

Booth's Department.

Original and Selected.

Bible Enigma.

No. 304.

Find the name of a celebrated man to whom Jesus gave the greatest blessing we can have in this world. It contains nine letters:

- 1, 2, 3, is where lawyers plead.
2, 3, 4, is skill.
4, 5, 6, 7, is a measure of duration.
8, 9, is myself and others.

No. 305.

CURIOUS QUESTIONS.

Twice five hundred and six with an A is the name of a king of Israel. What king?

No. 333.

Form two word diamonds:

- 1. The beginning of dying.
2. One of Israel's tribes.
3. A lad who kept his father's flocks.
4. Half of the principal meal.
5. The end of dead.

- 1. The first part of a house.
2. An ancient instrument of war.
3. Moses' father-in-law.
4. To increase.
5. The commencement of a bold bad boy.

No. 334.

Form a square of words of

- 1. The man who was alone in the world.
2. To defy.
3. An open space.
4. Food.

No. 335.

A city of hundreds of miles of avenues, where once lived millions of Christians over which was another magnificent city. Below were the songs of praise to God, whilst above were those who delighted in torturing the Christians. What were the names of the two?

No. 336.

I sit at the gate of the city.—
Dead city, now buried in sand;
The sphinx in old times was my neighbor,
And the pyramids near me stand.

I watch in the east for Apollo,
Till his disk bursts on the gray dawn;
Then on my mystical harp-strings
Salute him with soft matin-song.

And ever adown through the ages,
As the centuries come and go,
I have been the wonder of sages,
All eager my secret to know.

And some supposed they had solved it,
But all such conjecture is vain;
They are buried with the dead city,
Who my mystery could explain.

In years that are counted by thousands,
Here I and my ancient mate
Have hunted to conquering kingdoms
Oblivion will yet be their fate.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

No. 303.

- 1. Cherazin. 2. Ruth. 3. Elim. 4. Aaron. 5. Timothy. 6. Israelites. 7. Onesimus. 8. Nanman.

CREATION.

No. 304.

A soft answer turneth away wrath.

ANSWERS TO CURIOUS QUESTIONS.

No. 331.

M A N H
D A N P E N
M A G O G H E R O D
N O D N O B
G D

No. 332.

Curtailments.

- 1. Came-l. 2. Boot-y. 3. Bel-a. 4. Beer. 5. Ore-b.

"Don't you know, my son," said a kind father, "that hurts me worse to whip you than it does you? I would much rather receive the punishment; but I whip you as an example for the other children." "Then let me give it to you," the boy replied, "and we'll explain it to the other children afterwards."

"Mamma," asked the two fond daughters, "can't we have anything we want?" "Yes, my dears; but be careful and don't want anything you can't have."

A well-known preacher was suffering last week from an acute attack of influenza. In the course of an earnest sermon he said, "I know of no more melancholy spectacle than this—" Here the sentence was abruptly terminated by his applying his handkerchief to his nose with emphatic sonorosity.

A children's paradise on King Street, in Charleston, S. C., displays this sign. Read it right off.

Hotp

Banu

Tefru

Handcand

Correspondence.

For the Christian Messenger. From the United States.

It is the day following the national election. We have begun to cool off. The hot temper in which the country has been in for the last six weeks is now evaporating. Let it evaporate.

THE BALLOT IS CAST,

and one or the other, James G. Blaine or Grover Cleveland, has been chosen President of these United States. At this writing all is uncertainty, and it is useless to prophesy the outcome, which all your readers will know before this letter shall find its way into print.

But what electioneering goes on in this country! Money is spent freely by those who have it to spend. The finest political platform speakers stump the country, especially the doubtful States; and magnificent evening and night parades, bearing hundreds of torches, whoop up excitement, and make votes among people who are governed by show more than by argument. Citizens along the route in the larger towns and cities, illuminate their dwellings, and paint the scenery red or blue with chemical fire when their favorite party passes by. Rockets are flown sky-high, and good natured justification indulged in to a very great extent.

This year however, it has not been argument upon any great national issue that has carried the election, but the moral character of the candidates. Never before has such personal investigation of the private lives of the men running for honors, been made; and I suppose that never before in the history of this country, has there been such good reason for such examination. The amount of lying done on both sides, has been simply enormous, and the personal vituperation that has been spit out, has exceeded all prophetic foresight. If it were not that men under great excitement appear very much worse than they really are, it might be supposed that the morals of the country were low; but it is only the worst side of the American people that appears in such bitter partisan conflicts.

THEY ARE A NOBLE PEOPLE.

The true American cannot be surprised for dignity and uprightness and honor and all phases of personal worth. The difficulty comes in the management of the mongrel voters who have crowded into this land from the old world. The Irish element is great and strong, so too is the German, and hordes of ignorant voters carry ballots in their hands which are just as powerful as the ballots of the nation's most intelligent patriotic citizens. The problem is how to manage these mongrel voters, and at the same time hold the power and conserve the best interests of the country. Dr. Burchard of New York in an address to Mr. Blaine on his way home from his campaign tour in Ohio and Indiana, told too much truth in a single sentence. Concentrated foods are sometimes too hearty for certain conditions of the stomach, and both himself and the Republican leaders, have had the very delicate task of taking back the patriotic utterances. The Brooklyn divine linked three words together that tell the whole story of the difficulty in American politics, "Rum, Romanism and Rebellion." It was indiscreet to mention the trio in the circumstances, but the clear vision and the order of the clergyman, got the better of his discretion, and he let out too much truth on a single plate. It will do, now that the stormy banquet is over for another four years, to speak of the condensed truth in American politics.

But I did not begin this letter to write of politics so much. There are two matters of great interest to religious readers in this section—the Lord's vineyard, and of these Nova Scotia people may like to hear.

THE BAPTIST (MASSACHUSETTS) STATE ANNIVERSARIES

have just been holden in Fall River. Only a few years ago they were holden in the same city, and your correspondent gave an account of them. It is the city of spindles and of strikes. A large foreign-born population settles there to work in the great cotton mills. I never saw such distinctions drawn as there, between the two classes of mill-owners and well to do people in the artisan industries, and the mill operators. Antagonisms are natural occurrences where such distinction is marked. The operatives strike and go hungry and seem to feel that every man's hand is against them; and capital suffers from the shock as does labor, and yet capital gets the victory, for it can live prosperously while labor starves.

The Second Baptist Church of Fall River is doing more than any other to meet the spiritual needs of working people. Their "Temple" is large and

fine, and keeps an open door for the masses. It has a steady income to its treasury of four or five thousand dollars annually from the rental of property for business. With this amount, and the gifts of the people, home expenses are met and two mission chapels are run. The church seems to be conscious of a great mission and to enter heartily into it.

A warmer welcome could not have been extended than the representatives of the great Baptist family of the state received. Hospitality abounded. A committee chosen by the state convention the year previous, had prepared a programme of unusual interest. It will surely be a pattern for other committees to follow. How much better it is that the committee of arrangements should be appointed a year in advance! And then though it be the "cut and dried" method, the gathering of the people shall not be so much for nought. A good committee can sense the needs of such a meeting and prepare for it; and while leaving the convention free in part to occupy itself with questions which come up on the spur of the moment, provide for it, in other part, papers and speeches on topics vital to the growth of the denominations in the State. The programme as printed was a model of neatness in itself.

THE CONFERENCE OF BAPTIST MINISTERS.

held the first meeting on October 28th. The essayist was one of the young men, Rev. D. W. Hoyts of Millbury, who gave us "Tests of Ministerial Character," a paper that ought to find its way into the Baptist Review. The annual sermon was preached by Rev. Franklyn Johnson D. D. of Cambridge, and a rich, fresh, excellent sermon it was, upon the "Hard Sayings of Scripture." Dr. Johnson is a fine scholarly preacher whose power consists in making hard things simple and easy to the understanding, and putting the hearer in love, or as is sometimes said en rapport with the scriptures. His handling of the Scriptures will make a child understand them, at the same time, the mature mind is fascinated with his thought and eloquence. His text was John 6: 60, and the plan may interest some of the former students of Newton who have heard him. It was the day following the "great miracle" of feeding some abdicants on the eastern shore of Genesee. Many clung to our Lord, and there was the danger of glancing to Him out of mere curiosity. It was necessary for Him to utter some of His deepest things to test His followers. He chose for the purpose the central doctrine of our religion, the Atonement and the effect of faith in it; and declared that He was the Bread sent down from Heaven, and that if any one would be saved, he must eat His flesh and drink His blood, and that all who did so should neither hunger nor thirst. It was a hard saying; and there are many hard sayings in the Bible. Some have seemed untrue, like the discrepancies in the Gospels, some have seemed immoral, like the command to exterminate the Canaanites, and some have expelled and offended us by the obscurities they have presented, bringing to us, the humiliating consciousness of our ignorance. There are these mysteries in revelation, what is our proper attitude towards them?

1. We should expect that a revelation coming from an infinite and holy Creator to a finite and sinning creature would of necessity contain things which appear dark.
2. We should expect that time is necessary to bring the hard sayings to solution and that it will bring them to it.
3. We should reflect that probably a wider knowledge of the world would relieve our difficulty.
4. A deeper Christian experience will often solve the difficulties which seem now perplexing.
5. Those who found Christ's sayings hard and forsook Him because of them, were neither the wisest nor the best of His hearers.
6. Those who went away, ought to have turned about when at a little distance to discover who yet clung to Christ, despite the hard sayings. Perhaps these are people who can apprehend more than those who stumble at hard sayings and do so apprehend.

Now fill this outline in with clear beautiful scholarly illustrations, and we have a model sermon.

But I must hasten on, for the night cometh. In the evening the

NORTHERN BAPTIST EDUCATION SOCIETY held its meetings, Dr. A. J. Gordon, President. Just now Maine has been yielding some of her best men to the powerful call of Massachusetts. And Rev. James McWinnine, late of Portland but now pastor of the Cambridgeport church, was the first speaker. Prof. Burton, of Newton Seminary, followed, and do you think that when Newton has such young men and when the tide of

Nova Scotia students for the ministry will continue long in the direction of Toronto? We expect that the flood tide towards Newton will soon occur again, especially since such a foster-mother as this Education Society, will receive as many good and true and promising as come. Dr. Gordon, the President, was the last speaker, and what an effective address his was! It was so full of profoundest reverence and enthusiasm for the Word of God and the Holy Spirit. Ah! rare, inimitable man! What grace in both voice and heart! What consecration and wide knowledge and spiritual power! On the morrow, Oct. 29th, came

THE ANNIVERSARY OF THE MASSACHUSETTS BAPTIST STATE CONVENTION.

The President, whom all delight to honor, Hon. E. C. Fitz, of Chelsea, was sick, and could not be present. The affection and pleasure of the Convention was expressed for him, and prayer offered. First came the sermon by Rev. T. T. Filmer, of Webster. It made the ministers who listened to him conscious of their short-comings, and at the same time inspired them to reach out and up to God for greater power. Then followed the Report of the Superintendent of State Work, by Dr. Geo. W. Bosworth. The new policy entered upon a few years ago is now bearing its excellent fruit. That policy was to help specially struggling Baptist interests in growing towns and centres throughout the State to build places of worship, and thus start them along, and then help the old feeble churches in districts of stationary or depleting population to the extent of funds in hand. And how gratifying it is to have something to do with, as well as the purpose to do? The income of the Society is more than twenty-one thousand dollars per year, and the amount which can be used from month to month in the work of the Convention must be nearly or quite \$1,500. The wise foresight of wealthy laymen years ago laid the good foundation, and others like the late Gardner Colby of Newton, have added to it; and now the Convention can employ not only a general Secretary, but has resolved also to secure the help of three evangelists to labor in the eastern, central and western divisions of the State. In the afternoon the "cut-and-dried"

BANQUET

was in order, and it proved to be the most interesting service of the Convention. Rev. W. A. Keese, of Chelsea, read a paper on "What way can the work of this Convention be made of greater benefit to the Churches of this Commonwealth." This clear-cut, sharp paper was followed by an enthusiastic speech by Rev. J. P. Abbott, of Medford. And then another paper followed by that sui generis preacher and pastor, Rev. A. K. Potter, D. D., of Boston, on "The Value of Evangelistic Work in our smaller churches." No one can do it just as "Six" of the Examiner does. You cannot predict what he will do, except to say that whatever he may do will be fine and entertaining, and enthusiastic and stimulating to an unwonted degree. This time on his way to the smaller churches, he turned aside to take some of the younger men in the ministry along with him. And by the time he got them together, and had arrived with them on the field of labor, his paper must close. It was rich and captivating, and the younger ministry must have felt that they knew but little of evangelistic work among the smaller churches, and it would be well to crouch less, and actually go in service upon the field. The speaker who followed was Rev. John Shephardson, of Greenfield, who has tended his own flock and had the care of many of the smaller churches besides,—an apostolic sort of man, who has the preaching, pastoral and evangelistic gifts all combined. He thought Dr. Potter had just got to the field with his men, and from that point Brother Shephardson went on grandly with his stirring speech.

The last paper of the afternoon was by one who counts many Nova Scotians among his best friends, and is proud of Nova Scotia Baptists for their many grand traits. He does not conceive that they are beyond improvement. He thinks that they have much to learn, and more of the missionary spirit to imbibe. He thinks they are not as proud of Acadia as they ought to be. He thinks they do not supply her treasury, and endow her as they ought. He thinks that the rich Baptists of Nova Scotia should remember her bountifully in their wills. He thinks that Nova Scotia Baptists do not realize that Acadia, with the Academy and Seminary, are the glory and beautiful flowering of the provincial Baptist garden. But this letter is to be about things here and not there. The paper by Rev. I. R. Wheelock, of Fitchburg, was upon "What Union of Donominations is feasible in our over churching communities?" In the smaller towns of the commonwealth several church

societies are often found, and little companies of almost forlorn-looking disciples gather for worship in some of them on Sunday morning. The Christian people of the town could no more than support one pastor and one church as they ought to be taken care of, and one pastor could do all the work. It has been seriously proposed in magazine articles, and notably in the Century, that all the feeble bodies shall yield the ground to the strongest, turn their houses of worship into town halls and school houses, and melt away into the largest church. And even Mr. Moody said so last Friday to an audience of three thousand in Worcester. How can it be done, or what sort of union of those small churches is feasible? It was the hardest question of all, and the essayist thought that of the three theories, union of general aim to worship God, fraternal fellowship and such co-operation as it admits, absorption into the strongest, the second was feasible and not the third. There are some

BELIEFS WHICH MAKE US BAPTISTS,

and especially three,—regenerate church membership, immersion, and the Communion at the Lord's Table of the baptized. These three, if nothing more, distinguish us from our pedo Baptist neighbors; and we believe them to grow out of the positive teaching of Scripture. To lose our identity and be merged into a Congregational or Methodist Church, would be a practical throwing aside of these Baptist beliefs. No, a Baptist church should be planted wherever it can live, and should be encouraged to live wherever it has been planted. We cannot say to any Baptist church, unless it be rent by bitter internal dissension, "It shall die." If we cannot help it to live in the over-churching communities, we must in the last extremity, fall back upon the scientific law of the "survival of the fittest," and hope our little Baptist churches will prove to be the fittest to survive. We must say to them as Carlyle did to the Romish form, "It lasts for a purpose, let it last as long as it can." Much else was said which cannot here be repeated.

The evening session bore the same general type. It opened with a paper by Rev. A. T. Dunn, of Boston, on "What more can be done by our churches for the young people of our cities." It was suggestive of means and methods. And then Rev. O. P. Gifford was introduced, and made one of his characteristic addresses, pleasing everybody. He is the young preacher of whom your correspondent from England spoke as having given the finest, most brilliant address at the Spurgeon Jubilee. Drop in at the Warren Avenue Church in Boston almost any Sunday of the year and hear him: Rev. D. R. Morgan, of Beverly, then read an excellent paper upon "The Cultivation of the Missionary spirit essential to the best growth of our churches." The missionary spirit is growing in this land, and just now the wonderful opening of the Congo Mission is a great stimulant. Have your readers got hold of the pamphlet on that mission, just issued from our Missionary Rooms in Boston? If there is any holy fire in young men, such things as are happening on mission fields in these days will fan it to intense energy. Let us tell our boys and girls what great things the Lord is doing for the benighted world, they will want to have part with Him, and say, "Here am I, send me."

But I have not yet said anything of the other notable event of last week, the great Christian Convention, held in the city of Worcester, and led by Mr. Moody and Mr. Sankey. I must tell the story of that Convention another time. It was more than good to be there. Many pastors were there in the great assembly, and went away to do grander service for Christ than ever. I wish I could transfer to all your readers the helpfulness, and power, and spirit of that three days meeting. The cause of Christ received a glorious set-forward in these services. But more anon.

ROLLSTONE.

Nov. 6th, 1884.

For the Christian Messenger.

Truth versus Mormonism.

IV.

Mr. MacLean denied the inspiration of the Book of Mormon in the fourth place, "because the internal evidences of the book positively forbid the theory of its inspiration." It already was shown that the book consisted of Solomon Spalding's manuscript, mixed with passages of Scripture. Plagiarism is patent from the fact that these Scripture passages—three hundred in number, about twenty-seven chapters—are taken from King James' version, with all its defects in punctuation and translation, the only difference being the omission of italics where King James' version has them, proving the ignorance of Jos's head as well as the iniquity of his heart. Be it

remembered that the revelation claims to have been written on the gold plates in Egyptian hieroglyphics, 600 B. C., and that the "witnesses" declare the Book of Mormon to be "a faithful translation" of the same. Here Mr. MacLean made a strong point in contrasting the system of punctuation used in King James' version of the Scriptures with the Egyptian punctuation of B. C. 600. The only thing that the Book of Mormon reveals, is the iniquity of its author Joe Smith.

Mr. MacLean's last argument against the inspiration of the Book of Mormon was on scientific grounds. For want of time he only gave a brief outline of this argument, elaborating only one point which in the clear and forceful manner in which it was pressed on the attention of the audience, was as good as if every point in this argument was enlarged upon. The Book of Mormon claims the Red Indians of America to be the descendants of Joseph, or the lost tribes. The aim of Mr. MacLean's scientific argument, and his reference to the prehistoric race was to prove that the Red Indians are not what the Mormon system claim for them. The point pressed was the absence of iron among the ruins of the pre-historic Americans. He proved from the Word of God that the tribes of Israel were in possession of iron. He showed the impossibility of the conception that any people having once discovered the use of iron should ever abandon it where it was possible to procure it. This in itself is conclusive, but for the benefit of the reader I shall give the outline of the whole argument.

1st. The skull of the prehistoric American or Red Indian cannot be identified with the tribes of Israel. There is a skull difference which forbids the belief that the "lost tribes" built the ancient cities of Central America and the mounds of the Mississippi Valley.

2nd. The tongue of the Red Indian is as void of evidence to sustain the claims of the Book of Mormon, as the skull. The language or languages do not admit identification.

3rd. The worship of the first Americans is equally fatal to the Mormon theory. The Israelites were worshippers of the one living and true God. The people which the Mormons identify with the tribe of Joseph were worshippers of the Sun and offered human sacrifices. 4th. The civilization of this people is equally conclusive against Mormonism. The Lord's people were familiar with the use of iron, and the domestic animals at the earliest period known. The Book of Job is probably the oldest, and it speaks of "bars of iron." The American Mormon Israelites, made no use of iron. Theirs was not civilization, but advanced barbarism of the bronze age.

I now bring to a close my report of the first discussion of the kind that we have had in these regions. It closed with the shout of victory from a crowded house, which was followed with cheer after cheer for Mr. MacLean, and the boastful Mormon elder left early on the morning following the discussion for parts unknown, a sorrier, if not a wiser man.

D. G. M.

Sackville, N. B.

Mr. Spurgeon speaks of his son Thomas as follows, in the Sword and Trowel:

"He has returned to us in better health than we expected. He will probably remain in England till the beginning of November, when the fogs will give him notice to quit. Many friends have already aided him to erect his new Tabernacle in the centre of the important city of Auckland; but he needs some £3,000 more to enable him to open the place with out debt. Like his father, he pledged himself to have no debt; and with all before him that New Zealand needs, he is wise to keep himself unhampered for doing good work in the future. His people have done splendidly, and will continue to do so; but outside help would be very opportune. Will friends do us the great favor of helping our son's work?" Mr. Spurgeon himself is again working upon "The Treasury of David," and hopes that the seventh and last volume which has been so long delayed, will be ready for issue before the end of the year.

We have all heard the story of the Church of England congregation that could not pray for missions on a certain occasion, because "the prayers had not arrived," meaning the printed forms which the bishop had provided. It is reported that to some good people who asked the Archbishop of Canterbury to authorize a form of supplication for General Gordon, the Primate replied by suggesting that the prayer for "al in distress and anxiety" would do. He thinks also the general's name might be "mentioned personally" before the "prayer for all conditions of men."