The Orphans' Friend.

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ZION'S LANDMARKS ON MASONRY.

Zion's Landmarks makes three mistakes in one article.

1. The Editor mentions the ORPHANS' FRIEND as "a paper published in the interest of the Masonic Order." The *Masonic Journal* of Greensboro is "published in the interest of the Masonic Order." The ORPHANS' FRIEND is published in the interest of the needy orphans of North Carolina. So far as the Masons are concerned, we intend to commend or condemn them, according to their good or bad behavior.

2. *Zion's Landmarks* says, "The Bible does not endorse this institution, or even hint at its existence." Well, does the Bible endorse *Zion's Landmarks*, or even hint at its existence? The Bible is silent about cotton, tobacco, potatoes, telegraphs, rail-roads, &c. Will *Zion's Landmarks* object to them? But the Bible does "hint at the existence" of Masonry. It makes several statements concerning Cyrus the Great, which can not be explained except on the supposition that Cyrus was a Mason. The same is true of Boaz and of his grandson's wise grandson. But then so far as Masonry is concerned, the Editor of *Zion's Landmarks* is not competent to take a "hint," and he ought not to be so positive.

3. But here is another mistake: "We suppose that none of them, either Jew or Gentile, *as Masons*, ever use the name of Christ, or the New Testament." Both Jews and Christians meet in the same lodge and feeling a sincere affection for each other, they treat each other with courtesy and kindness. The Jews believe in a Messiah yet to come. Christians believe that Christ has come. Yet they work harmoniously as Masons. Only three things are done (or at least ought to be done) in Masonic Lodges. These are the exercise of brotherly love, the relief of the needy, and the dissemination of important truths. In these labors all men (however widely they may differ in politics or religion) may heartily unite. A few evenings ago we attended service at the Moravian church in Salem and heard an excellent sermon by the good Bishop. He prayed for God's blessings on the efforts of all denominations to do good in the world. His prayer included a petition for the divine blessing on the Editor of *Zion's Landmarks*. Yet these men differ on many important points in theology. But we are glad to know that each prays that the other may be zealous, useful, and faithful. Yet it may be that some Masons are unfaithful to their God and do sometimes go into idolatry. If so, we are sorry, and beseech them to "sin no more." Some would probably be unfaithful if they were not Masons, and so their sins should not be charged on Masonry. But we are very sure that Jews who are Masons, would be sorry to see Christian Masons unfaithful to their Christian obligations. Masonry never interferes with any man's religion, nor even encourages any man to disregard his religious duties.

Now in order that we may be sure of doing no injustice to *Zion's Landmarks*, here is the entire article in large type:

'Zeal Without Knowledge.'

Under this heading, the *Orphan's Friend*, a paper published at Oxford, N. C., in the interest of the Masonic Order, makes complaint of a communication recently published in the *Landmarks* which treated Free Masonry as an idol.

The Primitive Baptists are peculiar in not fellowshiping this order, and are counted strange by many in so doing. Almost, if not all other denominations, in both rank and file, fellowship that organization. We have no objection to others uniting with this fraternity, They no doubt dispense many kindnesses to the needy &c. We make no opposition to this. We contend that men should do acts of kindness, whether they are Masons or not. It is only when Primitive Baptists become identified with them that we object. Why? One reason is, because the Bible does not endorse this institution or even hint its existence, as we believe.

Another reason is we esteem it idolatrous in the sense that it ignores Jesus Christ.

How? There are a great many Jews that are Masons. The Jews universally and invariably deny and reject Jesus Christ. The Masons use the *Old Testament* in their services—have a chaplain, and thus assume a religious form: yet they have many Jewish members who openly deny Christ, and we suppose that none of them, either Jew or Gentile *as Masons*, ever use the name of Christ, or the New Testament.

If this is not idolatrous worship, what is? Their Mediator is not Christ. If it is anything else it is an idol. Yet it must be something, *for they call on God in some form.*

How can a Primitive Baptist fellowship such an institution? If any come to us bringing not the doctrine of Christ, we must not receive him, he is Anti-Christ. If any of our members go to an institution not holding Christ the head, of course he goes out from us, and must be to us as an idolater.

It looks to me that the "Zeal without knowledge" is manifested in another quarter.—*Zion's Landmarks.*

CAPTIVE SUNBEAMS.

There is probably in the whole volume of Holy Writ nothing more truly humbling to the pride of the human heart than the words, 'The thing that hath been, it is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun." For even the haughtiest *savant* and the most enthusiastic inventer must admit that all the vaunted discoveries of our age are but more or less successful to recover what has once been possessed by man, but lost by his ignorance or his misfortunes. It was the boast of an eloquent writer that the poorest Englishman enjoyed in his cottage a luxury which the great Cæsar had not in his gorgeous palace—the precious panes of glass in his window. Now we find in Pompii glass in abundance and of a quality in no way inferior to our own! There is no comfort we enjoy and no luxury in which we indulge, which was not known to Assyrian voluptuaries, as there is no invention, the boast of our ages, which had not been discovered, in its first germ at least by the Chinese.

It becomes us, therefore, to be careful when we lay claim to an undoubted addition to our knowledge or our power. The telegraph surely looks like an entirely new thing, and we stand fairly aghast at this moment at the news that a company has actually been formed to lay a cable in the Pacific Ocean; and, by connecting California with Japan and China, to complete the magnetic current which man's hands will then send around the globe to carry his behests wheresoever he chooses. But did not Shakespeare's Puck, perhaps unconsciously, foretell the marvellous achievment when he merily boasted, "I will put a girdle round the earth in forty minutes?" A like quaint foreshadowing of a quite recent invention we find in the fabulous archieves of the good people of Abdera. They had built for themselves a splendid council-house and forgotten only a small matter—the widows. But they made ample amends for this little blunder by the ingenuity with which they remedied the evil: they sent out men on the public square to catch the rays of the sun in bags, and then, opening the latter inside their halls, illumined their council-room as fully as they desired!

We laugh at the apparent nonsense. But what was it that the great French *savant*, Saussure, did? He placed boxes of common pine-wood, with a top consisting of a single sheet of glass, into the sunlight, and soon saw, to his great satisfaction, that he could thus collect within the box, not exactly light, but, what was more to the purpose, heat to a considerable degree. He could easily raise the temperature of his miniature hot-houses to ninety-five, to one hundred and ten, and, by taking extraordinary precautions, even to one hundred and sixty degrees. The phenomenon, then beyond the reach of science, is new easily explained. Everybody knows that the solar spectra contain three different varieties of rays, of which some bear light, others heat, and still others have contain chemical powers, and that each kind of rays acts differently when forced to pass through transparent substances.

Some pass through one, two, and even three thicknesses of glass, while others, having successfully passed through one, are stopped by the second or third. Thus it happened that certain rays among those which Saussure had imprisoned in his boxes could not pass back through the glass cover and radiate outward; they were literally captured sunbeams.

Now this was by no means the first time that efforts had been made to capture sunbeams. Salomon de Caus, a man of wonderful knowledge and great inventive power, had long ago devised a pump which was to be driven by the rays of the sun, but, while the drawings were found in his papers after his death, the description of its detailed working was never discovered. In the eighteenth century, also, the same idea was eagerly pursued by men of science, but on paths which put all practical use out of question. Their desire was almost exclusively to concentrate the rays of the sun by mirrors and lenses in such a manner as to obtain the greatest possible heat. It was, in fact, then also not a new aim they pursued, but only an effort to rediscover the famous mirrors of Archimedes, by which he hoped to burn a hostile fleet. Enormous lenses were specially manufactured for the purpose, and Buffon finally succeeded in burning a pitched plank at a distance of one hundred and fifty feet. The result was extremely curious, and excited the deepest interest in courtiers and men of science, but it led to no practical usefulness.

In our days, however, new efforts have been made to utilize the rays of the sun for various purposes. Our own great Ericsson spent many years of his active, useful life in examining this important question by the light of his extensive knowledge and long experience. It is not likely that the man who has rendered his name illustrious by all he has done for applied mechanics, industry, and the art of war, should have become a visionary and indulged in groundless hopes. Yet, he announced in a letter to a friend in Sweden his discovery of a certain method by which the rays of the sun could be directly and profitably employed as a motive power. There can be no doubt, even with our as yet imperfect knowledge of this problem, that engines set in motion by hot air, or by chemical compounds like ammonia or ether, may be readily constructed so as to receive their heat directly from the sun.

A Frenchman, A. Mouchot, has made this subject the aim of his studies for many years, and announced to the world not long ago his perfect success in "setting captive sunbeams to work," as he quaintly called it. His apparatus is of the simplest, and in certain details copied from that so successfully employed by Sir John Herschel at the Cape of Good Hope. It consists mainly of an air-tight vessel covered with glass, and a cylindrical mirror of metal, which serves as a powerful reflector. Employing no other heat but that which he receives from the sun, costing nothing, and involving no possible danger, he manages with the greatest ease to boil soup, to distil wine, and even to roast meat. Like all practical inventions, however, this use of captive sunbeams also has at the very beginning met with practical difficulties. One of smaller importance is the bad taste which this remarkable heat seems to give to eatables; it appears that certain chemical rays of the solar spectra have this disagreeable habit, and hence the simple addition of a layer of red glass, which intercepts them and prevents them from reaching the provisions to be cooked, prevents the inconvenience. The other obstacle lies in the scarcity of the supply in northern regions, where the sunbeams are not so abundant; hence the invention must needs be confined in its usefulness to southern lands, where, fortunately, the sun is liable with its heat in precise proportion as the earth is niggardly in supplying fuel. It must be added that the sanguine inventor expresses his confident hope that ere long he will be able literally to copy the good Abderites, and to lay in a supply of captive sunbeams to be used on cloudy days, and to be carried to less favored regions.

The main usefulness of such an invention must, however, be looked for in the various branches of industry which require large motive power. Wherever large quantities of liquids are to be evaporated, as in salines, distilleries, and sugar-refineries, the application of solar heat in large proportions would in itself be of the very highest importance. The most difficult problem, however, remains yet unsolved: how to obtain from the heat of the solar rays an actual motive power to perform the work now rendered by ordinary steam-engines. M. Mouchot kas not yet succeeded in constructing an apparatus which can store away the immense caloric wealth sent us by the sun, so as to transform it in actual power. He has, however, established beyond doubt, that this is theoretically possible, and all that remains to be done is to make it practicable. Even in this direction something has already been accomplished, for the inventon has actually built a pump which is set in motion by the heat of the sun. He proposes to adapt it to the wants of Eastern lands, and if he succeeds, as there seems to be every reason to hope, it will be a beautiful and striking illustration of poetical justice to see the same sun which burns and scorches those arid regions, compelled by the ingenuity of man to water them anew and change them into fertile fields and smiling gardens.

Mr. Spurgeon, addressing his theological students recently, said: "If any student in this room could be content to be a newspaper editor, or a grocer, or a farmer, or a doctor, or a lawyer, or a senator, or a king, in the name of heaven and earth, let him go his way."

A lady missionary in India has converted a whole neighborhood by simply inducing the people to wash themselves. Cleanliness once established, a marked improvement in morals at once followed.

TAMENESS.—Quintilian, speaking of a certain author, says: His greatest excellence was, that he had no fault, and greatest fault, that he had no excellence.

Dr. Emmons says: "Style should be like glass—perfectly transparent and very little sash."