

Joseph Cook among the Mormons.

Just before reaching Ogden the Governor of Utah and several officials entered the train which contained Jos. Cook and others, on their way to Yosemite Valley. Welcoming speeches were made by the Governor and Mayor. Mr. Cook was urged to respond, but declined to have anything to do with a Mormon representative. A Mormon bishop was introduced who gloried in the possession of six wives. Upon arriving in Salt Lake city, Mr. Cook commenced studying Mormonism, and was helped very much in his investigations by judges, lawyers, and ministers who lived there. They all assured him that his preludes on Mormonism last winter were an accurate representation of the case, and that they had been useful in calling attention to the subject. Mr. Cook was roused to white heat as he met the monstrous evil polygamy face to face. He did not hesitate to make indignant allusion to this blot on our civilization at his lecture in the city, although he knew there were prominent Mormons in the assembly. The audience filled the Presbyterian church, and it was there announced that Mr. Cook would give a prelude on Mormonism at his lecture on "Certainties in Religion," in the same place on the following Sunday evening. There is much skepticism in the city, and those who apostatize from Mormonism drop into infidelity, and for this reason Mr. Cook consented to give "Certainties in Religion." Before the time for the lecture it was ascertained the church was filled to overflowing, and the audience adjourned to a larger place, and that was suffocatingly packed. It was stated that about thirty per cent. of the audience were Mormons. He began his prelude by saying, "The unscriptural, loathsome, lawless thing about Mormonism is polygamy." He then went on to denounce in the most scathing, scornful eloquence, this twin relic of barbarism, and exposed all their secrets. He had been assured on legal authority that the laws against seduction and adultery had been repealed by Mormon vote, and thus he testified against them. The prelude was forty-five minutes long, and the Mormons remained through the whole. They probably listened to as withering and eloquent a denunciation of that terrible iniquity as was ever uttered in Salt Lake city, or in any other city.

The Mormon press of Salt Lake abused Mr. Cook plentifully for the stand he took against their abominable practices, but the Tribune, the only able paper there, thoroughly endorsed him. On Monday, the day after the lecture, a company of refined, cultivated ladies, belonging to the anti-polygamy society, called on Mr. Cook and presented him with a series of resolutions, thanking him most cordially for his public utterances against Mormonism, and especially the crime of polygamy, and asking his help in the future in the war against this monstrous evil.—Lewiston Journal.

A PARDON LOCKED UP.—In the Isle of Man, as I was one day walking on the sea-shore, I remember contemplating with thrilling interest an old, gray, ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governors the Island ever possessed. He had been accused of treachery to the king during the time of civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but the pardon fell into the hands of his bitterest enemy, and the governor was hanged. His name is still honored by many, and you may often hear a pathetic ballad sung to his memory to the music of the spinning-wheel.

We must feel horror-struck at the fearful turpitude of the man who having the pardon for his fellow creature in his possession, could keep it back and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point his finger to most of us and say, "Thou art the man! Thou hast a pardon in thy hands to save thy fellow creatures, not from temporal but eternal death. Thou hast a pardon suited to all. Thou hast enjoyed it thyself; but hast thou kept it back from thy brother, instead of sending it to the ends of the earth?"—Hugh Stowell.

The Rev. Probandary Beadon, of Wells, has just died in his 102nd year. He held the Canonry in Wells Cathedral since 1812. On his completing his 100th year the Queen wrote him a congratulatory autograph letter.

Correspondence.

For the Christian Messenger. Letter from Germany.

(From our correspondent.)

REJOICINGS AT THE GERMAN CAPITAL—THE EMPERORS GOLDEN WEDDING.

BERLIN, GERMANY, June 18, 1879.

The whole city of Berlin, including the remotest suburbs was gaily decorated on Wednesday with flags, garlands, wreaths, evergreens, fir trees, &c. The streets were thronged by people in holiday attire. The morning broke in golden splendour over the city, looking like the apt congratulation of Nature itself on the rare and auspicious event which it had brought round, and though occasional drops of rain afterwards fell from a cloudy sky so as to typify the tears which are never altogether absent from a wedding, still the weather on the whole was such as to give the Empress Augusta, the benefit of the proverb, "that happy is the bride whom the sun shines on." At early morn, the streets became alive with the hum and murmur of traffic, and the city compared with its appearance the previous evening, looked as if it had burst out into a flattering grove of flags, as suddenly as variegated blossoms after a night of genial rain. Every building had its bunting, and high over all, on tower and stately pile, and palace, waved the Prussian eagle and the standard of the Empire. The green and yellow banner too of Saxe-Weimar in honor of the Empress was often found festooned with the emblems of her consort's greatness, while here and there in the principal streets rows of streamers and pennons were stretched from side to side inscribed with mottoes, texts, and ardent wishes for happiness of the Imperial pair. The whole city was in festive attire; in every window joy and excitement glowed on every face, and the streets were crammed with people. In the very centre of the city almost there is a square of goodly acreage, called the Domhofplatz, flanked on one side by the Leipzigerstrasse, so called after the battle fought near the bookmaking city on the Elster, when Napoleon was compelled to acknowledge the supremacy of the Prussian arms. The Emperor had expressed himself opposed to any great popular demonstration, but the citizens of his capital were not to be frustrated of their loyalty, they would have their fervent feelings out. By 8 o'clock nearly the whole of this immense space was densely packed with the largest crowd surely ever brought together. In the centre of the square a wooden platform had been erected, spacious enough to contain well-nigh 2,000 singers. Massed around were the bands of five regiments of the Guard. Punctually upon the stroke of nine the collective kettle-drums of this martial orchestra, broke out into a peal of rumbling thunder, which made the floating pennons and the green summer leaves to quiver and the surrounding windows to shake and rattle and ring again. This preliminary flourish being over the myriad choir of singers opened their lips, and, assisted by all the powerful instruments of brass, poured forth a deep-toned earnest hymn of praise to "Lord, the mighty King of glory," for all the blessings He had showered on the German Fatherland. Tears moistened many an eye. Then followed a fervent prayer for the Emperor William, offered up with the unusual accompaniments of song and cymbal. The spectators forgot the religious nature of the ceremonial—the temple of their worship was the air—and they cheered to the echo. The "Wedding March" of Mendelssohn was performed with splendid effect, loud and sonorous enough to greet the ears of the Emperor in his distant palace with the "Hail to thee with victory crowned." All the pieces were listened to with profound attention, but what called forth all the patriotic fervour of which the Teutonic nature is capable—and it is capable of a great deal—was a new German march set to Music.

On leaving the chapel, the Emperor and Empress proceeded immediately to the Castle, where their Majesties held a grand Court reception, at which the members of the diplomatic body, the distinguished foreign visitors, the Federal Council, the President and Vice

Presidents of the Reichstag and Prussian Diet, and numerous deputations presented their congratulations. As soon as the reception was over their Majesties set out on their return to the Palace, driving in a carriage drawn by six horses, which proceeded at a slow pace in order to enable the Imperial occupants the better to return the tumultuous acclamations which greeted them unceasingly as they passed along. On arriving at the Palace the Emperor appeared three times on the balcony in response to the continuous cheering of the crowds collected outside. It is reported that a large number of persons who have been convicted of various offences by the tribunals will be amnestied. This act of grace will not, it is said, be applied to any precisely defined classes of offenders. The gala performance in the evening at the Opera, in honor of the Golden wedding passed off with great éclat, and the scene was of a most brilliant character. The city at night was splendidly illuminated, even in the remotest quarters. The weather was changeable, and not altogether favorable to the pageant, but, apart from that, all went off well. The Emperor bore the fatigue so well as to call forth general astonishment. The Czar of Russia was conspicuous by his absence, and the reason why he gave up the idea of going to Berlin for the golden wedding festivities is, that, from intelligence received by the Berlin police authorities, it was exceedingly probable that an attempt would be made against his life. The Prussian police got wind some little time ago of a Nihilist conspiracy having that object in view, and it was at first intended to arrange matters so that the Czar should reach Berlin by Potsdam Station, which is the nearest to the Russian Embassy. Troops were to have been massed on his passage from station to the Embassy, which would have concealed him from public view. The police and military authority, however, were loth to accept the responsibility even there, as, although the police had the clue to the whole plot, yet they had not been able to lay hands on its authors. Consequently the Czar was informed of the precise state of things, and reluctantly, it is said, abandoned the idea of his journey.

The German Government is once more considering the advisableness of increasing the army. The reason given for these new deliberations is that both the Russian army and the French have grown in numbers and perfection since the present figures were determined upon, and that both are likely to become even more formidable still in the future. In addition, it is expected that the growth of the revenue by taxation will place larger means at the government's command when the estimates came to be revised the period of seven years for which the army estimates were voted, expiring next year. Notwithstanding the septennial estimates, some additions have been made to the army during that period; and it is now stated to be the intention of Government, when it has once more to apply to Parliament for funds for the military establishment, to ask that the present estimates, including the expenditure for the additions referred to, shall be voted as a fixed grant once for all, without the necessity of renewal; and that beyond this allowance shall be made for a proposed increase of the field artillery, the engineer force, the railway corps, and also of the infantry force.

LOUIS. For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., July 7, 1879. Everybody may now consider it settled that there will not be another extra session at present. There has been full discussion as to the possibility of carrying on the business of the U. S. Courts and decision reached that no insuperable obstacles exist in the failure to provide fully for marshals. There will be general gratification at this.

The bill—that to regulate inter-State commerce—which is of great importance and which has received little attention in this Correspondence, is explained by its author, Representative Reagan, of Texas, as follows:—"It contains four important, material provisions. It requires, under heavy penalties, that there shall be no discriminations in the rates and charges of freights and the handling

of them, and corollary to that there shall not be any drawbacks or rebates of any kind or character allowed in any case. It also prohibits the pooling of freights between lines that would otherwise come in competition with each other. A very important provision is the one which prohibits a railroad from charging more for transporting a carload of freight a short distance than for a long distance on the same haul. A carload is made the limit. Understand me; the road may charge just as much for hauling a carload of freight half the length of its route, as for the whole length, but it is forbidden to charge more. The expense of handling is the same for a short distance, and that is taken into consideration, but, under the law, excessive charges for short hauls cannot be made. With the rates now existing, there is enormous disproportion between short and long hauls, and the charges for the latter are extortionate. The railroads are also required to put up their rates conspicuously, and to live up to them exactly until they are changed. Now this bill provides certain and efficient machinery for enforcing its provisions in the courts, and that is why the opposition is so persistent. If that portion of the bill had been loosely drawn, so that the railroads could escape the penalties in the courts, there would be no opposition to it, but as the provisions cannot be escaped or evaded means are provided for their punishment, and the railroads can be compelled to produce their books in Court, if that should be deemed necessary."

Mr. Reagan does not believe that the bill interferes in any way with the doctrine of State rights, as held by himself and many others, but in point of fact, much of the former opposition to the bill was for the reason that many did believe it was inconsistent with that doctrine.

An abstract is published of Representative Glover's report of his investigation into the Treasury Printing Bureau. It assumes to shew over issues of fractional currency to the amount of thirty millions of more, and numerous other large frauds and irregularities.

The fourth passed off without any formal celebration here. There ought to be in every place, but more especially here, some celebration of the day. Just before adjournment, however, Congress authorized further expenditure on the Washington Monument here, and the erection of a monument at the place of Washington's birth. There was no opposition in either house to either measure. M. M. W.

Luthard's Apologetical Discourses.

Translated from the German for the Christian Messenger by Prof. D. M. Welton.

SECOND DISCOURSE. I.

The Enigmas of Existence.

Two great world contemplations stand over against each other. Each is the attempt to solve the great riddle of existence and to give an answer to the question of all questions. This riddle is the world, man himself. The existence which environs us and which we live, is the question. We see a realm of spirit and a realm of nature. Whence is the world of spirit and of nature? Whence are the laws which rule in it? And to what end, wherefore is this world?

This cosmical existence is a question which presses itself upon us and which we cannot avoid.

It is replied; the world which surrounds us is a gradation from man upward. Thus man is, the answer to the question—what is the world? But is man himself the greatest of all questions? Is he not of all beings the fullest of enigmas? His relation to the world is an enigma, his relation to himself is full of enigma, he is a born enigma. This question allows us not to rest. We cannot help seeking its answer. Man has always sought it. All philosophies, all religions are an attempt at answering it. The interest felt in it is not only intellectual but moral, not only of knowledge but of the conscience. The innermost need of the heart is that it be cleared up.

Let us consider the problem in order to see where the man lies. We stand in the world. The existence of the world is a question which claims our

attention. Whence is the world? No thoughtful man can escape this enquiry. Pantheism replies: the world is from itself; its substance is eternal, it has itself taken the form of a world; being itself the ground of existence. But whence is this being? Pantheism replies: it is plain. The ground of existence is existence itself. That is to say: Pantheism has no answer to give. But shall we cease to question because pantheism must cease to reply?

But not simply is the origin of the world a problem; not less is its entire actual existence and the course of its history full of enigmas. Is it controlled by the law of necessity or freedom? Does law—moral law—reign or arbitrariness? Now it seems to be the one, then the other. Who can remain indifferent to this rapidly shifting machinery of existence? Who will give the answer?

Besides: why is the all we behold? The question of the why is the highest of all questions, the question which presses most upon the human spirit, which man can least easily get rid of, which is most worthy of him, and which at the same time he is least able to answer. Why in general does anything exist? Why not nothing instead? Has being an aim, a goal, a destiny? Pantheism knows only a cause, an origin, but no aim, no end. This question of the why refuses to be settled. It is a question of intellectual interest, the highest problem for investigation, furnishing ample scope for thought. Man must cease to think when he ceases to ask after the why.

Thus the world as to its origin, its existence, and its end is a problem pressing for solution upon the human mind.

One may reply: man is the answer. Is he really the answer? Perhaps he is to the question Why. But is he also to the question: Whence? Strauss indeed supposes that the spirit of man as an unconscious nature spirit created the world, arranged the order of the constellations, formed the soils and metals, adjusted the organic structure of plants and animals. But every understanding man will call this nonsense.

And even if man is the answer to the question of the why—is he not himself the question of all questions?

The relation of man to the world is an inner contradiction. The 8th Psalm pictures this contradiction. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visited him?" It is the contrast between weakness and majesty, between loftiness and lowliness, to a sense of which the Psalmist gives utterance. Over against the universe is man an atom, a vanishing point, a nothing. And yet he has the strongest feeling of independence and grandeur over against the world. He must every moment fear being swallowed up by the universe, or going under this great sea of rolling energy and bulk. And still he lifts himself in his consciousness proudly above the universe. "It is not necessary," says Pascal, "that the whole universe arm itself in order to destroy him; a breath, a drop of water is sufficient to kill him. But should the universe destroy him, man would still be the greater; for he knows that he dies, but the universe knows it not. "It is thought that makes the greatness of man." (La pensée fait la grandeur de l'homme.) But is this thought a power also over against the world? Man has a feeling of liberty, and still he sees himself everywhere conditioned, dependent, bound by the most insignificant and material forces. He is subject to necessity, and still endowed with the feeling of liberty. How is this contradiction solved? The relation of man to the world is an inner contradiction.

Such an one indeed is man. What a sea of contradictions is here united! The contradictions of knowledge, of feeling, of will, of entire being.

In man is a hunger after knowledge, after truth, after certainty. And still there is nothing but uncertainty. What Goethe has portrayed in Faust is not a strange exaggeration. There is in us all something of an insatiable hunger after knowledge:

Dass ich erkenne was die Welt Im Innersten zusammenhält, Schau' alle Wirkungskraft und Samen Und thu' nicht mehr in Worten Kramen.