

Tellurium Quartz Mines.

OAKLAND, OR., Sept. 8, 1877.

Bro. Stanley:

Having just returned from the Tellurium mines, I send you the following account: We found men busily engaged in driving the tunnel, in constructing furnace, in burning coal and in finishing a house, which is commodious and convenient.

The work on the tunnel is being pushed day and night, that on the furnace has been delayed somewhat on account of fire-proof brick, the first estimate being insufficient. The convenience of all the interests of the company has been carefully studied in the location of the works; the furnace is immediately below the tunnel, so that the ore can be shoveled into the furnace from the damp. The house and shop being just above the tunnel, with water passing through the kitchen. The site for burning coal is about 100 yards above the furnace, with an easy down grade to the furnace.

The Oro Fino Ledge, which runs parallel with the Tellurium, is easily tapped by a tunnel at a point opposite the tunnel now being run, thus making the works central for the two ledges.

On the 5th of the present month, we located, in the interest of the Tellurium Mining Company, a claim on what we named the Silver Eagle Ledge. This ledge is about one mile from the works, the quartz is grey, containing gold, silver and copper, and is very rich rock, consequently a valuable acquisition to the company, the width of the ledge is about four feet.

E. A. CHASE.

Jesus of Nazareth—His Work.

The supreme proof of the greatness of a man lies wholly in his work. The word great is often applied to men very unjustly, especially by hasty thinkers, and by political and religious partisan writers. A mole-hill can never be made a mountain by words; and just as little can an intellect of the second, third, or fourth class be put into the first class by dint of conferred honors, or by the irrational, and fulsome praises of men. In the age of hero worship, a coward never became famous, nor even an ordinarily brave man—but the real hero alone was canonized in the eternal admiration of men.

There are in history numberless examples and illustrations of the fact now stated. The divine inspiration of Moses may be questioned and disbelieved, but the real greatness of his mind, and the grandeur of his work can not be doubted. The civilization which, in fact, issued from his intelligence and wisdom, can no more be denied than the existence of light. The Homeric poems doubtless have their imperfections, but they tower, like a mountain, into the heavens far above mists and clouds, and are always bathed in a flood of light and glory. Aristotle affirmed many errors, but he has been, and always will be, a teacher of the cultivated nations of the earth. And so also Plato, with his scarcely intelligible ideals, and dreams that the human soul had existed in a previous state before being born into this world, and that it brought with it to this world, shadowy remembrances of eternal truths, beauty, and moral good. The influence of Plato has been incalculably great over the intellectualized portions of the human race, and to-day his influence, though unthought of, is in degree beyond the power of the human mind to estimate. These scanty remarks or statements of a few facts, must suffice to illustrate what is meant in saying that the proof of the highest order of greatness of a man lies wholly in his work.

It is by this rule, that Jesus of Nazareth must be judged. And it is this rule of judging him—that gives the most marvelous results of a single

human life, which was closed even in youth, that the annals of history record: A few facts will make our meaning plain.

Jesus was an original thinker. He had less in common with the other great men who had preceded him, than any other human being who has exerted considerable influence over large masses of mankind. We wish to illustrate the fact.

In the first place, Jesus brought the spiritual world into practical relations with the human mind, in a degree that was perfectly new and unique. It is true that Moses had done much to the same end; but there are some points in which Jesus stands immeasurably above the Hebrew lawgiver. In the first place,

Jesus revealed or described God, not only as the King and Ruler of the Universe, but as the Father of man; bearing towards the race the most tender love. The prayer which he composed and taught to his disciples illustrate what we mean. In it the prevailing ideas of mankind are supplanted by new and fresh conceptions of the Supreme Being; and these conceptions are at once the most congenial which can be imagined, with the human intellect and heart. The word father expresses more in fact than can be fittingly expressed in words, leaving a foundation of truths and affections, which the soul of man feels, and by which it is inspired to moral purity and good through the ages. Hence spiritual worship arose out of the teaching of the Messiah; and this spiritual worship, which rests entirely on the conception of God as the father of man, is now—as in past ages—confined solely to the localities and populations where the teachings of Jesus are common property. Nor must we omit to state the fact distinctly and emphatically, that it is only under the influence of the teaching of Christ that we have had, and now have, the most exalted and perfect developments of human nature, considered either in the individual, or in society. Even the domestic or family institution has been transferred, into newness of life or spirit by the religion taught by Jesus.

The second fact is this: The teaching of Jesus developed the idea and spirit of the brotherhood of mankind. This is not true of any other teacher. In all antiquity the hatred of nations is one of the most remarkable facts of history. In all ages, down to a very recent period, the mass of men were slaves; and the civil treatment of slaves by the ancient nations is one of the painful pictures presented in history. Now, just as Christianity has been propagated and has become the prevailing religion of nations, hostility to human slavery has been developed; and to-day no highly civilized Christian nation is distinguished by slavery as a political institution. And the slave trade has everywhere perished under Christian influences. Yet Jesus said nothing in his teaching on slavery or the slave trade; and the apostles, who carried out his system, said almost nothing on the subject. The opposition to slavery is the result of the doctrine of Jesus, that human race is a brotherhood.

Perhaps no single conception has been so fruitful of the grandest social revolutions, as that of the brotherhood of mankind. From this one conception, countless moral errors, that had been existing for ages, have been corrected, or partially corrected; so that it is an undeniable fact, that the teaching of the Nazarene has silently changed the social and commercial conditions of the most intelligent and progressive nations of the earth. The friendly intercourse and trade of Christian nations, is the outgrowth of the idea of the common brotherhood of man. The modern system of commerce, regulated and made binding by international law, is clearly the result of the influence of

Christianity; while the secular interests of man, as they become intelligently comprehended, are found to be inconsistent with war, which was the practice of antiquity; and hence the more advanced nations are more and more inclined to settle thin disputes, by courts of arbitration, rather than by an appeal to the sword. This is another effect of the doctrine of the brotherhood of man. It may, indeed, take ages to develop in its fullness, this idea of the author of Christianity, as it required ages for it to produce the partial result, which constitute the real greatness and glory of modern civilizations; but no sound of philosophic mind can doubt the results of the future, any more than he can doubt those of the past. The power of the Christian religion remains; and it must influence the future historical developments of nations in a profounder manner than it did in other ages.

The third fact is the following: Jesus gave a new aspect or development of the doctrine or idea of the immortality of the human soul, which had ceased to have much influence on society, the masses having no practical belief of it. In connection with the idea of the immortality of man, Jesus enunciated a perfect system of morality in living union with the higher affections and sentiments of the heart, crowning the whole with the doctrine of future rewards and punishments according to the demands of eternal justice. How far this part of his teaching has influenced the mind of man, it is impossible to describe; but that it has been little less than infinite to our conception is certain. We do not mean that this influence has been universal in the nations which have been the subjects of it, or that it has, in any case, made any community what it ought to be. The great teacher, compared the results of his work to the processes of nature—the mustard seed in its growth. He wrought upon humanity, not for a single period, but for all time; and it is only by comparing the states of society with each other at distant periods, that we can get an adequate conception of the power of Christianity over humanity. When such comparisons are justly made, we stand astonished at the effect produced.

But we must conclude. If Jesus was no more than a man, how are we to account for his marvelous influence? He was uneducated. The race to which he belonged were ignorant, bigoted, and exclusive, or narrow-minded, in the extreme. There was nothing in the spirit of the Jewish civilization, and in the spirit of the contemporaries of Jesus, to give power to his doctrine. Nevertheless, this obscure peasant, without a single element of power, except that of an uneducated mind, founded a religion whose civilization of various nations far transcends in greatness and glory all the other developments of mankind. This is the simple fact, and its significance is not even suspected by a large portion of the scientific men of the day. If his divine inspiration is denied, there is no possible way to explain his work. There is his work—the civilization of Europe. None can deny it. No other human intellect ever achieved a title of such a result; and no other intellect appears to have been so utterly disqualified to accomplish such a work. If we deny his divinity, he is a riddle or problem that no one can solve. And yet, before this great work, this is peculiarly an age of infidelity. Some have attempted to explain the power of Jesus on rational principles, as Strawn and Renan; but their explanations have passed away, and in another generation their names will be known only to curious searchers of libraries. In the meantime, Christianity remains destined to direct the moral and religious course of history in the future, as it has done in the past. It is like leaven put in meal, or the oak springing out of the little acorn. In

other words, Jesus was the teacher of the human race; he was the Son of God, and the Savior of men. Hence, his work, like the universe, is his witness to its divinity.

The religion of Christ is now so completely united with, diffused through, and identified with the growths of European civilization for ages, that no finite mind can separate the general result, and authoritatively state what part is to be attributed to Christianity and what to the unaided reason of man. It is true that the teaching of Jesus has been perverted, and forced to sanction the blackest crimes. It is true that the annals of the church are as criminal as the records of political history. But Jesus is no more responsible for this than States are responsible for the crimes of its agents. The keenest intellect has never yet discovered a provision for fraud in the inspired pages of the Christian religion. Christianity was a seed cast into the human mind, whose full fruitage depended on more conditions than society could supply; and hence evil grew up with the spread and development of the religion of Christ. Nevertheless, that religion has proved to be the true or real regenerator of society, and the fountain and means of a social development unparalleled in the history of the human family. The fact that it has interpenetrated the very core of human thoughts and sentiments, and governed the development of both the reason and the moral sense of the most progressive nations, is a demonstration that its principles are true, immutable, and eternal. That fact that it gradually coalesced with human reason and the ripening sense of justice, proves that its author was more than a man; for what man has been the fountain of inspiration, and of the intellectual and moral progress of many nations for two thousand years? What mere man has been the founder and the inspiration of so many ages of progress? Not one. The great minds of Christendom have been but co-workers with the mental and moral power of Jesus of Nazareth. He has been the King of the development of the grandest state of human society that was ever conceived, or that can be conceived. The mind of Jesus is now more intimately blended with the civilized nations of the earth, than the mind of a father is, or indeed can be, with the mental growth of his family, in the processes of development from infancy to manhood. If miracles have ceased, eternal truth hath become the soul or inner power of human development, and claims to be the miracle of miracles—the presence of the living God in the human mind through its faith in the teaching of Jesus, working his purposes in human history and destiny. God manifest in the flesh is the beginning of the Gospel. God in human history is the work that constitutes the glory of the ages.—*Apostolic Times.*

A Plan in Life.

"What is your plan in life, Neddie?" I asked a small boy, turning from his big brothers, who was talking over theirs, to which he and I had been listening. "What is yours, Neddie?" "I am not big enough for a plan yet, said Neddie; "but I have a purpose."

"That is good; it is not every one who has a purpose. What is your purpose, Neddie?" "To grow up a good boy, so as to be a good man like my father," said Neddie; and by the way he said it, it was plain he meant it. His father was a noble Christian man, and Neddie could not do better than follow in his steps. A boy with such a purpose will not fail of his mark.—*Ex.*

An envious paragrapher remarks: "It has been observed that the lady with a diamond ring will scratch her nose, in a given period, four times as often as any other woman."

Bad Things in Public Prayer.

Aside from rambling and monotony in public prayer, preaching is one of its worst faults. A man can sometimes deal harder blows through a so-called prayer than in any other way. But it would be better not to deal with them. Wait till the sermon before you begin to preach. A still worse fault, if possible, is for a minister to retail valuable information for the Lord's benefit. The *Congregationalist* gives its recollections of one of this class of "prayers" as follows:

"The speaker informed the Lord that it was a singularly beautiful morning, and that after the storm the ocean was very quiet; that calms after storms are exceedingly pleasant, and indeed useful; that after a man has been very angry, and gets over it, he has a chance to be ashamed of himself; that storms themselves are salutary, and do things good in a general way; that the sun never seems so bright, and earth such an agreeable residence, as after a few days of cloudy weather and the gloom of storms; that it is a blessed thing to have sunshine in our hearts, and we all may have it if we will but remember that God is the great sun who shines for all, and open those hearts to his gracious shining; that our tears of penitence may be considered raindrops which will fertilize the dry and thirsty earth of our good resolutions, desecrated by procrastination, which is the thief of time; that the brightness of morning, it behooves us to remember, however, introduces quite often the fervors of the midday of toil, and the lengthening shadows of senility; that we all must die, and that some die in the morning of life, while others last till the sere and yellow leaf of a tremulous old age flutters to the ground, and leaves them to die at last; that many of us are now in the mid day of the world's anxieties and sublimary concern; that each morning sees some task begun, each evening sees it close. O may something attempted, something done, have earned a night's repose; that the past week has been one of good health generally in this congregation, for which we hope we are duly thankful; that the fields seem to promise to be fruitful, and the husbandman may reasonably expect a prosperous season, provided in the morning he sow his seed, and in the evening withhold not his hand from the [why didn't he say 'potato bugs,' and be done with it?] protection of his growing crops from these mysterious marauders which seem to have been permitted by an infinitely wise Providence to remind us once more that the price of liberty is eternal vigilance; that—we stopped remembering just then, and our mind wandered. He kept on about ten minutes longer.

"And a happy looking gentleman, seeing we were a stranger, asked in a pleasant way, as we came out, if we didn't think 'that was a great prayer—such as them Episcopalians fellows don't get out of their book, you know?' And we said we thought it was—quite so!"—*Ex.*

Wanting to Be an Angel.

"I want to be an angel," Bobby was singing, at the top of his voice, except when he was teasing the cat, spilling his milk, contradicting Bridget, or making mud-pies; "I want to be an angel, and with the angels stand."

"That is all well and good when the time comes," cried Bridget, at last, quite out of temper; "but before you can get to be an angel, Bobby, you must first want to be a good boy. Good children are the stuff angels are made of; mind that, sir. Put it this way: 'I want to be a good boy, and with the good boys stand.' Then folks can know how much you mean it."

Bobby did not like Bridget's view of the case, so he made up a lip, and walked off.—*Ex.*