

RELIGIOUS TOLERANCE

Rev. MILTON WRIGHT, Editor.

WHOLE NUMBER 1521.

Misdemeanors are the pioneers of gross vices.

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Communications.

STABLE AND UNSTABLE PROFESSORS.

The conduct of many professors in religious efforts is evidently governed entirely by circumstances. Hence they fluctuate according to the state of things that prevail around them. When circumstances are favorable, as in times of revivals, they manifest extraordinary zeal; but when the cause of Zion languishes they are nearly or entirely dead in point of spirituality. Another class of professors make duty to God the governing principle of their conduct. Such persons, so far as religious action is concerned, pay but little attention to the circumstances by which they are surrounded. Fixing their eye steadily upon that which God requires, they move on in the line of duty, whatever course others may pursue, and whatever may be the moral condition of the neighborhood in which they are located. Whether members are faithful or unfaithful, whether the cause of God is in a prosperous or declining state, they are ever to be found at their post, "abounding, and always abounding, in the work of the Lord." All minis-

ters who have had change of fields of labor know the value of members who are always steadfast in the performance of duty. They are like soldiers whose valor and fidelity have been proved in scores of battles. In seasons of difficulty, of darkness and discouragement, they are as firm as granite walls, and true as steel to the cause which they have espoused. But members of fluctuating habits are wholly unreliable. When their help is the most needed, as in times of spiritual declension, they are away from their post, shorn of their strength, and totally inefficient in the Christian warfare. Such persons by their unstable course often do great injury to the cause which they profess. Nothing is more needed than members whose faithfulness can always be relied upon, whatever emergencies may arise.

W. TAYLOR.

Plymouth, Ind., June 30, 1860.

POLIOY.

Policy governs the actions of many men; and with some it has become such a settled habit that it is second nature with them. They are afraid to express an opinion, or to perform an act, unless they first consult their minds as to whether it will give offense to such and such a one, or damage their business or social standing. And what real, lasting benefit is derived from thus catering to the likes and dislikes of other people, when our own principles and sense of duty are in direct opposition thereto? What high-minded person ever thought one whit the better of one of these weather-cocks for changing his mind to suit him?

True, it is pleasant to meet persons holding the same views with ourselves, possessing the same sense of right, the same patriotic and religious sentiments, when they are natural and sincere. But still, it is not difficult for a quick perception to detect the spurious from the genuine; and when the former is discovered, what other feeling but contempt can it produce in the bosom of a man of integrity?

We have known men who, in impecunious circumstances, have started out in life trying to make a living; and, instead of being true to themselves and living up to their best convictions of right, they feared to give an open, honest expression to their views on topics which they could not well avoid encountering in the community. And why? Simply because they were poor, and feared it might injure their business. Was it an election, and did such a one hold convictions contrary to those of the majority, he would sneak to the polls with a ticket secretly marked and carefully folded, and deposit it, with the injunction to a confidant not to mention how he voted, for it might injure his business.

Were his religious opinions such as he knew to be unpopular, how careful he would be that no chance slip of the tongue should commit him before the awful public before which he stood in bodily fear. And so on, through the whole catalogue, our policy men worry through their existence. Poor souls! they do not, let us hope, realize that they are sold out for less than a "mess of pottage," for they are sold without a bidder; they have given themselves over to a worse slavery than that in which the overseer plied his lash, and drove human souls to the auction-block—the bondage of the fear of men! What more abject and pitiable condition can one of God's creatures be thrown into? Constantly wavering between principle and policy, regardless, oftentimes, of the "still small voice," which rarely leads astray, these deluded ones have neither rest nor peace, for they are ever casting about as to what will this one and that one think if they do or say so and so. And what permanent benefit was one such ever known to derive from this course of conduct?

Did you to-day go to a certain man and yield your vote or your opinion, to please him! For the time being, of course, he smiled and patted you on the shoulder—oh, mighty condescension! wonderful patronage!—but behind your back, and after the event had passed, how could he feel other than contempt for you? And did you feel any better yourself? In forsaking your own principles and yielding to those of another man, just because you thought it would raise you

in his estimation, did you feel elevated in your own heart? Or did you feel little, and debased, and mean? I need not answer for you. Besides this, in the end, did your business increase in the ratio in which your manhood and self-respect decreased? I imagine not. All I ever knew of this class, were in the end as far from reaching the aim of their ambition as when they set out, or finding, in the course of their career, that they had made a grave mistake, they happily, before self-respect was entirely gone, began life on a more honorable basis.

An honest man—honest in his dealings, honest in his opinions, and true to himself—will always be respected; he will always wield an influence. Of course, he will have to bear the maledictions of people who are ever ready to crucify another for not believing as they believe, and acting as they act. But even these, when they recover from the excitement which passion gives, will involuntarily honor the man who has sufficient courage to stand his ground and maintain his principles "though the heavens fall." Intelligent and liberal-minded men will place implicit confidence in him, and in his word, because he has been true to himself and to his God.

"To myself be true;
And it shall follow, as the night the day,
That thou canst not be false to any man."

Then stand firm and fear not. Fear only to barter one iota of that integrity which God has implanted in your breast. Fear only to violate the laws of God and to give him offense; and though, for a time, friends and neighbors may cease to smile upon you,—may even loudly condemn your course—stand firm, with your face to the foe, and he will quail before you, and ultimately do you homage.

R. R. ENGLE.

Waynesville, Ohio, June 28th, 1869.

SCHOOL.

When we speak of school it is generally supposed that we mean literature, and nothing else. But we wish to view the subject in its general sense.

But our schooling is commenced as soon as we commence the exercise of intellect. Hence our primary instructions are under the influence of a parent. Notice how rapidly a child learns while in infancy, and see how much progress in naming things, and how much proficiency is obtained in the English language in two years, by being continually taught by sentiment and example. The child can discern by a mother's look her thoughts and wishes. What kindness, then, should be exercised by the parent, that the influence over the child may have a lasting, virtuous effect! Mother, you in whom your children have so much confidence, who now respect your admonitions and advice, are about to take lessons in the street which are also taught by example, hence lasting. You inquire, What must be done? Am I obliged to keep my little ones continually under the shadow of this lonesome roof? I answer, there is not another school in your vicinity where they may be taught to read and write, and at the same time be under the influence of that kind teacher whose duty it is to study to train the young mind to become stored with useful knowledge? Yes, that kind teacher has those winning ways and fascinating charms that have a tendency to draw many children from the street school to the district or village school, to love the teacher, love their books, love one another, and be loved by all. The Sabbath-school is next, but not least. How grand, how glorious, how sublime is that influence, whether exercised on the part of parents, teachers, or people, that calls the young pupil from sin and vice, from drunkenness and other immoralities, to crowd the pleasant seats of the loving Sabbath-school, where example should teach to "love the Lord and keep his commandments!" Then with what harmony should these schools be united,—parents with teachers, teachers with people—at the same time listening for "that still small voice" to guide and direct in all things, that when we have our tasks finished on earth we may be ready to die, and be prepared to dwell with the Glorious Teacher of all good.

D. C. TALBOT.

Bear Valley, June 25, 1869.

UNITED BRETHREN CHURCH—ITS FOUNDER, MEMBERS OF A MASONIC LODGE.

MR. EDITOR:—In the Indianapolis *Daily Journal*, of the 26th ult., is given a report of a meeting of liberal United Brethren, held in that city on the day before. One of the speakers, Dr. K., said that a great deal of the present difficulty in the Church on the subject of secrecy had grown out of the fact that our brethren had been kept under a cloud concerning the original principles of the Church; and feeling satisfied that evidence could be obtained showing that the early founders of the United Brethren Church were Masons, he went to Grand Secretary E. H. Barry and asked him to write to Baltimore for information on this very important subject; and the following letter was received from "that distinguished Odd-fellow, Mason, and Christian, David Martin."

BALTIMORE, May 31, 1867.

E. H. Barry, Esq.

DEAR SIR AND BROTHER: On my return from a Masonic excursion to Winchester, Virginia, after an absence of three days, I found your kind favor of the 26th. I immediately went to work to obtain the desired information. I found the names of Otterbein, Keating, and Boehm on the proceedings, but was not positive if they were the same persons, as you did not give their Christian names, so as to make the matter certain and positive. I concluded to call on our Grand Master, John Coats, who has for nearly fifty years been a Mason, and I may say an active one, who says that he knew them well, as he attended the same church and met them there, and also sat with them in the lodge. B. F. Maker was also an active member of the church and lodge. So you can rely on what he says, as he himself is now a member of the Methodist Church, whose clergy are largely represented in our fraternity, many of them filling the office of chaplain in our Odd-fellow and Masonic lodges, where they have as good an opportunity to do good as anywhere else, and I think that is where every good man ought to be—where he can do the most good to his fellow creatures. A Mason has it in his power to do more good to a brother of his own society than an outsider, in counseling and advising him for his own good. I have been an Odd-fellow forty-one years, and twenty-two years a Mason, and trying for forty-six years to be a Christian; but I must say that I have never seen anything in either society that I could consider as a stumbling block in all my attempts to serve my Lord and Master, but the reverse, to visit the sick and dying, to pray and advise with them, to visit the sick and distressed, it is calculated to make the best Christian in the world a more humble and better man.

I hope to see you, face to face, next July, when we can talk over these matters; and better than I am able to do with pen and paper. Remember me kindly to Brother Staats, and all other inquiring friends.

Yours, truly,

DAVID MARTIN.

This letter was produced by Dr. K. to establish beyond all controversy that the early founders of the church of United Brethren, namely, Otterbein, Boehm, and Geeting, were members of the order of Free and Accepted Masons; and most conclusively is the point established; for are not their names recorded in the books of their times? And lest the names may not have been written legibly, or some mistake as to identity, personal evidence is presented of a character that is unquestioned and most convincing. Grand Master Coats, who has for nearly fifty years been a Mason, knew them well, attended the same church and met them there, and also sat with them in the lodge. This ought to convince any skeptic on this point. Are not the names recorded? The grand master avers he met them less than fifty years ago in the lodge. It will be observed that the letter in evidence was dated in 1867. Fifty years back from this date is 1817; and some time after this, Grand Master Coats sat with Otterbein, Boehm, and Geeting in the lodge. Wonderful! (Oh Mr. Coats a Spiritualist?) Boehm died on the 23d of March, 1812; Geeting died 28th of June, 1812; and Otterbein died 17th of November, 1813. These fathers of United Brethrenism had been dead not less than five, and possibly ten years, before Grand Master Coats became a Mason. Whether the Church is right or wrong in her position on secrecy is not determined by the length of time she has been opposed to secret organizations. Yet the doctor thought if he could establish that the founders of the United Brethren Church were members of secret orders, he had gained his case, and hence the letter.

As there were some slight errors in the dates of the letter of that "distinguished Odd-fellow, Mason, and Christian," it is probable that another letter can be prepared by the time of the meeting of the Grand Council in September, that will set the minds of all at rest on this much vexed question.

The United Brethren Church is not set up as the only standard of Christianity. They have some rules and regulations purely United Brethren, and those who do not accord with them are not unchristianized by any means. No church is more liberal or charitable toward others. Ministers of all, or nearly all, orthodox churches have at times held service with us. Members of other churches present at any of our services, including communion, are invited to participate with us, and no questions asked as to their peculiar views, or whether they belong to secret societies. But the law-makers of the United Brethren Church have thought best, for the peace of her Zion, that her members should see eye to eye on this particular subject, and therefore have declared that her members shall not belong to secret societies. Worthy ministers and members of other denominations, who are known to belong to secret orders, are met and cordially greeted by us, and respected as Christian men; and we most cheerfully labor with them for the salvation of the world. It is only in our denominational relation that they are excluded from full fellowship; and so we would exclude Baptists, Presbyterians, Quakers, &c., and require of them to be United Brethren if they would enjoy the full fellowship of our Church.

COTTAGE HILL COLLEGE.

The Examining Committee and the visitors who attended the examinations and Commencement exercises desire to express, through this medium, their sincere convictions in regard to this institution of learning.

This school, we are much gratified to say, is in a most flourishing condition, and bids fair for increased success and usefulness in the future. The most sanguine could not have anticipated greater success at the beginning than has characterized it to the present time. There has been a constant increase of students, until one hundred and ten names are on the roll, and a manifest increase of interest among its patrons and friends.

Permit us to refer to the following arrangement of items, which may be of interest, and entertaining to your readers:

LOCATION.

Cottage Hill is located in the beautiful and ancient borough of York, Pennsylvania, on the U. C. Railway, on the banks of the Codorus, whose crystal water is in constant and restless motion. The college grounds inclose nine acres, and are neatly ornamented with shade-trees, shrubbery, and flowers, which have been selected and planted with much care, and are kept with admirable taste. The scenery around is enchanting—one of the most inviting to the eye and pencil of the artist. The borough retains its reputation for healthfulness, industry, and the kindly-disposed disposition and character of its fifteen thousand inhabitants. Railroad communication from Harrisburg, Baltimore, Columbia, Lancaster, Reading, and Philadelphia, are from three to five times daily.

CHARTER.

"On the 21st day of February, 1868, the institution was chartered by the legislature of the State of Pennsylvania, with full collegiate powers to confer all literary degrees and academic honors which are usually granted and conferred by other colleges for the education of young women."

GOVERNMENT.

We find the government of the school kind but positive. The mildness and firmness combined in the administration of the rules are such as must result in the obedience of the pupil, respect for the teacher, and commendation of the patron. The attention, by the officers and teachers, to their scholars is of the most commendable vigilance and affectionate care. Because of this there is found an unbroken and constant affection and esteem.

MISCELLANEOUS ITEMS.

The course of instruction is such as will commend itself in arrangement and thoroughness, and as will employ the time of the student and

yet not overtax her mind. Music receives special attention; and there are found the best and most approved instruments from the establishment of Steck & Co., New York, Chickering & Sons, Boston, and other popular manufactories. Religious services are conducted every morning in the college building, in which all seem interested and edified; and on Sabbath the teachers and scholars wait on the ministry of God's Holy Word in the public sanctuary. The boarding is of the best and most substantial,—plentiful and healthy,—whilst the accommodations in the various apartments are pleasant, agreeable, and ample.

EXAMINATIONS.

The examinations were public, and attended by interested spectators, and gave special and universal satisfaction. The readiness of the pupils showed that their minds were under fine discipline. The examinations proved to be not of a superficial kind, but that it was the effort of the teacher to have the pupil understand and comprehend the ground-work and principle of the lessons assigned them.

JUNIOR EXHIBITION.

This was neat. The essays were fine, and in unison with the age and comprehension of the author. All succeeded finely in the reading of the productions of their own minds and taste. The music, in the reading of the essays, instrumental and vocal, was such as one has not the privilege often to hear. The exhibition was without confusion, and the audience characterized by proper Christian enjoyment and deportment.

THE ORATION.

The Hon. Thomas E. Cochran, of York, delivered the address before the Athenaeum of the college, in Washington Hall, to a large, intelligent, and appreciative audience. The selection of his theme was a judicious one. The production was of more than ordinary ability, and showed the speaker to be what his reputation long since proved—a gentleman, a scholar, and a Christian. The fine thoughts in the address glittered before the mind like diamonds, and the weighty truths uttered quivered from the lips of the speaker like burning coals of living fire. Blessings on his head and heart, and lasting benefit to the attentive and interested hearer!

COMMENCEMENT.

On Wednesday morning, June 30th, this beautiful city was the scene of a most pleasing interest. It seemed as if a thrill of joy darted through it, and awakened every mind to say, "A day of intellectual entertainment is before us." And they were not disappointed. I. Rudall, Esq., and Dr. N. H. Shearer, to whom was committed the arrangement of the procession and the seating of the school and people, moved the procession from the college at 9 o'clock A. M., and conducted the same to Washington Hall; and well did they perform their task.

At 10 o'clock A. M. the sweet music greeted the ear, by one of the finest of bands; and after the attention of the people was directed toward the stand, and, we trust, toward God, Bishop J. J. Glossbrenner addressed the Throne of Grace.

Then, in the following order, were read the essays by the graduating class:

Salutatory, Miss Helen S. Fidler, Harrisburg; "The Three-leaved Bible," Miss Susie Eberly, Northumberland; "The Two Graves at St. Helena," Miss Sallie Eberly, North Cumberland; "Life, like the Sea, hath many Green Isles," Miss Kate S. Raber, Mechanicsburg; "Can the Cloud of Oblivion Overtake the Past?" with the "Valedictory," Miss Mollie A. D. Oriswell, Camp Hill.

Where all in neat, fine, chaste, Christian composition did so well, and acquitted themselves so bravely, one must not prefer names. We are candid when we say, and express but the opinions and feelings of an intelligent audience, that these young ladies did credit to themselves, honor to their teachers, and brought abundant praise to Cottage Hill. They deserved the praise bestowed on them.

ADDRESS.

The address to the graduates

was delivered by Prof. D. Eberly, principal of the college, and was written in letters of light. It was so full of Jesus, religion, and the Bible, and so masterly, that it could only emanate from a Christian heart and a very superior mind. The almost breathless audience, whose hearts and minds were irresistibly carried along by the speaker, proves that he possesses a heart and mind most graciously adapted to the great and good work in which he is so nobly engaged, and to which he is so ardently and devotedly attached. With him at the helm, by the blessing of God, Cottage Hill College will and must succeed in its glorious work.

The presentation of the diplomas was conducted by the principal, in elegant language, and is a period in the history of those young ladies never to be forgotten.

The degree of Baccalaureus Artium was conferred on the Misses Sallie and Sallie Eberly, and that of Mistress of English Literature on the Misses Mollie A. D. Criswell, Kate R. Baber, and Helen S. Fister. Modestly and gracefully did they receive their diplomas, and with glad and bounding hearts will return to loved ones at home. May their future be peaceful, and their education be sanctified to the honor of themselves and the benefit of others. They sail out in their bark with many prayers and kind wishes attending them by pious friends and anxious hearts. May their frail bark never wreck.

FACULTY.

The faculty will compare with any of our most popular institutions of learning, and will rank in intelligence, piety, and ability to teach with any. Place Rev. D. Eberly, A. M., as principal and professor of intellectual and moral science; Prof. D. K. Merkel, instrumental music; Mr. Sarah J. Merkel, M. E. L., assistant principal; Miss Frances C. Hudson, M. A., Latin, French, and natural science; Mrs. B. B. Hudson, mathematics; Miss Georgie F. Hudson, instrumental music; Miss Mary McAuley, M. E. L., rhetoric and English literature; Miss S. Adelaide Blah, painting and drawing; Mrs. C. C. Epley, governess; and Rev. G. M. Shyaman, vocal music, and you have a corps of teachers that are an honor to Cottage Hill, and would be to any institution of learning in the land.

CONCLUSION.

We trust, kind editor, we have not been tedious, and could wish that you might have enjoyed with us the pleasing privilege of attending Commencement at Cottage Hill. Permit us to request you, and the readers of the TELESCOPE, that when you think of colleges, unite with them in your kind wishes and fervent prayers Cottage Hill Female College.

Signed in behalf of the Examining Committee and visitors.

J. J. GLOSSBRENNER, Pros.

W. B. RABER, Secretary.

CONVENTION OF COLPORTEURS OF THE AMERICAN TRACT SOCIETY IN WEST VIRGINIA.

On the 19th instant, H. N. Thiesell, Rev. J. A. Seymour, Rev. Mr. Trizzell, and S. E. Warner, of the American Tract Society, met the colporteurs of this state in convention at Pennaboro, West Virginia. There were nine colporteurs in attendance, who participated in the discussions. The Sabbath services were interesting and profitable, consisting of a good sermon in the morning by Mr. Seymour, and Sabbath-school addresses in the afternoon by Messrs. Warner, Crow, and Trizzell. The object of these secretaries of the society was to learn, as far as possible, the wants of our people of this state, and impart to the colporteurs such instruction as would enable them to prosecute the work more efficiently. There are very many people in West Virginia who are destitute of religious literature, and who habitually neglect the promises of God. The mission of the society is more particularly to these. The people will not go to the house of God if it is proposed to carry the gospel to them; and if they are too poor to buy books the colporteur is instructed to give them books. Eight denominations were represented in the convention, showing that the movement is not sectarian, but Chris-

tian in the broadest sense. Very much can be done for the people of this state by colportage; indeed much has been done. The convention left a good impression on the people of Pennaboro. We feel that we have been visited by true Christian workers, whose hearts are filled with unselfish love to the race. The following paper was adopted by the convention, which they desired should be published:

"Resolved, That our thanks are due and hereby tendered to Rev. Mr. Warner, for his unwearied efforts in preparing and arranging for this convention, and for the valuable aid and information he has given us in regard to the wants of this field and the work which can be done to relieve them by the American Tract Society; also to the Christian families and friends of Pennaboro, for their kind and generous hospitality to the members of the convention during their visit here. May the blessing of the Master rest on these families, and they all enjoy the reward promised to those who receive a disciple in the name of a disciple.

The last night of the convention was devoted to short addresses by the members. The speeches were good and edifying. Revs. Graham, Harper, Diddle, and Moore, of the Parkersburg Conference, attended the convention. This has been a pleasant incident in the social and religious life of Pennaboro.

Z. WARNER.

June 29, 1869.

A TRIP TO WESTFIELD.

MR. EDITOR:—I have just returned from a pleasant visit to Westfield in this state, the place of location of Westfield College. It was my privilege to be present at the closing exercises of this prosperous young institution. Although in its infancy, yet Westfield College stands second to none in the Church, all things considered, except Otterbein University. It is regularly organized, carefully managed, and progressing finely in the work of endowment. It is, indeed, just beginning to develop, and bids fair to prove of infinite value, both educationally and religiously, to the Church here in the West. But three conferences, the Illinois, Illinois Central, and Lower Wabash, are co-operating in building up this great enterprise; yet they are assuming its responsibilities in a way that reflects great credit upon them, and that promises soon to place the institution upon a firm financial basis.

Considerable business was done by the Board of Trustees in its annual session, looking toward the future growth and prosperity of the college. The Board was highly gratified with the results of the labors of its agents during the year. At the last annual session the amount of endowment reported exceeded \$16,000; at this time it is increased to near \$51,000. Hopes are entertained that this year may prove as successful as the past, and that soon, by the devoted aid of the patrons of education, Westfield College may be manned and set sail upon a smooth financial sea.

As students are now beginning to graduate, it became necessary for the Board to create a regularly organized faculty, as in other and older institutions of learning. This work was carefully considered, and met according to the best judgment of the Board. The former members of the faculty were all retained, and the addition of Prof. S. B. Allen, of Westerville, Ohio, as president, made to their number. An excellent corps of teachers is thus provided, and it is sincerely hoped that from under their management and instruction young men and ladies may go forth qualified in mind and heart to be useful ornaments in the church of Christ.

Revs. W. C. Smith and S. Mills were continued for the ensuing year as agents, to labor for the interests of the college. They are good men and earnest workers. May the Lord go with them, and give them access to the hearts of the people. Their labors are arduous, and will meet with frequent reverses, but the Lord is able to crown them with abundant success.

During the year just ended the attendance of students has been larger than at any other period in the history of the institution. There were in attendance one hundred and seventy-nine students. This increase in the number of students is evidence that our people are waking up more fully to the importance of educating their children. We must ed-

ucate, or we will fall far short of accomplishing a great work in the future. We have been successful in the past; but the age is progressive, and we must advance with it. May God help us on to victory in the great educational enterprises of the Church.

The closing exercises were pleasant and profitable. The examinations were well conducted, and reflected great credit upon both teacher and pupil.

On Tuesday evening, June 15th, President Davis, of Otterbein University, delivered an address of fine merit before the literary societies. His theme was, "The Law of Growth." It was an able address, full of fine, glowing thoughts which came forth fresh in the energies of an active mind. The president was wearied from his long ride on the cars, and did not throw that vim into his expressions that we have heard, and in which we have delighted in other days.

On Wednesday we were greeted with a diversity of exercises, all, however, full of interest. During the forenoon speeches were made and essays read by students selected for the occasion. Excellent music was discoursed at intervals. Considerable care was exhibited by the performers in their preparation and delivery. If we had time we would gladly make a special note of each performance.

In the afternoon, Mr. T. Pittman, of Rockville, Indiana, delivered his graduating address. Subject, "Footprints on the Sands of Time." This is the first graduate Westfield College has sent forth; and she may well feel proud of having reached a period in her history where young men and young ladies can leave her halls in the honors of a collegiate education. This, then, is the inauguration of a "commencement-day," a time that will be anxiously looked forward to by those expecting to graduate, and looked back to by those who have left their *Alma Mater* as a memorable and sacred period in their history. Friends and affections will thus be drawn to this institution, and the future will pronounce it of precious worth.

The Baccalaureate discourse was delivered by Prof. Jackson. It was a good production, his theme being, "The Republic of Letters."

In the evening Rev. Dr. Davis preached in the chapel. It was an able, spiritual discourse, full of the Holy Ghost and of fire. Would that we could have more of such preaching, instead of the dry, prosy sermons that so frequently fall from the sacred desk. The president, the next day, left us for the West; being engaged to lecture before the literary societies of Western College, Iowa.

After remaining a few days at Westfield, with friends and kindred, we returned to our home highly gratified with our visit, and especially with the prosperity of the college. The brethren in the West ought to rejoice that there is in their midst such an institution as this. It needs their sympathies, as it is young. It needs their help, as it is not yet where it should be to make its operations complete. It needs their patronage, that young men and ladies may fill its halls, and that from these same halls young men and ladies may go forth properly qualified for the duties, and to meet the responsibilities of life. If the Church will aid the college, the college will, in turn, aid the Church, and God's name will be honored in the prosperity of his kingdom.

J. H. SNYDER.

Elmwood, Illinois, June, 1869.

Family Reading.

A CHEERFUL RELIGION.

Let men be taught to know that there is as much religion in the good, robust, rejoicing, enthusiastic singing of God's praise, as in the sedate and doleful style that is usually styled the most devotional; let them know that the earnest prayer need not be in a drawing jeremiad; let them feel that good gospel preaching may be in a sprightly delivery of pleasant truths, more than in a whining recitation of inanities; let them believe that Christianity is a live thing, that it is in sympathy with the active, rejoicing spirit of our humanity, and it will be better commended to their acceptance.

Seriousness ought always to char-

acterize the Christian. But seriousness does not consist in sullenness, moroseness, or even in the sobriety that drives away smiles and the taste for rational pleasures. He is most serious who best brings an earnest, healthy, rejoicing nature to the performance of his duty. Men are most beautifully serious when truthful smiles are playing on their lips, and when their whole countenances are lighted up with a benignant joy. It ought, therefore, to be the effort of professing Christians to pass through the world so happily as to light up and fill it with joy.

They ought to sing in the midst of judgments, and to sing loudly and cheerfully and constantly amid their marvelous benefits. We pass to a kingdom, out of sadness and sorrow, where there will be no sorrowing or sighing. Passing to that place, let us cultivate the spirit that is to distinguish us when we arrive there, and show that we do really begin our heaven on the earth.—*United Presbyterian*.

THE ACHING HEART.

BY META.

I am weary, oh, so weary!
Say, why must I remain
Within this vale so dreary,
Where there is naught but pain?
Why is it I must languish,
And carry, day by day,
This heart so full of anguish,
Without one hopeful ray?

No looks of kindness greet me,
No friendly voice I hear,
From those who daily meet me,
Which makes my life so drear.

Why is it? Can no one tell me
Why those who are most blessed
By God, the gracious giver,
Should love His poor the least?

Oft I say, I'll murmur not
At His own great commands,
But be contented with my lot,
It comes from Jesus' hands.

Hard I try to do my duty,
Be cheerful at my task,
But, alas! there is no beauty
About this veil or mask.

My lips may often wear a smile,
My laugh ring clear and gay,
While this poor, bleeding, suffering
Heart
Pines silently away.

Westerville, June 10, 1869.

LOSSES.

BY FRANCES BROWN.

Upon the white sea sand
There sat a pilgrim band,
Telling the losses that their lives had known;
While evening waned away
From breezy cliff and bay,
And the strong tides went out, with weary moan.

One spake, with quivering lip,
Of a fair-freighted ship,
With all his household, to the deep gone down;
But one had wilder woe—
For a fair face, long ago
Lost in the darker depths of a great town.

There were who mourned their youth,
With a most loving ruth,
For its brave hopes and memories evergreen;
And one upon the West,
Turned an eye that would not rest,
For far-off hills, whereon its joys had been.

Some talked of vanished gold;
Some of proud honors told;
Some spake of friends that were their trust
No more;
And one, of a green grave
Beside a foreign wave,
That made him sit so lonely on the shore.

But, when their tales were done,
There spake among them, one,
A stranger, seeming from all sorrow free:
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart hath gone from me."

"Alas!" these pilgrims said,
"For the living and the dead—
For fortune's cruelty, for love's sure cross;
For the wreck of land and sea;
But, however, it came to thee,
Thine, stranger, is life's last and heaviest loss."

WAY TO MAKE A POOR PASTOR.

1. Be careless and irregular in attending church. Never go, except when you can manufacture no good excuse to stay at home.

2. When at church, be either asleep or staring about. Do not listen to the sermon.

3. When you go home, complain of the sermon as light and chaffy, or dry and uninteresting.

4. Treat your pastor with a cold and uninviting civility, and then complain of him because he does not visit you.

5. Neglect to pray for a blessing upon him and his labors, and then complain of him because the church does not prosper.

6. Be always finding fault with your pastor, and yet regret that he is not more popular with the people.

7. Be very lukewarm and worldly-minded, and yet complain of him for want of zeal.

8. Neglect to provide for his necessary wants, and then complain of him because he wants his salary.

Do all these things, and you will never fail to have a poor pastor.

A calm hour with God is worth a whole life-time with man.

THE PULPIT STILTS.

The chief end of preaching is to instruct men in the truth, and to persuade them to accept the salvation offered in the gospel. It is certainly important, then, in view of the greatness of the object to be accomplished, that the preacher accustom himself to the use of language and forms of expression that may be clearly understood by his hearers of every class. No matter how "eloquent" he may be—how excellent his thoughts, or how fine his diction—if what he says is unintelligible to those who listen, it is but as "sounding brass or a tinkling cymbal." By the use of what common folks call "dictionary words," a man may gain great reputation among the unlearned for erudition—he may even be learned in an unusual degree, and meet his "high-sounding phrases" to the religious and intellectual wants of a small proportion of his hearers; but since the larger portion by far of every congregation is composed of men and women but partially educated—to say nothing of children and youth—a reputation for profundity, whether well-founded or not, is dearly earned at the cost of intelligibility.

It seems to be a very clear proposition, when stated, that preaching, to be of use, must be understood; yet, judging by the habit of many who stand up to proclaim the "glad tidings of great joy" to dying man, it is not so clearly apprehended as it ought to be. Ministers, as a rule, are much better educated, in book-learning at least, than their congregations; their studies have introduced them to a familiarity with a thousand words and phrases which ordinary laymen rarely, if ever, meet; and their rhetorical training is too frequently calculated to lead them to prefer the supposed elegance of the periphrastic or derivative terms to the homespun plainness of vernacular speech. This is clearly seen in their sermons, wherein, so far from "calling a spade a spade,"—as the phrase goes—they are very apt to cover it over with some delicate euphemism, which quite refines away the plain idea of a spade from the mind of the hearer. If the design of preaching were simply to exhibit the speaker's linguistic accomplishment, such verbal niceties would be well enough; but since it has a far higher and holier aim, since it deals with the most solemn, intensely interesting, and important subjects that can engage the attention of men, the employment of any other than the plainest language, such as can be understood by the simplest soul hungry for the truth, ought to be carefully guarded against in all pulpit ministrations.

That this is not an unreasonable restriction upon freedom of utterance is evident, when we consider that the most elegant, forcible, and effective writers and speakers who have used the English tongue, are those who have adhered most closely to the short, plain words of Saxon origin, which form the body of the vernacular speech. The tendency, in the choice of words, to those of foreign extraction, is chiefly among unskillful writers, who, not knowing the power and beauty of every-day language, search those vast piles of often useless lumber, the dictionaries, for words that after all as frequently obscure as elucidate their theme.

The real weakness of the "stilted" style, in comparison with a simpler one, was forcibly illustrated some years since by two eminent pulpit orators, the erudite Dr. Storrs, and Rev. H. W. Beecher. The former, presenting in Plymouth Church the necessities of the Brooklyn City Mission, exclaimed, "Brethren, we are in need of an enlarged pecuniary subsidy!" Mr. Beecher, in the course of a few after-remarks, said, in his direct way: "In carrying out our plans, we want money, and we must have it!" In matters of more intense concern than the raising of money, as when a soul is crying out for immediate help, how much better the simple speech of common life than the stilted phraseology of the rhetorician, however pleasing in sound!

In preparing for the ministry, young men ought to devote special and deep attention to this point. It is one which involves very much more of the real sources of success in reaching the hearts of the people than we fear, it has generally had credit for. Preaching "on stilts" may do very well for those who like to hear their minister roll out learned words, whether they understand their meaning or not; but for simple folk, learned or unlearned, who want to know their duty to God and their fellow-men, plain thoughts in plain words are the most acceptable and powerful.—*Exam. and Chronicle*.

HOME LIFE.

We lead so regular a life that it is scarcely possible to be ill. We rise at eight, and I often walk till nine, when the bell rings for mass, to breathe the fresh air in the woods; after mass we dress, bid each other good day, return and gather orange-flowers, dine, and work or read till five. Since my son's absence, I read to save his little wife's lungs. I leave her at five, and return to those delightful groves, with a servant who

follows me. I take books with me, change my route, and vary my walks; from a book of devotion I turn to one of history; this creates a little change; I think of God, and his over-ruling providence possesses my soul, and, reflect on futurity. At length, about eight o'clock I hear a bell; this is the summons to supper. I prefer this life infinitely to that of Rennes; is it not a fit solitude for a person who should think of her salvation, and who either is or would be a Christian? In short, my dearest child, there is nothing but you that I prefer to the tranquil repose I enjoy here; for I own with pleasure, that I would willingly pass some more time with you if it pleased God.—*Madame de Sevigne's Letters*.

TEMPERANCE.

The number of paupers and criminals in New York have doubled since 1850, which seems to indicate that license laws do not diminish pauperism and crime.

The most eminent newspaper man Boston ever produced, so far as business tact and success are concerned, and also one of the most popular temperance lecturers which this part of the country has ever known, have fallen victims to their appetites within a comparatively recent period. To these might be added a list of thousands of victims—not of low groggeries, but of the highest hotels and largest liquor establishments.

A Cleveland woman, tired of supporting her family, and being abused by a drunken husband, recently undertook to cure him by keeping him continually insensible through two days and nights from drinking whisky. When he awoke out of one of his stupors on the third night, he begged her not to give him any more, and then was induced to sign the pledge for one year, and to agree to work as soon as sufficiently recovered.

Anna Dickinson, in a recent speech in favor of female suffrage, made a strong plea for her subject, in considering the temperance cause. She pictured in all its horrors the drunkard's home, and the crushing misery which is the position of his wife, who was represented as pleading for the ballot; the opportunity, at least, to try to save her husband and family from their impending fate, while all the rum-sellers, legislators, ministers, and those women who know nothing of her misery, unite to denounce her request as unreasonable, unwomanly, and inconsistent with her mission!

In a sermon on the subject of temperance, preached some time since by Rev. W. L. Gage, of Hartford, the climatical influences of America as differing from those of other countries, were shown to be so overpowering that to add to this excessive stimulant artificial excitement is absolute folly. The air of America was said to be full of stimulus, intoxicating, so far as it makes us a nation of swift-going people, eating faster, walking faster, and, indeed, dying faster here than in any other country. There can be nothing truly temperate with us but total abstinence.

Urbana, Ohio, is earning a bad reputation in the line of intemperance. The *Citizen and Gazette*, of June 24th, says:

On Saturday last, as Rev. S. D. Shaffer was going to the depot to take the cars for home, he was confronted at the Washington House by a drunken mob, and ordered off the sidewalk, with blasphemous and vulgar threats, too indecent to repeat. He passed on to the depot-house and went into the telegraph office, where some four or five of them followed him, and continued their abuse and threats for some time, and returned to the hotel. Soon afterwards, while Shaffer was walking on the platform, an egg was hurled at him from behind the corner of the hotel, but missed its aim. At this point a police officer came along, and politely told the mob to be still, and let Shaffer alone! As soon as the policeman was gone the mob renewed their violence on Shaffer until the arrival of the train. Just as he was getting on the cars two eggs and a stone were hurled at him. The eggs hit the "bus," and the stone tipped Shaffer's hat, doing him no harm.

It is almost beyond belief that such disgraceful scenes can be enacted at our depot in broad daylight and the parties engaged in them escape arrest and punishment. We have come to a pretty pass when peaceable citizens can not go to the depot in daylight without being insulted and threatened by a drunken mob, backed and encouraged by the "whisky ring."

RUM STATISTICS.—The following are the statistics of the traffic in intoxicating drinks as given in a speech by Mr. Spencer, delivered before the New York State Sunday-school Convention, at Albany: The retail traffic in intoxicating drinks is not less than \$1,824,000,000. This is two-thirds of the nation's debt, principal and interest. It is nine times as much as all the churches of America have given for benevolence in the last sixty years. It is eighteen times as much as was expended for common schools in the State of New York in that year, 1867. It is eight times as much as all the railroads of the State of New York, both steam and horse, have cost. It would build an Erie Canal in every state in the Union. It would build a railroad equal to the New York Central in every state, and have over \$800,000,000 left. It would build a school-house in every town in the United States; worth one thousand dollars, and the interest on the balance of the money would keep them supplied with teachers forever. All this from the traffic in the United States in 1867.

KIDDER'S PASTILLES. A sure relief for Asthma. Price 50 cents by mail. STOWELL & CO., Charlestown, Mass.

The Religious Telescope.

Dayton, Wednesday, July 14, 1869.

LAY REPRESENTATION IN THE GENERAL CONFERENCE.

There are some questions that will not be settled by the simple shoving aside, and often not by even very decisive votes. "The Eastern Question" is a phrase the use of which has become chronic in European politics. Crowned heads and diplomats have exhausted their skill over it, several wars have been waged, and thousands of men and millions of treasure sacrificed to settle it, but it is the same embarrassing and threatening question still, and more than one man in authority fears that another will bring some untoward argument to bear upon it. The question of American slavery was not settled by the legislation of Congress upon it. All the safeguards devised to preserve the existing order of things only served to hasten the events which resulted in abolition.

Of some of the questions of this character before the United Brethren Church at this time which legislation only serves to postpone, but is powerless to quiet, is that of lay representation. This subject has been agitated in greater or less degree upon the approach of every General Conference, for a considerable number of years past. As the last session of that body drew near it was discussed with more ardor than at any time before, and this time a number of petitions, representing the names of many of the most intelligent and enterprising laymen in the Church, were submitted to the conference.

It was, perhaps, unfortunate that the consideration of so important a question as this was delayed to so late a period in the session. The subject had been respectfully entertained by the conference. The petitions were all duly received and referred to the committee which had been appointed on that subject. But owing, we suppose, to the greater concentration of interest on some other subjects, the committee's report was not heard until the last evening before the day of final adjournment, at which time the conference no longer retained the disposition to consider patiently any subject involving careful thought. The report of the committee recommended certain constitutional changes, so as to render the application of the principle practicable; and further, that the question of these changes be submitted to the vote of the people, as is required in case of constitutional amendments. Several earnest addresses were made in support of this report, others equally earnest being offered on the other side. In the course of the discussion the following was offered as an amendment—but really a substitute—to the report:

Resolved, That while we do not consider lay representation in annual and general conferences as wrong in principle or practice, inasmuch as there is no general desire expressed in favor of it, we do not deem it expedient at present to take action in regard to it.

This substitute was adopted as an amendment to the report, by a vote of 36 to 31. On the following day the question recurred upon final adoption. The yeas and nays being called for, 54 members recorded their votes for the substitute to 33 against it. Thus a strong majority expressed their unwillingness to allow the people, for the present, to be heard on the subject. The vote was a fair illustration of the remark of a member on the previous evening, that it was an easy thing for those who held the power in their hands, constitutionally given them, to talk as they did there on the floor, and that while it was not human nature to yield up anything of the power that was possessed, ministers were not an exception to the rule.

This disposition, however, can only be looked upon as a postponement, and not as a settlement of the question. The day is passing when among intelligent and thinking people the ministry can make good their claims of being "lords over God's heritage," and the laymen of this Church will yet utter their wishes with such a voice as will secure them both a hearing and the things they ask for.

We may remark, by way of a conclusion to this article, that in the Methodist Episcopal Church, whose form of government and general life pretty closely resemble our own, this question has just received the decision of a popular vote. The results are not yet fully summed up, but it is estimated that about three hundred thousand ballots have been cast, and that of these at least three fourths are in favor of lay representation. The agitation in that church was met with the most powerful opposition for years past; but the laity have at last triumphed, and will henceforth be, not the ground-work, or mud-sills, simply of a splendid ecclesiastical system whose ornaments and gilding are bishops, and elders, and doctors, but themselves designers and builders upon a temple in which they shall feel that they have an equal interest and an equal honor.

ENDOWMENT OF OUR COLLEGES.

The spirit of the age demands that a collegiate education should be furnished almost without price to those seeking the highest mental improvement. Common schools and graded schools are mostly free, some academies receive only nominal tuition fees, and soon state universities and denominational colleges will scarcely require pecuniary compensation from their students; and if we would retain influence over our most intellectual youths, and extend it to others not now within our pales, it behooves us to furnish, as speedily as possible, colleges with all necessary facilities for the cheapest and best education. It must be done; and it will be done. The progress of the work may be slow; the hearts of our financiers and educators may at times sicken and almost faint before discouragements, cruelly but ignorantly given. But already the work moves; and it is rich in promise to the patient observer.

The great practical question is, How can the work of endowment be most speedily accomplished? To whom are we to look for contributions to constitute this great fund? Not to those of slender means exclusively, for they are not able; neither will the wealthy do it alone. It must be the mutual work of those two classes, as financial beneficence always has been, and always ought to be. The contributions of the poor and of the barely competent are attended with prayers and good will, giving a soul to the enterprise which it can not otherwise have, and an example to the wealthy without which their hearts would soon close, or perhaps never once be opened. The larger portion of this fund must finally come from those of large financial ability. Yet those in quite moderate circumstances have mainly kept the work alive, and will still contribute not a small portion of the financial as well as moral support of the educational enterprises of the Church.

Some are unaware of the amount of means necessary to sustain a first-class college. They suppose that from three to six professors, with scarcely any apparatus, can run such an institution with perfect success. We are not to despise the day of small things. With little means and inferior facilities for imparting instruction, our institutions in the past have been of incalculable benefit to those thirsting for the streams of knowledge, and longing for the paths of usefulness. They can not be expected, for years, to approximate the financial scale of some of the older or even younger institutions of learning in our country; but we will do what we can for them now, and let the future with its increasing demands provide for itself.

In the past few years Amherst College has received, in endowment, \$350,000; Dartmouth, \$220,000; Brown's University, \$160,000; Harvard, \$430,000; Tuft's College, \$500,000; Yale, \$750,000; and many other institutions have received similar additions to their endowment funds. The wealth of our Church is increasing; and there is already ability to endow largely our college if our brethren were fully awake to the importance and magnitude of the work, and alive to the duty and blessedness of giving liberally and magnificently to forward this enterprise. It may not be practicable for many years, or even necessary now, if ever, to endow on so

grand a scale as some of those institutions are doing; but if we would succeed in doing all the good God requires of us, we must open our eyes to views of educational contributions and donations more enlarged than those of the past.

Our institutions are, at present, sufficient in number, and are doing incalculable good for our people and many others. Considerable good has been done in the past few years to lift the indebtedness and increase the endowment of those institutions, and some noble gifts have been bestowed by liberal men and women; but some means must be devised to more thoroughly enlist the hearts of those who should contribute to endow our colleges. It will require time; but the contributions of the past few years show that some of our able and enlightened people are waking up to the importance of the educational work. They are beginning to realize the value of education, and the blessedness of giving, and to feel that wealth belongs to the Lord.

May we not safely venture the prediction that in less than a score of years our institutions of learning will receive many bequests and donations from the wealthy of our Church, of from five to fifty thousand dollars! We will predict it, with confidence in its fulfillment.

The great question pressed upon us is, How are we to so reach the hearts and judgment of the people as to endow those institutions according to our present need? It is not being berated by irascible agents, or by having their prejudices excited by injudicious representations of those schools, or by crafty attempts to outwit them, that their means, or good will, is to be obtained. It is by instructing them concerning the value of education, and the utility of our Church schools; it is by informing their minds, correcting their understanding, and appealing to their better feelings; it is by sincerity, by frankness, by unfeigned faith in the success of the cause, and in their liberality; it is by line upon line, and precept after precept; it is by patience, perseverance, and long-suffering, that we are to thoroughly organize our people for the work. It will be done; for God is in it, and its progress is as sure as the development of any of his glorious designs. To the presidents, and agents, and trustees, and teachers of our institutions the star of promise is beaming with an eye of hope. Their toils are not in vain; but future generations on earth, and future accessions to the ranks of the redeemed, shall rise up and call them blessed.

Our itinerants should talk, pray, and do for the promotion of the work. They have great influence with the people under their care, and should be earnest leaders in the van of the educational host. Those who sleep on this subject should be corrected, and, if finally incorrigible, should be dismissed from the ranks, as unfit to be leaders of the people. Presiding elders should mention and advocate the cause at their quarterly meetings; superintendents should press the matter at our annual conferences; our editors and contributors should use the spirit of education into our periodicals; and with the pulpit, the press, the conferences, and the hearts of the people fully awakened to the importance of endowing our institutions, the work will go forward. Those institutions will rise as lights, intellectually, morally, and religiously, and as great reformatory institutions, extending, with other colleges, their influence all over the land, and bringing intelligence, happiness, and honor to our Church, reaping us a rich harvest of accessions to our ranks, and sending forth a praise in the earth. Future generations shall gratefully record our present labors, and regard them as the means of the early but blessed growth of this great work. We shall live, if not on earth, in heaven, to reap the reward of our labors, where our "works do follow," as efforts now put forth live and work when we are no longer here, and usher into paradise from time to time the later and riper fruit of those institutions of our right-hand planting. May our institutions be blessed of God, and may our people be aroused to their maintenance.

CHRISTIAN MANLINESS.

A quality of character commonly denominated manliness is highly essential to the well-being and usefulness of the Christian. In order to possess such a character, he must cultivate soundness of judgment, goodness of heart, and greatness of soul. His discriminating powers must be exercised, and his sensibilities awakened. He must learn to disdain a mean thing, to shun those little follies which introduce greater ones, and to look upon things in the light of truth. Prepossessions must be sacrificed and prejudices overcome. No one can possess the highest type of manliness unless he be cured of that blindness which the god of this world has inflicted. The eyes of the understanding must be enlightened, that he may truly discern his relation to his fellow-beings and to his God. His heart must be renewed and strengthened by grace to enable him to overcome evil passions and propensities which attach to his present state, where he is subject to temptations.

In order to promote this desirable quality, it is necessary that our theories be correct. We must learn to scrutinize them carefully, rejecting such as have been entertained without just reasons. No one who seeks to be manly can afford to have his soul an inn for the entertainment of grotesque and brainless theories. Again; this manliness of character can not be possessed without acquiring the best of theories. Man is intended by his Creator to act a part in the great drama of human life; and he must act either on theories true or false. The latter almost invariably compromise manliness; hence, the many Christian must shun them. Among those unmanly theories to be shunned we mention the following: That salvation is for a few, at most only for a certain division of the human race; that evangelization on a small scale is sufficient for the present wants of the world; that the universal evangelization of the world is not to be expected, or confidently prayer for, for many generations; that great openings for doing good do not require prompt occupancy; that great instrumentalities are not under the control of God; that but a fraction of our time and means is to be used directly for the good of our fellow-beings, and to promote the glory of God; that happiness consists principally in the sensual rather than the spiritual; that present happiness may innocently be preferred to future good; that personal misuse absolves us from doing all the good we otherwise should labor to accomplish in any particular department of usefulness; that party predilections and sectarian jealousies, and the detractions resulting from them, are admissible; that God has little use for the wealth, and talents, and learning, and inventions, and improvements with which our country teems. These, and similar unmanly theories, must be abandoned if manliness of character would be promoted. Every one who would have this Christian manliness must not only not hold labor to be degrading, but must hold idleness and effeminacy, even with the wealthy and the competent, to be shameful and criminal. Indeed, without labor and industry manliness of character can not be built up or retained.

If we would possess this noble quality we must cultivate a forgiving spirit, an active benevolence to the degraded—even toward our enemies. We must have the mind which was in Christ Jesus, who sacrificed riches and for our sake became poor. Our heart's desire and prayer to God, like that of the apostle, must be for the salvation of our fellow-beings. Tenderness of heart and greatness of heart must be among our decided characteristics. With this spirit we shall not tear down in our folly what we have built up in better days in the strength of God. We shall have our own self-respect, command that of others, and have an influence on them not frequently marred or totally destroyed. Is it not a shame that some Christians are so much like grown children all their days—large nurselings, shaming their brethren, rejoicing scoffers, and casting a stumbling-block before those seeking the way of salvation.

Christian manliness gives tranquility, happiness, respectability, the favor of God, and a steady power to do good. It is joy to the heart, strength to the soul, sunshine to our fellow-beings, and a pearl for our Savior.

THE GOSPEL FOR MEN.

Is the gospel better adapted to women than to men? To look over almost any congregation, in city or country, one might be led to believe this question requires an affirmative answer. So common and so great is the disproportion between the men and the women that the remark has passed into a proverb that more women than men will enter heaven. Is there, then, something intrinsic in the gospel that adapts it better to the female, than to the male human nature? Is the scheme of salvation devised with reference, in some sense, to sex, so that the female may be led to accept its provisions with less difficulty than the male? If so, is not the fact suggestive of something defective, of a failure to comprehend and provide for the necessities of a soul in a male body as perfectly as for a soul in a female body? However all this may be, the disproportion of men to women in the churches is a fact of daily observation, and a lamentable fact it must be esteemed.

It can hardly be suggested that there is a lack of manliness in the gospel. Neither in the Old Testament nor in the new do we discover anything that savors of effeminacy. Women figure in the history of both, in many instances prominently, but generally the leaders are men, and the rugged character of the life of the old is well supported in the new. In the character and general bearing of the great leader of the new there was much of womanly gentleness, but his teachings challenged the most masculine minds of his own and every age. The apostles were men generally of rugged natures, and while among their followers were numbered many women, the most thoughtful and hardy of men were also included.

At the present day the notion seems widely to prevail that religion is something intended chiefly for women. Their weaker natures are supposed to require such a support as it supplies. Men, on the other hand, look for their solace in business, in speculations, in the everlasting strife and competition of wealth. The church and religion for women, the counting-room and money for men, seems to be the principle upon which, if not actually so enunciated, life proceeds.

Is there something in the practical works of religion that finds a readier instrument in female than in male hands? Are women better adapted by nature to the practical charities of the gospel, to the work of visiting the sick and relieving the poor, to propagating the gospel, at home and in foreign lands, and to all those various forms of work in which Christians in their character as such engage, than men are adapted to these same things? Perhaps so, but we doubt it.

When we consider that this general absence of men from the churches is but the proof of a practical skepticism on the part of one half of society, that men neglect religion because they think it a good thing for their wives, and sisters, and daughters, but unworthy of their own attention, this subject becomes a very important one. It is especially of consequence to the teachers of religion, whose business it is to press upon the attention of men and women alike the truths of a system which affirms that in its future development there is "neither male nor female." And the question is a relevant one whether in the presentation of the gospel from the pulpit there is not something radically defective, such as will account for this lack of interest on the part of the male mind. Possibly those features of the gospel which are adapted more directly to the wants of the female mind, are dwelt upon in greater proportion than is due, or there may be something in the manner of the presentation itself. An increase of real masculine strength in the pulpit, and greater breadth of thought, and force and clearness in utterance, would very likely prove effica-

cious in restoring something of the lost adaptedness of the gospel to man.

At present we have the somewhat singular anomaly that nearly all the ministers of religion are of one sex, and the vast majority of those most benefited by it are of the other. The subject is one that should receive such consideration as may lead to a change of this fact. If the tendency now prevailing continues, or should materially further increase, the greatest detriment must by and by ensue to the cause of Christianity in the world.

Editorial Brevities.

Still They Come.—We wish to inform the readers of the TELESCOPE that the editor is receiving, and reading with great care and some edification, a fair share of communications discussing our recently adopted law on secret societies.

Temperance at Richmond, Indiana.—The city council of Richmond, Indiana, has put the cost of a license for selling liquors to \$500. This is in addition to the \$50 required by state law and Government license-fee. At their session on Tuesday evening of last week, when the ordinance was passed, the most intense excitement prevailed. Many of the friends of temperance, including a large number of ladies, were present in the council chamber, the liquor-sellers cramming every inch of the available space that was left. When the ordinance was brought to the vote it was carried by the votes of the five Republican members against those of the three Democratic. The session continued during full four hours before this termination was reached. The liquor-sellers were driven to the most furious madness, and between midnight and morning a mob of them made an attack upon the residence of Mr. E. D. Palmer, the author of the ordinance, and broke in his windows and did considerable other damage. The whisky devil, like some of the evil spirits of old, goeth not out without rending.

Church-extension Loan Fund.—On our first page this week appears a stirring article from the pen of our missionary secretary, concerning the Church-extension Fund which the General Conference provided for raising by the voluntary contributions of our people. We give, in response to this, a quotation from the *London Watchman* speaking of the success in this direction of the Wesleyans in England: "The Loan fund has already produced wonderful effects; and as the re-payment of loans now constitutes a considerable source of annual revenue, the committee has a large and increasing fund at its disposal to be expended in a similar way. The old-fashioned prejudice in favor of chapel-duties is now almost entirely exploded; and the work of God in the circuits of Methodism is already deriving great benefit from the vast amount of liquidation or extinction of debt that has been effected within the last fourteen years. 'The total sum advanced on loans since 1864 is £127,895. The capital of the fund has never been diminished by loss or any charge for working expenses. Including additions of bank interest, it is now nearly £41,600, apart from the small supplementary fund raised in Wales. The difference between the much larger sum which has been advanced in loans, represents the reproductive power of the principle on which the fund is based.'"

Universal Liberty among the Nations.—Mr. Burlingame, in behalf of the Chinese government, has secured the co-operation of our Government and that of England and France, in his scheme of establishing extraordinary liberty among the great powers of the world towards Chinese citizens residing within the dominions of those great powers—the same liberty to be reciprocated by the Chinese government towards citizens of those nations residing in the "Celestial Empire." Some plausible objections have been raised against the project; but we can not but believe that it is the opening of the gates of the East for the onward march of Hinduism, whose "goings forth" are from availing.

Mr. Burlingame now goes to Prussia, and it is believed that a most flattering prospect lies before him of securing the co-operation of the great Northern Power. This is truly an age of progress in the intercourse of nations.

In Dispute.—Dr. Hill, ex-president of Harvard College, makes the following statement respecting the Pacific Railroad:

He says the road is well and substantially built, and is as level as an eastern road, the ties large and of solid wood and closely laid; the rails are of a heavy pattern and securely spiked; the culverts and bridges are solidly and safely constructed; the cuts are sufficiently wide, and fills well constructed. For a distance of about forty miles in one place the road needed "ballasting" and leveling up, but about three thousand hands were at it putting on the finishing strokes.

Dr. Hill is greatly pleased with the road, and says the story of correspondents that the road is so badly constructed as to be unsafe, etc., are without foundation. General Boynton, the Washington correspondent of the *Gazette*, and others, confirm the statement of Dr. Hill, having himself traveled the entire line carefully inspecting the road. Yet I. N. Morris, one of the commissioners appointed to inspect the road, pronounced it badly constructed and dangerous.

B. march 17 '69-4m

MISCELLANEOUS.

1900-1901

