

THE ORDERS.

Four thousand striking miners at Irwin, Pa., who have been out three months, voted Monday to return to work at old rates.

The United States jury at Seattle that indicted the ten anti-Chinese rioters, ascribed all the trouble to the secret societies.

P. C. Davis, Master Workman of Labor Assembly at Pacific, Mo., has been sentenced to the penitentiary for two years and fined \$500 for his part in the recent strike.—*Cynosure.*

How do our Odd-fellow lady friends relish the following elegant simile from the pen of "Past Grand," John W. Bourlet, Jr.: "The Rebekah degree is as essential to the order as a tail to a kite—without it, both would be deprived of a most important auxiliary."

The Odd-fellows' Sovereign Grand lodge has forbidden under the highest penalty, any member to read "the unwritten work of the order." This looks like locking the stable door after the horse is gone. E. A. Cook, of Chicago, has already sold 20,000 copies of the "unwritten work."

The granting of an injunction by Judge Harker restraining Grand Commander Linn of the St. Alban Legion of Select Knights from any authority to suspend members of that body pending an appeal to the Supreme Legion of Select Knights, which meets at St. Paul in October, 1887, indicates the power which the courts exercise over these voluntary organizations. We believe it to be a recognized legal principle that all voluntary organizations can be required to obey their own laws and that they can be restrained from any violation of any rule whereby any member is injured. This being conceded, it ought to follow that the courts have a right to inquire what are the laws, regulations, ceremonies, customs, and, in short, everything pertaining to such organizations. If this principle were once recognized and acted on, there would be an end to secret societies.

If our Chicago experience is worth any thing our Canadian brethren are nursing a viper that may sting at some unawares moment. Just across the river from Ottawa, the capital, and within two furlongs of the Parliament buildings, detectives have unearthed a socialist lodge with fifty members, full brothers of Spies, Most and Parsons. Late correspondence with the Chicago gang was found, offering to give lessons in the fine art of making and handling dynamite. On the walls of the room where the fiendish lodge meets are these cheerful mottoes: "Down with the Church, State, Capital, and other Villainies;" "Liberty or Death;" "Long Live Socialism;" "We Shall Conquer through Blood," and the detectives give this as their oath: "As we and ours have been daily oppressed and our lives crushed and murdered, so shall we blast, hunt, kill and avenge: as we have been despised, so shall local tyrants, preaching hypocrites, soulless monopolists, and scoundrels be annihilated by dynamite, by lead, rope, fire, or any other means or manner devised and ordered by this group. My friends shall be your friends, and your enemies mine. We shall have pity on none, refuse mercy to all, and have nothing but swift destruction for traitors. I promise, I swear, I will perform, and never falter. Heaven shall witness and hell shall testify to the righteousness of our cause and to the fidelity of each member."

The Red American Workmen's Association.

A late authoritative dispatch from Seattle, W. T., reads as follows: The United States Grand jury has found indictments against ten leaders of the recent anti-Chinese riots

in this city. The jury's report, which was submitted recently, is an extraordinary document. It alleges that evidence has been laid before the Grand jury sufficient to convince them that there exists throughout the country a treasonable organization known as the "Red American International Workingmen's Association." This organization is described at great length. Among other things the report says: "This association, with all its branches, is essentially anarchical in theory and practice. The main articles in its creed are arson, robbery and murder. Its proclaimed purpose is the overthrow of our government, and the erection upon its ruins of a so-called socialistic commonwealth. The policy pursued by this association is to secure control of all labor organizations and particularly of Knights of Labor; to see to it that the officers of all labor organizations are chosen from the scientific Socialists; to employ every means to produce discontent among the people, and to stir up on all occasions and at all such times as much strife and agitation as possible.

"More than a year ago the Pacific coast was selected as the most favorable ground on which to start a movement for the subversion of the government. Last fall branches of this organization were established at Seattle, Tacoma, Olympia, and other points on Puget Sound. The agitation of the Chinese question was to be made at once the pretext and cover for the treasonable operations of the band of scientific Socialists. The labor organizations were, although unknown to the main body of members, systematically worked to promote the treasonable objects and purposes of the scientific societies. All the disturbances and outrages on Puget Sound for the last six months, arising nominally from the agitation of the Chinese question, were really fomented, incited, guided, and produced by this infamous association, whose real aims and designs have been studiously kept from the knowledge of the real workmen of labor organizations."

"The scientific Socialists of the 'Red American International Workingmen's Association' are, as shown by unmistakable evidence before us, secretly instructing their deluded, ignorant, and brutalized followers in the means of practically applying dynamite; how to seize armories and military stores; how to prevent the departure of troops from concentrating points; how to preserve order in centers of insurrections; how to imprison and destroy men of property and influence.

"To accomplish this end this association instructs its members to be particularly active in labor organizations. This red-handed body of assassins has settled upon our portion of the Union as the first point of attack. They say in their secret circulars: 'The Pacific coast particularly, by reason of its peculiar population, its natural wealth, its position, is such that a few determined men could isolate it from the balance of the world for months of time, and the agitation already started over its whole area is peculiarly fitted to be the first to lead off in the active work when the time for that work shall come.'"

Christ-rejection.

It should be remembered that there are seventeen rites, including more than three hundred degrees, that are called Masonry, and that are practiced to some extent in America, but that Masonry proper, the system that constitutes the basis of all the degrees, and which include in their lodges all Masons of all kinds, consists of three degrees: the Entered Apprentice, the Fellowcraft and the Master Mason. All the Grand Lodges represent these degrees only. Now, in none of these degrees is there any mention of Christ. They claim (falsely) to anti-date Christianity, and that for this reason they could not recognize Christ. The only part of the ritual

that is regarded as an allusion to Christ is in the third degree, whereby "the strong grip of the lion's paw" the candidate, who is presumed to have laid fourteen days in the grave, is pretended to be raised from the dead. If it is an allusion to him whose voice shall raise the dead, it is a most blasphemous caricature of the Lion of the Tribe of Judah. The prayers and Scripture readings in those degrees make no mention of Christ, though they quote from the New Testament Scriptures. Next to these in order and importance are the four degrees of the Chapter: The Mark master, the Past master, the Most Excellent master, and the Royal Arch. These, like the preceding, make no mention or necessary allusion to Christ. On the contrary, they, in their Scripture readings, purposely take out the name of Christ from those passages which occur in the ritual.

In the Mark master's degree there is a quotation from 1 Pet. 2: 1-7, and in the fifth verse the words "by Jesus Christ" are omitted. In the sixth verse, "He that believeth on him shall not be confounded," is changed so as to read "shall make haste to pass it over." In the seventh verse, "Unto you therefore which believe he is precious," is made to read, "Unto you therefore which believe it is an honor." In the Royal Arch degree there is a quotation from 2 Thess. 3: 6-16. In the sixth verse, which commences, "Now we command you, brethren, in the name of our Lord Jesus Christ," the words "in the name of our Lord Jesus Christ" are omitted, and in the twelfth verse the words "by our Lord Jesus Christ" are left out, and in both cases the passages are quoted as though they were entire. Indeed, Dr. A. G. Mackey says: "These passages are quoted with slight but necessary alterations." To the Christian, such alterations are neither slight nor necessary.

2. Can any one pray in the name of Christ in the lodge? To the law and to the testimony, for the question is not what may have been possibly practiced, but rather, what does Masonic law require? In the synopsis of Masonic law, as given by Robt. Morris, Past Grand master of Kentucky, it is distinctly declared, first, that "the meeting of Masonic lodge is strictly a religious ceremony." Second, that "no lodge or Masonic assembly can be regularly opened or closed without prayer." Third, that "so broad is the religion of Masonry that the Christian, the Jew and the Mohammedan may, and do, harmoniously combine with the Buddhist, the Parsee, Confucian and the believer in deity under every form. Fourth, "Prayer in Masonic lodges should be of a general character, containing nothing offensive to any class of conscientious brethren. In theory, the whole world of Masons is supposed to be present at every meeting of every lodge, and the instruction, moral and religious, should be directed accordingly." (Webb's Monitor, by Robt. Morris, pp. 284, 285.) As Jews, Mohammedans and Pagans would be offended by any mention of Christ as a Divine Being, his name must be omitted.

Dr. A. G. Mackey in his Masonic Lexicon, Art. Religion, says, "the religion of Masonry is pure theism (deism) on which the Mason may engraft his views, but is not permitted to introduce them into a lodge."

ILLUSTRATIONS.

A Deaf Mute's Beautiful Answer.—The Rev. R. Stewart said: "I knew of a gentleman who went to a deaf and dumb asylum to make known to the inmates the way of salvation through Jesus Christ. He asked questions by means of writing them on a black-board. One day he wrote the question, 'What does God do with the sins of the people who believe in him?' One of the lads wrote below the question, 'All our sins were written in God's book, but

Jesus came and drew his bleeding band across the pages where the sins of the people were entered who believe in him, thus covering over with his own blood the transgressions of his people."

A Blind Man's Cutting Rebuke.—Mr. R. B. Stewart

said: "There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out: 'May I speak?' After getting permission, he pushed his way through the crowd, until he was standing on the platform beside my friend. 'Friends,' he exclaimed, 'I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, for I never saw any of them.' He continued talking in this way for a while, when another voice was heard from the crowd: 'May I speak?' The infidel sat down, and the next man began: 'Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind. I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. 'And, you,' he said, turning to the infidel, 'the more you talk, the more it exposes your own ignorance, because you are spiritually blind, and cannot see. Dear friends, try the life that Christ lived. There you will find life and love and everlasting joy.'"

MISCELLANY.

At Home!

BY REV. D. O. DARLINGTON.

I'm nearing death's dark river,
My sun has gone at last;
The darkness round me gathers,
I'm sinking very fast.
My body's weak and weary,
For storms came thick and fast,
My road was rough and dreary,
But I shall rest at last.
CHO.—Then crowns of glory, palms, &c.
Come dearest loved ones near me,
And give the parting hand,
I hope again to see thee,
In yonder blessed land.
I'll meet you at the river,
But on the other shore,
Where we shall live forever,
And fear of death no more.
The darkness gathers faster,
But stars of light appear,
Jesus, my heavenly Master,
I feel is very near;
He says, "Fear not the billow,
For I've been there before,
My arm shall be your pillow,
'E'en to the other shore."
It now is growing lighter,
The rays from glory shine,
This place appears much brighter,
I'm nearing heaven's clime;
I hear the angels singing
One grand, melodious song,
The vale with praise is ringing,
I swiftly move along.
I'm now across the river,
And up to glory rise,
To occupy forever
The mansion in the skies;
The pearly gates of heaven
Invite me to my rest;
My crown will soon be given,
I'm going home at last.
My head is crowned with glory,
The palm is in my hand;
God's throne is just before me,
The saints around him stand;
All praise to him forever,
The river now is past,
With Christ my blessed Savior
I am at home at last!
CHO.—Now crowns of glory, palms of victory,
Crowns of glory I do wear.

Resolutions.

WHEREAS, There is an effort being made, which had its origin in the late General conference, to change the constitution and confession of faith of the United Brethren church, not in harmony

with the provisions of said constitution; therefore,

Resolved, 1. That we as a Quarterly conference do enter our solemn protest against the illegal course of the General conference in their method to change the constitution and confession of faith, and especially our law on secrecy.

2. That we believe the course taken by the General conference to change the above constitution and confession of faith, to be unconstitutional, and deserves the censure of the whole church.

3. That we propose to stand by our constitution and law on secrecy as it stands in our Discipline of 1881.

REV. T. B. MILLER,
REV. R. H. WATSON.

Committee Reports of Auglaize Convention.

Confession of Faith.

1. We find that a majority of the late General conference by the adoption of the report of committee No. 6, placing into the hands of the commission our confession of faith for change and revision, did violate article 11, section 4, of the constitution of this church, which clearly says, "No rule or ordinance shall at any time be passed to change or do away the confession of faith as it now stands."

2. We also find that though some of the wording of our articles of faith are used in the one submitted by the commission, yet there is not a single amendment submitted. Thus it is not our confession of faith as amended, but it is a new one.

3. Inasmuch as the thousands who compose this church have voluntarily subscribed to the articles of faith as they appear in our book of Discipline, thereby declaring those articles of faith our own, and there being no prayer before the General conference to legislate upon the faith of this church, therefore it is the sense of this convention assembled that the course pursued by the submission of our articles of faith to a commission for a change and revision, is not only unconstitutional, but an offense to every loyal member of our church. We further declare that we are in sympathy with our confession of faith, and will do all in our power to maintain it, unaltered, as we found it when we came into the church.

4. We know of no law by which any portion of this church can vote article of faith into another. We deem the effort being made to produce and adopt new articles of faith for this church as without law, Gospel or precedent.

Constitution.

There can be but two views of the constitution, viz., first, is an assumed one that the constitution is valid as statutory law; and, second, that it is valid as constitutional law. If it is valid only as statutory law, then the last General conference made a great blunder in disturbing the peace of the church by creating a commission to revise it, and in drawing the members into a controversy about it, when the General conference had full power to change it. But if it is valid as constitutional law, then it can only be changed by its own provisions for change, to wit, the General conference, which is the only legislative body of the church, can, when requested so to do by two-thirds of the whole society, make such, and only such, changes as it may be authorized to do by request of the members of the church. We are surprised that a majority of the late General conference should proceed to elect a commission to revise the constitution so opposite to the method prescribed by the constitution itself.

2. We find further that the commission, in presenting a new constitution for adoption by this church, have so changed the section relating to secret combinations, that all of the different secret orders can be received; and though it might be shown that any secret order holds principles and laws contrary to the Word of God, and injurious to Christian character, yet were the proposed constitution adopted, we would have no protection whatever, since they are only advised not to belong to such orders, as is manifested by substituting the phrase "ought not" for "shall not."

3. As United Brethren in Christ, we, as ministers and people, are satisfied with the constitution we have, and propose to defend it by all lawful means, and we call upon our brethren throughout this church to resist every effort being made to adopt a constitution for this church

so manifestly unworthy as the one proposed by the commission.

Resolutions.

WHEREAS, Certain innovations have been and are being made upon our time-honored principles of opposition to secret societies; and,

WHEREAS, These innovations, crystallized in the form of a church commission, which presents to us a new constitution and confession of faith; therefore,

Resolved, 1. That we as a convention kindly, and yet most earnestly, oppose the action of the commission as it effects our constitution and confession of faith as they now stand.

2. To this end we will earnestly labor to circulate the CHRISTIAN CONSERVATOR, believing it to be a potent agency in meeting this wrong and an able exponent of our principles of right.

We are well aware that there are many persons in the disloyal conferences who are with us in sentiment, and we deeply sympathize with them in their oppressed condition.

4. We pledge to each other unswerving fidelity to the principles to which we have dedicated our lives, and will never cease our prayers or stay our exertions until the commission advocates shall ground their weapons and unite with us in the defense of our rights.

5. To vote on the new constitution and confession of faith; is to recognize the legality of the church commission; therefore, as members of the church, we will not vote.

6. We recognize our brethren, who favor the commission, as in open rebellion to the church of our choice.

8. We tender to the people of Centenary church our heart felt thanks for their kind hospitality in so cheerfully entertaining us during our stay with them.

WM. MILLER, Chair.
ROBT. MONTGOMERY, Sec.

Discussion.

We have received from the brethren at Louisville, Ohio, the remaining copies of the discussion between Bashor and Dillon on Trine Immersion, Baptism for the remission of sin, Feet Washing and the Lord's Supper. The volume contains nearly 300 pages and contains five days' discussion, taken down word for word by a short hand reporter. It is a most interesting book, and sold in paper cover at 50 cents, and in cloth at 85. We will furnish the remaining volumes, postage paid, paper cover, at 25 cents, in cloth at 50.

Gospel Hymns.

We can furnish Gospel Hymns Nos. 1, 2, 3 and 4, consolidated, as follows:
Word edition, paper covers..... 5 cents
muslin..... 10 "

By mail add one cent on each book.
The same book with Notes..... 75 cents
By mail..... 83 "

This book contains 426 choice hymns, and is the one used by D. L. Moody in his revival meetings. It contains more Gospel set to song than any other book known to us. Address Rev. W. Dillon, Dayton, Montgomery Co., Ohio.

FAMILY BIBLES AT HALF PRICE.

No. 1. Arabesque, paneled, comb edges, 120 illustrations (15 full page Dore), nearly 1,000 pages..... \$ 2 25
No. 2. Same as No. 1, with nearly 1,000 engravings and containing 1,200 pages..... 3 00
No. 3. The same as No. 2, with gilt edges and gilt center stamps... 3 25
No. 4. Same as No. 3, only comb edges, and it contains Cruden's concordance, Bible dictionary, history of the books of the Bible, cities of the Bible, lives of the reformers and translators, lives of the apostles with photograph cards, 1,500 illustrations (30 full page Dore), 1,500 pages..... 3 75
No. 5. French morocco, gilt center stamp, gilt edges, nearly 200 illustrations (40 full page Dore), with album for 16 portraits..... 5 50
No. 6. Superior Turkey morocco with genuine raised panel, 1,700 pages, full gilt, silk headbands and a great amount of valuable matter 8 00
These prices are a reduction of one-half, and any one sending us the price named, in advance, will receive, by express or freight, as they may order, the Bible they want, paying the express or freight charges. Address, Rev. Wm. Dillon, Dayton, Montgomery Co., Ohio.
The following books will be sent by mail, postpaid, on receipt of price:
Barnes' Notes on Job, 2 volumes..... 2 40
Barnes' Notes on Daniel..... 1 50
Barnes' Notes on Isaiah, 2 volumes..... 2 40
Barnes' Notes on Psalms, 3 vol..... 3 50
The Comprehensive commentary in 5 volumes (cloth), by express 10 00
John Quincy Adams' Letters on Freemasonry, postpaid..... 50
The first three degrees of Freemasonry, illustrated, with notes..... 50
Revised Odd Fellowship embracing the initiatory degree, degrees of Friendship, Brotherly Love, Truth, the Encampment degrees and the Rebekah degree, with many notes and illustrations..... 1 00
The same in cloth..... 1 50
Exposition of the Knights of Pythias..... 20
Linsley's Letters on Freemasonry..... 30