

Communications.

For the Religious Telescope.

Buchanan Meeting-house.

Lord dispose the hearts of our Brethren to help us speedily.

DEAR BRETHREN:—

As there are cases in which all our energies should be put forth, so there are cases that demand sympathy accompanied with actual donations. When an individual or a company has undertaken a lawful and indispensable enterprise, and has managed with economy, yea with religious economy, and have spent all its funds, and is likely to fail and lose what is already expended, with honor, influence, they gain naught but reproach and contempt. Yet if the proceedings and interests of others have so confided as to occasion a defeat of the enterprise; then this individual or company, is at liberty to call mightily for help. Such, Brethren, is our case in the village of Buchanan. In our prosperity we commenced a meeting-house, and in our adversity we have struggled on and on, until we are exhausted, and our house is not done. This failure (if it should prove one) will be a reproach to the Brethren Church in this enterprising country. We pray, we implore assistance.

Brethren of Circleville, remember how thankfully you received assistance in erecting your beautiful church. Brethren, assistance was never more important than in our case. If the honor of the church is valuable in Circleville, it is valuable in Buchanan. This is a beautiful village, with water-power sufficient, and Railroad and depot. All this gives it the advantage of some other places. Think of Mineral Point. Assistance was called for and was necessary. Delay spoiled all. Let not the honor of the church suffer the same fate in Buchanan. Brethren, give us a lift just now, for now it is needed. We call feelingly yet affectionately. We call in faith, we must be heard. Do not think us too earnest, for that is impossible. We cannot give you to understand our anxiety; much less the urgency of the case. You who have the means, let your money serve God in Michigan; and that God who loves the cheerful giver, will increase your store. One hundred dollars will give us rest, and what is that among so many who can give a little?—Brethren send us some assistance by mail if no other way. Direct to John Hatfield, Buchanan, Berrien county, Michigan. What you give will be thankfully received, and faithfully applied for the benefit of the church.

We now close this begging letter, the first we ever wrote; and the first that was ever read from the St. Joseph Conference, praying that our effort will be crowned with abundant success.

E. H. LAMB.

Oct. 10, 1849.

For the Religious Telescope.

"Ministers should Study."

BRO. HANBY:—

"Ministers should study." Study what? To shoot grasshoppers, to nurse babies, to carry news, to set the hair well, to make a dandy promenade, to strut about the streets with a lady linked to the arm, or withal to ornament the person after the latest fashion of the day? No truly. For your edification let us tell you in meekness.

1st. "A minister should study" to be exemplary before his flock. He should be grave, not light and trifling; his conversation should minister grace,—not scatter fire brands, arrows and death; his apparel should be clean, plain, and decent,—not costly, superfluous, and gay; his bearing should be dignified, graceful, and easy—not low, little, disagreeable, and distant. He should be an example of piety, kindness, goodness, and affection. He should be zealous in the work of saving souls, punctual in the fulfillment of his duties, immovably grounded in the love of God, and abounding in all the virtues of the holy religion of which he is a minister. Be diligent to study these things.

2d. "A minister should study" to know himself. This is the most profound philosophy in the world. And as it is the most profound, so it is the most useful and important. For until man has studied to know more or less of himself, he cannot take one step toward heaven himself, nor lead others thither. The minister

(and of course also every other man) should study to know his weak places, to what sins he is most inclined, what evil influences have the most weight on his mind, in what direction he is most accessible to the enemy, what he can hear, and what he cannot hear, what he does know, and what he does not know, and be sure that he does not think he knows more than what he really does know. He should study to know what he can accomplish in workman-like manner, what offices he can fill with dignity and honor, and carefully refrain from everything in which his ignorance only would be conspicuous.

3d. "A minister should study" to speak accurately. There are some who speak so inaccurately, that it is difficult, nay impossible, to apprehend their meaning, and burdensome to all possessed of the least literary taste and refinement to hear them. This is not as it should be in an age of improvement like the nineteenth century. The "use of sound speech" is also a Bible injunction, and should therefore more especially be regarded as a matter of no ordinary importance. The different words of a speaker or writer should be connected by the proper particles, nouns and verbs should be of the same number and person, adjectives and adverbs should be joined to the parts of speech which they qualify, and, above all, words should be used properly—that is, should convey the ideas the speaker intended they should convey. It sounds a little too coarse and disagreeable to hear a public speaker say, "they was" for they were, "every one of them were there," for every one of them was there, "I shall not contain you long," for I shall not detain you long, and "revolution of ages" for revolution of ages. The pronunciation is often no better; such as, "appeal" for appal, and so on ad infinitum. Now the least attention to the Dictionary and the rules of grammar, and all these flagrant improprieties might be avoided. Nor is there any excuse. For the man who cannot study grammar, cannot study Divinity either, and in that case he should never attempt to preach.

4th. "The minister should study" to reason correctly. Perhaps one half of the reasoning done is fallacious, and the person doing it knows it not. No man having studied the principles of mechanism imagines he can do a job of work as well as the man who has. But in logic the greenest tyro conceits he is an adept. He will reason; but not knowing the difference between sound and false reasoning, he may all the while be "beating the air," that he thinks he is doing wondrous deeds of valor.

5th. "The minister should study" Divinity with all his heart from the first. And as he has time and opportunity, he should study the whole range of the sciences. But the sheet is full, therefore I must stop. More anon.

I am yours, &c.,

Oct. 6, 1849.

DILIGENS STUDENS.

For the Religious Telescope.

My Recantation.

This is to certify that I, Monroe Mullin, had united myself with the Sons of Temperance, for about the space of three months, in which time I became thoroughly acquainted with all the turns of the institution. I had not been a member but a short time, till I saw, as I thought, a number of inconsistencies. In the mean time it pleased the Lord to awaken my sleeping soul and give me a proper view of my real condition, so I then set about the work of reformation, till it pleased God to convert my soul; and when my eyes were properly opened, I saw that I could not live a consistent Christian and be conformed to the Order of the Sons of Temperance. I therefore take this liberty of publishing to the world that I have withdrawn from all secret combinations: and for time to come I intend to stand on the broad platform of the Gospel of Jesus Christ, which needs no additional man-made institution. I stated in the beginning that I saw as I thought, a number of inconsistencies. I now intend to show to the public what these inconsistencies are. In the first place, I object to its secrecy. In the next place, they claim it as a charitable institution, yet at the same time admit none but hearty men, such as can acquire their own living. If charity did prevail among them they would not be so partial, but they would admit all persons. They also lay no claims to religion, yet at the same time open and close their Division by

singing and prayer. Oh inconsistency. They also have their celebrations where they look for all the members to attend, and be rigged off with a regalia; and some other foolish badges. How does it become a Christian to be seen marching along with such a procession with all the fooleries that the world loves? Why I think that a Christian would not be caught in such a place as that, far from it. Is this the example left us by our Saviour? If a man truly is a Christian you will not find in the dark. But he will come to the light to have his works proved. But not so with the Sons of Temperance. They are bound to keep all things secret. If it were a good work, consistent with religion, it would not be in the dark. If it were a charitable institution, they would admit all persons as members, and not show partiality as they do. And if it were profitable for men, they would not need to keep it in the dark.

MONROE MULLIN.

For the Religious Telescope.

Official.

We, the undersigned, do mutually agree with the Brethren from the Wabash Annual Conference, that J. Fetherhoff shall make confession to the Wabash Annual Conference, at their next session, for forging, altering, opening and re-sealing bills of election; and be still and quiet—do not say anything that will afflict or disturb any of the Brethren of the Wabash Conference; and if said Fetherhoff does not make said confession he shall be expelled by the St. Joseph Conference. Signed,

E. H. LAMB,

J. THOMAS,

J. M. HERSHEY.

THE CONFESSION REQUIRED.

I, John Fetherhoff, do acknowledge to you, my dear Brethren, that I am heartily sorry, for forging, altering, opening and re-sealing bills of election. I have injured you, my dear Brethren, the cause of Christ, and myself. I do ask forgiveness. Signed,

J. HOODLER,

JAMES GRIFFITH.

N. B. The above was to have been in the Minutes; but the copy was not left with me, and I could not give it. Satisfaction was not made according to the above agreement.

WM. M. JONES,

Sec'y of Wabash An. Con.

For the Religious Telescope.

Conversions from the use of Tobacco.

On our way to the Annual Conference, Brothers Adam Hetsler, William Ault, Jacob King and John Zeller, have thrown away their tobacco; and called me to witness their covenant—that they would henceforward not indulge in the use of this filthy practice. May the Lord grant them grace to remain firm in their undertaking. Amen. I agreed to publish this for them, but if they backslide again, then it should be published also.

HENRY KUMLER, Jr.

Lewisburg, Oct. 18, 1849.

Revival Department.

New Staunton.

BRO. HANBY:—

The Lord is doing great things for us in New Staunton. Our meeting has been in progress about ten days and is still getting better. Last evening the Lord was with us to revive, to convict and to convert; 15 or 20 have been earnestly crying for mercy, and many have found peace in believing. O Lord revive thy work.

[Nameless.—Ed.]

A State Sabbath Convention, over which the Hon. Edward Bates presided, met in St. Louis on the 25th ult., and adjourned on the 28th, after a very interesting session.

THE CALIFORNIA DOUBLOON.—The New Orleans Delta says that this is certainly a very queer, primitive looking coin, being of oblong shape, roughly beaten out, and stamped 20 carats, with the names of the manufacturers, Moffat & Co.; value, \$16.

Parents' Department.

Parental Duty and Authority.

The superiors in the family must preserve order and tranquility in it. The fire of discord turns a house into a little hell, full of the tormenting passions, sorrow and anguish, disdain and despair, malice and envy, that blast the most flourishing families. But when religion that is pure and peaceable governs the house, it turns it into a paradise, where the God of peace dwells and delights, and dispenses the most precious fruits of his favor. Wisdom and watchfulness are requisite to maintain a harmonious agreement in families, wherein are persons of different and contrary tempers. Some are of such unnatural dispositions that they love jars and dissensions, as some plants thrive on the top of the Alps, where they are continually exposed to storms. There is such an irregularity in the dispositions of some, that between those persons there is fierce hatred where entire love is due. The discord between brothers is deeply wounding and hardly curable.—The reason of it is evident, for where by the law of nature, the dearest love is required and expected, the not obtaining it is so injurious and provoking that the hatred in one is equal to the love to which the other does not correspond. The Spartan magistrates, celebrated for their wisdom and justice, being informed of frequent quarrels between two brothers, likely to end in bloody contentions, they sent for their father, and punished him, as more culpable and guilty, in not timely correcting them. Ruling wisdom in the father of the family, so as to conciliate love with respect, severity mixed with sweetness (which rarely meet) is necessary to prevent or compose dissensions in those little common-wealths.

Children's Department.

What is a Star.

"What are the stars really, mamma?" "No one can tell with certainty, Alexander; but there seems very strong reason to conclude that they are all suns, giving us much, or even more, light and heat than our own brilliant orb."

"How very wonderful, mamma! Then perhaps each star has planets and moons moving round it, as our sun has."

"Very possibly, my dear. Indeed, most modern astronomers are almost involuntarily led to suppose that each of these bright distant specks must, in reality, be the centre of a group similar to our own solar system."

"Perhaps some of these grand new telescopes may show us some planets belonging to the starry suns, mamma?"

"Sir John Herschel has lately discovered some very tiny companions to several stars, which he has requested his brother astronomers to watch with minute attention; but it will doubtless require a long period to determine whether they really are planets revolving round the orbs we call stars."

"Then I suppose our sun only looks like a very large bright star to the people who live in the stars, if there are any."

"Our sun, my dear boy, would scarcely be visible with the best telescope ever made, even from Sirius, the nearest fixed star."

"How far off is Sirius, mamma?"

"It is too distant to be computed exactly, but astronomers feel sure it cannot be within nineteen billions of miles."

"That is more than I can count! I wonder how large that star really is?"

"Learned men have calculated that it gives more light than fourteen suns, each as large and bright as our own."

"How grand and dazzling such a light must be! But, mamma, some of the stars look red and others blue. How is that?"

"The reason is not known, especially as the same stars have been observed sometimes to change their color. Sirius, for instance, was celebrated by the ancients as a red star, but it now shines with a brilliant bluish whiteness."