the lovely pair. There bloom the never-failing flowers .-And there sing the sweet songsters of the grove, and God's smile still lingers like the rays of the setting sun upon the lovely garden. Now all is lost. She looks out upon her future home where the curse of God is to follow her, and oh! how dark and gloomy! She looks again at Eden and drops a tear, and turns to Adam-

him trust in God, and go forth. How, when, or where she died is not stated. Perhaps worn down with age and infirmities, the once levely bride of Eder sinks in a peaceful grave, in hope of entering the Eden above, where there will be no more temptation or sin. May we meet her there.

gives his arm a gentle squeeze and bids

### SELECTIONS

Sunday Schools.

Moral P wer—Two co ditions of—Ad vanta e of Childhood - Sunday Scho ls and the State-Relation to the Church.

This institution claims our interest and assistance because of its superior moral power. Its moral power is inferior to that of no other institution or instrument of Christianity. Preaching itself has to do chiefly with adults-this preaches the Gospel to childhood. Which is the most hopeful endeavor?

The Sunday school has two great conditions of moral power. First, The word of G.d is its text-book-that word which is quick and powerful. The Bible is the force which it habitually applies. All its instructions are subservient to the illustration and enforcement of Biblical truth. In this respect it certainly claims rank with the pulpit itself.

Second. It applies this highest moral force to the earliest and best susceptibilities of human nature-to childhood. Childhood inherits depravity toubtless as it inherits the physical and mental infirmities of our race, but who questions its superior moral susceptibility?

Childhood has one moral advantage over adult years which is of inexpressil le value in its relation to religious instruction-it is not unbelieving The tacit infidelity which infects all adult hearts, and which i the most formidable difficulty in the way of religious convictions and religious trust. belongs not to our first years. God himself has made childhood trustful, believing. implicit. It is the most marked law of human development. And why has be made it so? Why, but because he would have us form effectually the moral character of the child before it enters upon the perils of its later years. The moral education of children is a natural duty, for it is a natural necessity, founded in the very constitution of the child. It cannot be evaded. If it is not well directed it must be ill directed. The power of making the child a demon or an angel is almost exclusively in the hands of those who have

charge of its first years. Again, childhood is not in that fearful state which we distinguish, wrongly perhaps, as "Gospel hardened"-it has not by long familiarity with, and practical resistance of the Gospel, become indurated in its moral sensibilities. Its conscience is tender, its fears readily awakened, its af- her welfare. fections easily attracted. And in these respects is it pre-eminently fitted for religi-

And still again, it has the great advantage of more tenacity in its impressions, if not in its resolutions. Once teach a child the great truths of religion, and you have or clog her way in the path to success. written ineffacebly the Gospel upon his soul. He may indeed resist it, but he cannot forget it. The truth ever lingers with him, ready at the opportune moment to ut-

ter its warning or saving voice. What Christian labors then are like those which aim at the religious education and salvation of the young? Where, Christian reader, can you devote your energies to better advantage than in this

all-commanding duty? defense of nations. The criminal systems of states are adopted almost exclusively to | phy; then we can meet our enemics in the punish and suppress vice, rather than to gate, and throw back in their teeth the prevent it. This is their egregious defect still riotous with crime. Education, espe-, some North Carolinians, who are really cially by the common school, is an a tempt, a shamed to admit that they belong to our and, at whatever expense, a cheap one, at honest Old State. They blush at the a better policy-at prevention instead of mention of her name, and hear in silence cure. Yet even education, as a mental the abuse which is heaped upon her by

show alarmingly its insufficiency.\* Against the training of the Sunday school no such defect can be alleged. Its whole aim is moral: it wields, as we have shown, the greatest instrument of moral power in the universe-the word of God; and it acts on the best moral susceptibilities of humanity-those of childhood. A country whose children should be universally trained in Sunday schools, could hardly fail to be preeminent in all public and private virtues. Lastly, you owe this duty to the church.

The Sunday school has been called its nursery. Some one has salled it the theological school for the millenium. It came into use during the great resuscit tion of religion under Wesley and Whitefieldthat epoch from which sprung Bible, and tract societies, and most of the energies of Protestant missions. Since that notable period evangelical revivals and labors have spread everywhere among the Angelical race. Sunday schools have doubtless had a chief agency in this great change. Before their day youthful piety was not common; youthful morality was expected in Christian families, and was expected to ripen into piety in manhood; but now the conversion of the young is looked upon as the hope of the church; they crowd our altars in revivals, they give energy to the operations of our churches, and the cross is borne forward over the earth in the vigorous hand of the young manhood of the age. The statistics of the Church show that nearly all our foreign missionaries, as well as most of our domestic pastors, have come forth from the Sunday School. Unquestionably the best way to fortify and fill the Church is to multiply Sunday schools through the land. The christian world itse f has never yet half calculated resources of moral power which the institution offers. It will take another age, probably two more ages, to develop it fully. And even then, perhaps, it will remain a question whether it most blesses the Church by its influence upon the young who are taught, or its reaction upon the adults who teach - Ch. Advocate and

\* European statistics on the subject are decidedly unfavorable to education. It cannot suffice without more training.

## State Pride.

While we recognise the common brotherhood of nations, there is an instinctive elinging to the citizens of the same nation, in every man and a special interest felt for the well being of our own people. The honored name of our glorious Republic abroad, inspires us with pride, and we feel a glow of emotion, especially in a distant land, at the bare mention of its name, and the sight of one of its humblest citizens. Then, it is, we feel that the whole Republic is ours, and the local distinctions of State, county and town are lost sight of. Yet even then, if cause arise to direct our attention to the subject, our State pride, either inflated or wounded, at any occurrence which may produce the

At home, while engaged in the whirl of buiness, our feelings are somewhat different. Each citizen of the several States, feels that there is a common bond which unites him to the people, the interests, the destinies of his own State. Whatever is likely to affect her interests prejudicially or favorably, he cannot be indifferent to; and however feeble his influence or meager his means, there is a strong and noble impulse moving every true hearted citizen, to risk his all in her defence, or to promote

Selfishness, that which looks only to individual personal benefit, does not control the efforts or limit the sacrifice of the true citizen. He is naturally jealous of her fame and or her proceedity, and steadily resists all attempts to hamper her enterprise

Now these are the feelings we have for North Carolina. She possesses the elements and resources of a great State. The nurture and exercise of the true spirit of enterprise and State pride, can alone develope those resources, and place her in the position she ought to occupy. To stand by and wait the turn of the wheel of Fortune, or to leave to others, because they possess more means and more entersphere? And if the opportunity exists, prise, to develope her resources, is a posidoes not the opportunity itself become an | tion too degrading and humiliating for freemen. To raise the cry af poverty or Every prison that you enter in Christen- inability, as an excuse for our indolence, dom will give you a similar result. Sun- is a craven spirit, which already has shut

Let us help ourselves, is the true philosotaunt and jeers, which they have been -they stagger under it, and the world is wont to throw at us. We have heard of training, fails to have any very profound citizens of her sister States. Such North effect on the morals of states. Its statistics | Carolinians have our consent to leave at | Fear. - Whether they respect the body or | ed, as far as I could do so without infring-

such men. We should dislike to be obliged to touch them with a forty-foot pole lest we should be contaminated. - Washington Dispatch.

OBER 20, 1859.

#### American Bible Society.

The stated monthly meeting was held at the Bible House, in Astor Place, on Thursday, the 6th inst., at half past four P M.: the Hon Luther Brandish in the chair, assisted by Wm. B. Crosby, Benja-U Swan, and Francis Hall, Esqurs.

Rev. Dr. Krebs read the 46th Psalm and offered prayer.

Four new auxiliaries were recognized: one in each of the States of Kentucky, Iowa, Missouri, and Arkansas.

Communications were received from various parts of this country and from abroad, of which the following were of special interest:

One from an old correspondent on the Rio Grande, urging the importance at this time of circulating the Scriptures in Mexico, and recommending a well qualified agent for the service. One from Mr. J. W. Stone, in Brazil, in regard to extensive distributions by him. One from agent Bliss. in Turkey, showing the increasing desires of Mohammedans to read the scriptures. One from Rev S. H. Calhoun, of Mount Lebanon, to the same effect. One from Rev. R. Montsalvatge, at Oran in Algeria, showing the growth of Protestant and and evangelical religion among the French and Spanish residents there.

In the course of the meeting the Rev. Dr. Edgar, from Ireland, one of the Vice Presidents of the Hibernian Bible Society, was introduced, as made an address full of encouragement to those engaged in Bible distribution. Heshowed the close connexion which the Bible has had there in the great religious movement going forward, and the new desire awakened for searching the Scriptures in order to test and settle religious opinions. practice like this we hear of in other countries and places where the papacy abounds -a ho eful fcature of the times, as it is in plain harmony with the teaching of Christ in John v. 39.

The issues for September were 47,461 volumes; the receipts, \$39,092 24.

# A Slanderer of North Carolina.

Traveling on the cars from O \_\_\_\_\_ to M \_\_\_\_, not long since, in the night, we happened to get into the same box with an individual answering to the name of Bat;' and his description of 'Norf Kerlina, her manners and customs, gave the listener anything but a favorable impression of the tar and turpentine State, thus: 'Why, gentlemen a dog wh a long

tail in North Carolina would b as great a show as a nigger with three heads." 'Why so?' asked several. 'They cut 'em off to prevent then knocking off the huckleberries when they

are chasing foxes and rabbits that run thro' the woods. 'Phew! came from a listener. · Fact, certain as rain; and you never see a man or boy there with buttons on

· What then?' asked one. 'Pegs,' replied the ever imperturbable Bat 'Wear buttons all off climbing

after persimmons." 'Go it Bat,' cheered an acquaintance. 'And I'll tell you another thing,' he continued: 'they have to bell the little niggers there just as we do calves.'

What for? 'So their owners can tell which gopher hole they're in.'

A general scream followed this-the gine squealed, and we all jumped off at M-

## Approved Remedies.

For a fit of passion .- Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a fit of idleness .- Count the ticking of a clock; do this for one bour, and you will be glad to pull off your coat the next

For a fit of Extravagance and Folly .-Go to the workhouse, or speak to the inmates of a jail, and you will be convinced, "Who makes his bed of brier and thorn Must be content to lie forlorn." For a Fit of Ambition .- Go into the

churchyard, and read the gravestones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, op. The curate obeyed the summons, and and the worm your mother and sister. For a Fit of Despondency.—Look on Cure," said the bishop, "I have received

in the world, and to those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt, will find them; curate, "that I have performed such lawhile he who looks for a flower may return into the house with one blooming in his to suffice to keep soul and body together,

any moment. We could not affiliate with I the mind-whether they are a load to the shoulders, the head or the heart-the fol. lowing is a radical cure which may be re-

> sician-" Cast thy burden on the Lord, and he will sustain thee." For a Fit of Repining-Look about for the halt and the blind, and visit the bedridden, and the afflicted and deranged; and they will make you ashamed of com-

lied on for I had it from the Great Phy-

### plaining of your lighter afflictions. Mothers and Ministers.

In a late address upon the increase of the ministry the following noble things were spoken:

This instrumentality is owing in a good degree under God, to parental dedication and training. There is a power in the family covenant and family work, which God sanctifies, has sanctified, and will sanctify, from one generation to another. Sir, I yesterday saw in this assembly a venerable and lovely Christian matron, a mother in Israel, who has four sons in the ministry of Jesus Christ. Every one of the sons whom God gave to her she consecrated to God, and trained up to God in the work of the ministry; and behold the honor that God has set upon her, in her maturing old age. Mr. Moderator, when I saw her I felt like bowing reverently at her feet, and as one of the sons of the church exclaiming in her presence, "Mother!" Who shall ever know the covenant power of parents, and perhaps especially of mothers, in bringing their sons to Jesus, and in introducing them as preachers of the cross, into the waste places of the earth ?"

#### From the N. Y. Observer. Talk With a Quaker.

Many long years ago I was teavelling through the upper portion of Lowdon county, Virginia, and had just crossed the Blue Ridge, when I overtook a venerable man, well dressed, with a broad brim bat. He was a Quaker. I had from early youth admired the simple manners, the steady industry, the unsullied morality, the peaceful habits and kindly affections edifying. of this remarkable people.

"I perceive,' said I.'that you belong to the Society of Friends.' He assented.

'Is it your belief that the Scriptures are the secondary revelation from God, and that the true and infallible touchstone of faith and practice is the light which lighteneth every man that cometh into the

'Yes.' 'Is that light infallible, but universal?'

'Most certainly. 'If this be so, how comes it that in dark and heathenish countries, were the Bible has never come, children, where their parents become old and helpless, will deliberately dig their grave, strangle them with

murder in the first degree?' He could not answer the question.

"Is it the creed of Quakers there is no original sin ?"

"We do not believe in such a dogma." "I presume, however, you all admit that God is infinitely just and merciful?"

"Oh ves." "If so, and there be no original sin, how comes it that an infinitely merciful God will allow an infant only three weeks old to endure the most excruciating agonies and heart rending pains, until death terminates

its agonies, and all the time the child is perfectly innocent and free from any kind "Friend," he replied, "I wish thee and Thomas Mott (who was a celebrated Quaker preacher) could converse on these topics Thee must know that I had not a

was bound to enter our society." The road here forked we separated and

birthright, but in order to obtain my wife,

## The Curate who Mended Clocks.

A Curate in the south of France was

accused before his bishop of degrading his

sacred function by mending clocks for hire. "Does he neglect his official duties?" said the bishop: "No," replied those who had brought the impeachment, "he is a good preacher, and a good man, kind to the poor, attentive in administering to the afflicted. But it seems scandalous to us that the holy office should be desecrated by mechanical labors and sordid gains."-Summon him before me." said the bishstood before his bishop. "Monsieur le the good things which God has given you a grave charge against you. It is said that you degrade the priestly functions by mechanical and mercenary labors." "It is not to be denied, my Lord," replied the bors. My salary was so small as scarcely and left nothing for hospitality and charity. For all Fits of Doubt, Perplexity and Having a mechanical turn, I have attempt-

### \$1.50 a year, in advance.

ing on my ministerial duties, to piece out my scanty income by mending clocks, for which I did not disdain to receive a compensation."

"Your own confession," said the bishop, "renders further process unnecessary. I cannot permit the holy office to be associated with a trade. The care of souls demands all our time and thoughts It becomes my duty to administer to you an effectual admonition to devote yourself in future wholly to your ministry. You will find your sentence in this paper." So saying, he handed to him a paper, which he had the meanwhile been writing. The poor curate took the fulmination of episcopal wrath and withdrew. When he opened it, he found it a presentation to a handsome living. Some American congregations would do well to act on the principles which prompted the bishop to this just aud wholesome act of severity. The best way to prevent the desecration of the sacred office by incompatable pursuits is to make it

#### From Russell's Magazine. Dr. Capers in College.

Dr. Capers was but a short time in College as a student, but during that time he was the favorite of all his companions .-His humor, and good humor, were inexhaustible. With the most irreproachable conduct, perfectly free from any taint of the somewhat loose life and opinions common in that day, he combined a cheerfulness, vivacity and wit that were irresistible. It was somewhat singular that one who was destined to be so great a light and ornament of the Methodist Episcopal Church should have been the happiest of mimics in imitating the real or supposed peculiarities of its itinerant ministers. Yet such was the fact. We have known him to take a chair or table for his pulpit, and a sentence from a chance volume as a text, and deliver, with a fluency which he never afterwards surpassed, a discourse, in what was thought the Methodist manner, that was certainly more amusing to his audience than those of subsequent years, if not so

His stories were numer us and admirably told. One we remember vet. It related to the wonderful and sudden conversion of Amos Debus. We will venture to give its outline. Amos Debus was a gay fellow, often at frolics, fond of dancing, and addicted to peach brandy. One night, very late, about one o'clock, returning on foot from a corn-shocking or quilting party, he encountered a head of cattle in the road. It was dark, the potations were running riot in his head, and by some strange involuntary manœuvre, he found himself astride a large black bull. The bull, as much astonished as his rider, took to his heels along the road, Amos holding on with desperate tenacity, as a drunktheir own hands, and declare the act | en man holds on to the ground for fear it meritorious; whereas in all countries may run away from him, when he falls, and where holy writ is known, it would be is too far gone to get up again. In their career they passed a deep swamp, with its frogs in full concert. Amos began to fancy that the sounds were articulate. They became more and more plain. At last there was no mistaking them. The voices uttered sounds to which Amos listened with astounded ears and hair erect. The small croakers in a treble voice squeaked out, "Amos Debus, Amos Debus;" the tenors added "on a black bull, on a black bull;" the great bass singers roared and thundered "going to hell going to hell."

> Notwithstanding his alarm, Amos Debus reached home in safety. The impression produced by the terrible frog concert was deep and lasting. He foreswore peach brandy and dancing parties, became a better and wiser man, and a worthy member of a Christian Church.

> The story of which we have given the outline, when dressed in all the charms of the narrator's voice and manner, produced an effect on the student audience that can be imagined only. In subsequent years we had the pleasure of hearing Dr. Capers frequently in the pulpit which he so greatly adorned, where, from his eloquent lips: "---in strains as sweet as angels use.

> The Gospel whispered peace,where he bound up the broken hearts, reclaimed the wanderer, and won multitudes to the cause of the Saviour, whom he so greatly loved, and so faithfully served.

## Little Facts for Little Folks.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend, "he always looks so pleased to mind, and I don't." What a painful truth did this child speak. Shall the poor little dog thus readily obey his master, and we rebel against God. who is our Creator, our Preserver, our Father, our Savior, and the bountiful Giver of every thing we have?

## A Maxim of Washington.

"Labor to keep alive in your breast that little spark of celestial fire, called con-