

Bible Department.

Original and Selected. Bible Enigma.

No. 298.

Give the answers to the following, and the initials will give an injunction found in the Book of the prophet Amos:

- 1. What nation fought against the Israelites?
2. A son of Eean.
3. One of the cities of the Philistines.
4. A town of Pamphylia.
5. A Levitical city of Dan.
6. A station of the Israelites.
7. A village near Jerusalem.
8. An ancient Canaanite city.
9. A town of Benjamin.
10. A tower on the walls of Jerusalem.
11. The birth place of the prophet Nahum.
12. A city built by Cain.
13. A place named but once in Scripture.
14. A place in Babylonia.
15. A forest in Judah.
16. An article of merchandise.
17. One of the four rivers of Paradise.
18. A town of Benjamin.
19. A place near the sea of Galilee.

CURIOSUS QUESTIONS.

No. 318.

Place the numbers in the following squares so that when added vertically, horizontally, or diagonally they will make 34:

4x4 grid for a magic square puzzle.

No. 319.

Find out from the following a common proverb which contains seven words and 26 letters:

Numbers 7, 23, 4, 17, are an animal, clean by the Levitical law; it is graceful and agile.

No. 18, 25, 9, 21, are a smaller animal very common in Syria, unclean by the Levitical law.

No. 11, 19, 6, 2, are a son of Adam.

No. 22, 14, 16, 12, 11, are an associate of Paul on several of his tours, and his fellow-prisoner at Philippi.

No. 11, 17, 3, 5, 15, are a kind of metal spoken of in Psalm xviii.

No. 1, 23, 6, 8, 20, are a necessity to life frequently mentioned by the Sacred Writers.

No. 24, 10, 16, 15, where an important conversation with our Saviour took place.

We are bidden not to be Nos. 13, 19, 12, 9, 26, in well doing.

No. 320.

Form an inverted pyramid of (across).

- 1. An ancient city where the disciples were glad.
2. The father of king Jeroboam.
3. Moistened.
4. The last of all (downwards.)

- 1. The commencement of sin.
2. An indefinite article.
3. A cat's voice.
4. The first man that died.
5. A mischievous quadruped.
6. The third personal pronoun, singular number.
7. The beginning of all literature.

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. 297.

David and his army are met by Abigail and her attendants. 1 Sam. xxv. 18-24.

ANSWERS TO CURIOSUS QUESTIONS.

No. 318.

1. Hail, all; 2. Shark, hark; 3. Lash, ash; 4. Ship, hip; 5. Pair, air; 6. Tare, tar.

No. 319.

PASTE ALLOW SLOPE TOPPER EVERS

No. 320.

J MENT MERICHO NICHETHE O

It were better for a man to be subject to any vice than to drunkenness; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man the more he will delight in it, and the older he groweth the more he will be subject to it; for it dultheth the spirits and destroyeth the body as ivy doth the old tree; or as the worm that engendereth in the kernel of the nut.—Sir Walter Raleigh.

Correspondence.

For the Christian Messenger. Truth versus Mormonism.

II.

Only one night—two half-hour speeches from each speaker—was given to the first proposition. The following is the second proposition: "Elder F. M. Shea affirms the inspiration of the Book of Mormon, and that it is a Divine revelation, equally inspired and as much a Divine revelation as the Holy Scriptures of the Old and New Testaments."

The "Elder" labored hard to sustain the above blasphemous affirmation by trying to show that the lost tribes of Israel had wandered to the Western continent of America, and were now to be found in the persons of the Red Indians, to whom and their neighbors the Book of Mormon is a revelation from God. He read, by the chapter, such Scriptures as the following: "Other sheep I have which are not of this fold." John 10 and Genesis 49: 22-26 laying great emphasis on the "branches running over the wall" of the 22nd verse, and "the utmost bounds of the everlasting hills" of the 26th verse. These Scriptures, he said, proved that the descendants of Joseph came to the Western continent of America. The Book of Mormon finds these people in America, hence its inspiration.

Again, God had promised that such a revelation as the Book of Mormon is, should be given to this people. Proof Ezekiel 37: 16 and Isaiah 29: 11, 12. The "sticks" are the Book of Mormon. The "learned" could not read it; the "unlearned" could not read it, but its contents were revealed to Joe Smith. The original of this wonderful book was Egyptian hieroglyphics—proving it to be written some 600 years B. C., and it records the habits and employments of the early inhabitants of America, or the pre-historic races, therefore it must be a revelation from God. Such was the logic (?) with which the "Elder" labored hard to sustain his proposition. He boasted and blustered much, both before he challenged Mr. MacLean to discussion, and during the first night on the second proposition, but it came to an end suddenly, and one is reminded of the fable of the jackass clad in the skin of a lion who went roaring through the country terrifying everybody, but a puff of wind blew off his covering and there was nothing left but the jackass.

In unmasking this huge, vile and blasphemous fraud, Mr. MacLean began by defining the term Mormon. He found it to be derived from the Greek Mormon, which means "a hideous she monster used by nurses to frighten children with; generally, a bugbear," &c. He made excellent use of this fact, showing that according to the law of the eternal fitness of things, Joe Smith was compelled, though unconsciously, to call his book and system by their true name. Here he most ably showed the whole system of Mormonism to be what its name really is, "a hideous she monster—a bugbear." In his reply to his opponent he showed clearly the falsity of scripture exegesis, and proved most clearly that the "other sheep" of the John x. did not mean the descendants of Joseph, but the Gentile nations to whom God was about to show his favor;—that the "sticks" of Ezekiel did not mean the Book of Mormon, nor any other, but rather the gathering of the scattered tribes,—that "the utmost bounds of the everlasting hills" of Genesis (which by the way was the Elder's strong-hold), could afford him no shelter, as the word "bounds" was not in the inspired text at all, but rather a word which means "desire," and that so the vulgar Latin reads it.

As to the "Elder's" reference to the habits and employments of the pre-historic race, he took every pin from under him when he came to his scientific argument. In fact he stripped the would-be lion of every shred of his covering. I shall now give a brief outline of Mr. MacLean's argument in denial of the above proposition. He denied the inspiration of the Book of Mormon: 1st. Because the Word of God does not warrant the expectation of another revelation. It is in itself complete; it pronounces a curse on any one who will add to it. See Rev. 22: 17, 18.

2nd. He denied the inspiration of the Book of Mormon, because Joe Smith's character was not such as is looked for in a medium of revelation from God. Here he showed character to be fundamental. If a mercantile firm wants an agent to represent their wares they will not employ one whose character is bad. If a constituency wants a man to represent them in parliament they will want a man of character. If a man wants a servant, about his house, he also will look for this quality. The "Elder" was very unwilling to stir up this filth, and

thought Joe Smith's character had nothing to do with the proposition. Mr. MacLean knew that the "Elder" would prefer not to touch Joe's character, feeling, no doubt, a little like the servant girl who left one place and sought employment in another. The lady asked her if her former mistress gave her her character before she left. "No," said she, "she said I would do better without my character in seeking another place." So could Elder Shea do better on this proposition in seeking converts here without Joe's character. But Joe's character must be analyzed, for character is fundamental. Find one stain upon the character of our blessed Lord—the medium of God's revelation in His Word—and Christianity comes to the ground. Prove the character of Joe Smith—the medium through which the Book of Mormon came to us—to be bad, and Mormonism comes to the ground. Here he anticipated that his opponent would try to show that Ministers of the Gospel are not perfect—that the prophets of old were not perfect—that David fell into sin; but he showed that neither preachers nor prophets are the medium through which the Bible came to us, but "Jesus Christ—God manifest in the flesh." And he further showed that if ministers proved themselves bad, they were rejected by God and the denominations to which they belonged, and if prophets fell—being human—they rose again; but Joe Smith was bad and only bad, he was down in the mire and there was no evidence that he ever rose.

Let Joe's character here and now be analyzed. 1st. Joe came from bad stock. Quoting from Beadle's Life in Utah, his parents—Joseph Smith, Senr., and Lucy Mack Smith—belonged to the lowest grade of society, and by the testimony of all their neighbors were illiterate and superstitious, as well as indolent and unreliable. This testimony he confirmed by a quotation from Appleton's American Encyclopaedia p. 733. 2nd. Joe himself was bad. (a) He never would work for a living if a living could be had in any other way. He wanted to build a house for himself and was too lazy to do so. He had a "revelation" from God that the people were to build him a dwelling place. He made his "revelation" known, and the poor dupes went to work and put him up a dwelling. His laziness was proven by a quotation from a speech delivered by Judge Cradlebaugh. (b) Joe was ambitious. He aimed at the Presidency of the United States, and sent out 2,000 or 3,000 missionaries on an electioneering tour. How unlike "the Great Apostle of our profession"—Christ Jesus, whose vice-regent Joe audaciously presumed to be. See John 6: 15. (c) Joe was dishonest. This he proved by "Kirtland Safety Society Bank," termed "The Wild-Cat Bank," and other schemes of Joe. The failure of this bank created great scandal; the people were robbed, and Joe found it convenient to announce another "revelation to depart for the Land of Zion," in Missouri. Their creditors pursued them for a hundred miles; but in the language of Joe's autobiography, "the Lord delivered us out of the hands of our persecutors."

(d) Joe had no regard for justice. He sent a band of his followers to Missouri to kidnap two men who were witnesses against a member of his church, then in jail, about to be tried on a charge of larceny. He beat severely an officer of the county for an alleged non-performance of duty, at a time when that officer was just recovering from a severe illness. His Municipal Court, of which he was Chief Justice, by a writ of Habeas Corpus, had frequently discharged individuals accused of high crimes and offences against the laws of the State. (e) Joe was cruel. He attempted to take the wife of William Law, one of his disciples, and make her his own spiritual wife. He established an office for issuing marriage licenses to Mormons, so as to give him absolute control of the marrying propensities of his people. He proclaimed that none in the city should purchase real estate to sell again but himself. He permitted no one but himself to have a license in the city to sell spirituous liquors, &c., &c. What a medium for Divine revelation!!!

(f) Joe was licentious. How to gratify his licentious desires became with him a great study. To overcome the virtue of his female followers and establish prostitution as a religious rite, he had a "revelation." His elders were instructed that the time had now arrived when seven women should take hold of one man; that no woman could be saved unless united to a husband in a spiritual sense; that such union was enjoined by Divine authority. The poor deluded women must accept prostitution or damnation—there was no alter-

native according to the "revelation." It was at first claimed that this union was purely spiritual and platonic; but the admissions of incontinent saints, and the testimony of many women, soon left no doubt in any intelligent mind that the system was one of complete concubinage. See Beadle's Life in Utah, pp. 77, 78.

This iniquity Mr. MacLean termed "spiritual polygamy," and showed it to be polygamy of the worst kind, and denounced with deserving severity the monster who would announce the iniquity as a revelation from God.

In 1838 Smith had persuaded a number of women calling them his spiritual wives, although he had a lawful wife, to whom he had been married in 1827. His wife became jealous of these rivals, and to pacify her Smith received, July 12, 1843, a revelation authorizing polygamy. This fact being whispered at Nauvoo, much scandal was created in consequence. The imputation was strenuously denied in public, and in 1845 the heads of the church deemed it prudent to put forth a formal denial of the charge in the following words: "Inasmuch as this church of Christ has been reproached with the crimes of fornication and polygamy, we declare that we believe that one man should have but one wife, and no woman but one husband, except in case of death, when either is at liberty to marry again."

It was not till 1852 that they admitted the truth, and boldly avowed and defended polygamy on the authority of the revelation of 1843. Meantime Smith in 1843 and 1844 made advances to so many women in Nauvoo, soliciting them to become his spiritual wives, that great uproar was created by the declarations of those whose virtue was proof against his attempts. Among others who repelled and denounced him publicly was Mrs. Foster, wife of Dr. Foster. Her husband, together with William Law and others, who had been similarly outraged, renounced Mormonism, and commenced at Nauvoo the publication of a newspaper, the Expositor, to expose Smith. In the first number they printed the affidavits of 16 women, to the effect that Joseph Smith, Sidney Rigdon and others had endeavored to convert them to the spiritual wife doctrine, and to seduce them under the plea of having had special permission from heaven.—Appleton's A. C. vol. xi, p. 738.

Upon the character of poor Joe, made sufficiently bad now the reader thinks, and so did the Parraboro audience, Mr. MacLean threw a little more light, which he called "side lights." This he did on the principle that a man is known by the company he keeps. The first flash that shone upon Joe, making the monster appear even more monstrous, was from "The Whittling Deacons." The appointment, character, and occupation of the W. D. are given thus by Beadle: "He had organized a club of loafers and boys into what he called 'whittling deacons.' They were composed of the lowest grades of vagabonds in Nauvoo, and were stationed around the streets and corners, armed with pieces of pine boards and sharp dirk knives. If a stranger were seen on the street, the first thing was to find out if he were obnoxious. An experienced spy was placed upon his track, who followed him until he would ascertain what the stranger was. If he appeared hostile to the saints—if he spoke a word against the prophet or his religion, the 'whittling deacons' were put at his heels. They would surround him with their sticks and knives, whistling gravely and whittling with all their might, the shavings flying in the face and over the person of the stranger, and the sharp knives flourishing about his head. If any stranger would be bold enough to withstand the attack of the 'whittling deacons' his case was handed over to another company of Joe's officers called the 'Danite Band,' from which band came the second flash on poor Joe's character.

The "Danite Band" were shown to be composed of ruffians, outlaws and criminals who had escaped justice and sought and received protection from Joe and became his assistants in executing his pernicious plans. Flash No. 3 came from the record that "Joe Smith, Hyram Smith, and forty others were put upon trial for treason, murder, robbery, arson, larceny and a breach of the peace." The evidence in the case was printed by order of the Missouri Legislature, and it seems by the evidence that many of them were guilty of most of the charges. If "birds of a feather flock together" there is reason to fear from this case that Joe's feathers were not pure.

Flash No. 4 came from Brigham Young's words when defending Joe's religion—Mormonism: "I care not if he (Joe Smith) gamble, lie, swear, and run horses every day, for I embrace no man in my faith."

Flash No. 5 came from the record concerning the reception of Joe and his followers into Illinois, soon followed by their expulsion, by an over-charitable, deceived, but now enraged and wiser people, having learned that on receiving the Mormons, with Joe Smith at their head, "they had not yet caught sight of the cloven-foot of the monster, or seen its miscreant front.

These five side lights brought out prominently the blackness of the character upon which they shone with steady glare, and the awful climax was reached when the following sworn testimonies were submitted:

"MANCHESTER, ONTARIO CO., N. Y., Nov. 3, 1833.

We, the undersigned, being personally acquainted with the family of Joseph Smith, Senr., with whom the Gold Bible, so called, originated, state that they were not only a lazy, indolent set of men, but also intemperate, and their word was not to be depended upon and that we are truly glad to dispense with their society."

This document was signed by "Par-don Butts, Warden A. Reed," and nine others. Again:

"PALMYRA, Dec. 4, 1833.

We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects; spent much of their time digging for money which they pretended was hid in the earth. . . . Joseph Smith, Senr., and his son Joseph were, in particular, considered entirely destitute of moral character, and addicted to vicious habits."

This statement is signed by "Geo. N. Williams" and fifty others.

Again, Martin Harris makes the following statement on oath:

"Joseph Smith, Jr., the pretended prophet, used to pretend to tell fortunes; he had a stone which he used to put in his hat, by means of which he professed to tell people's fortunes. . . . He was regarded by the community in which he lived as a lying, indolent man, and no confidence could be placed in him. His character for truth was such that I would not believe him under oath."

And yet again—Rev. N. C. Lewis, of the Methodist Episcopal Church affirms upon oath, March 21st, 1834:

"I have been acquainted with Joseph Smith, Junr., for some time, being a relative of his wife and residing near him. I have had frequent opportunities of conversation with him and of knowing his pursuits." Mr. Lewis here related circumstances in which Joe deceived him in reference to the pretended plates and continues: "These circumstances and many others of a similar tenor embolden me to say that Joseph Smith, Junr. is not a man of veracity; and that his general character, in this part of the country, is that of a impostor, hypocrite and liar."

"Affirmed and subscribed, before me, March 20th 1834.

"CHARLES DIMON, Justice of Peace.

With great force and point did Mr. MacLean show to his audience that a man bearing such a character, a character absolutely bad—could not possibly be chosen by a Holy God as a medium of revelation to a people whose holiness was desired. And I dwell upon this point at such length in my report to help prevent the heresy from spreading and show those who have already been duped, into some of whose hands I hope these papers may fall, what a gigantic fraud has been perpetrated upon them, praying that they may be constrained to turn away from so foul a leader, reject the fraudulent system they have received from him, cling to the spotless Christ as their only Leader and His word alone as the all sufficient revelation and the only one written on paper. D. G. M. Sackville, N. B., September, 1884.

(To be continued.)

For the Christian Messenger. Incidents of Ministerial Life.

A TALE AND SOMETHING MORE.

CHAPTER XV.

Mr. Alethes returned to his people with great satisfaction, after his visit to a distant locality, and his conversation with Mr. Charis. He observed that what some people thought impossible, or spoke of as pleasing dreams, connected with the good state of Baptist churches, were actual facts, at Taxis, attested by our fifty years experience. The church here was by no means regarded as an oasis in a desert. The churches of the same Association were, generally, in good condition; but the example of this, in particular, showed that all churches of like faith, may be also of the same excellent order.

We are apt to underestimate the importance of country churches. The good example of a church, situated in a village or settlement, is, by other churches, more felt and appreciated than that of a church in town. City churches are sustained, to a large extent, by persons who receive their early Christian training in country places. Here,

likewise, many of our foremost ministers obtain their first experience of pastoral work. It is to be deplored that such men are not longer retained in their spheres of labour.

Four years had passed since the settlement of Mr. Alethes; and mutual esteem and regard strengthened with time. About thirty had been converted and added to the church a few at a time, during this period; and the pastor had not yet known what it was to mourn the fall of one who had been baptised by him. Some would have said, they had no revival at Taxis, oblivious of the fact that true revival influence was constant there. How strange there should be so many Christians who cannot enjoy anything, unless they are in a whirl of religious excitement! We are told that dead men have been galvanised into some activity, by discharges from a voltaic battery. Human feeling is electrical in its influence; but when the excitement ceases, we become cold and stiff, to say the least, if there be no spiritual life, resulting from the vital union with Christ. A life of faith in the Son of God, is the cause of constant fervency of spirit, and often of deep anxiety for the salvation of souls and the extension of Christ's kingdom; and there is a true revival, wheresoever two or three thus actuated are gathered together in the name of the Lord.

It was taken for granted, by the members of the Church in this place, that every believer was able to give an intelligent reason for all he felt or hoped, or feared. (1 Peter iii. 15.) Every candidate for church membership, was kindly questioned concerning his repentance toward God, and faith in the Lord Jesus Christ; and enquiry was made regarding his daily walk or conduct. When the people spoke of the good time enjoyed at a social meeting, they employed almost the same language as the two disciples at Emmaus, who said, "did not our hearts burn within us while he opened to us the Scriptures." They had regard to light, as well as to heat: knowledge and feeling prevailed, in the order of cause and effect. Persons were converted and led into the fellowship of the church, amid the mild radiance of scripture truth.

There did not seem to be any necessity or opportunity for special protracted meetings there. Mr. Alethes had nearly every evening in the week engaged, with bible classes, prayer and conference meetings, and village preaching. Beside this there were teachers' prayer meetings, once a month, and half yearly business meetings when the teachers took tea together and arranged sabbath school matters. Then there was the pleasing and orderly little missionary society, which held an annual meeting, and met for business once in three months.

All these appointments were arranged, like the sails of a full rigged vessel, to catch the breezes of heaven. There was sometimes a calm; but, generally the sails were full, making steady progress, nearly all the time. Anxious parents and sabbath school teachers, as well as the pastor, watched for souls as those who must give an account. The conversation of the members of the church was not always as it ought to be, but it often turned to the welfare of those around, with special reference to hopeful cases and instances of true conversion. Most of them were diligent in arranging for intercourse between the pastor and any who were under the influence of religious concern.

The fact should be kept uppermost in the Christian's mind, that, as a rule, every Church prospers in proportion to the disinterested labours and devotion of its members. This is true in large churches and small ones; in orderly and disorderly churches. The same law holds, regarding the happiness of every individual Christian. His joy, in religion, is no more, no less, than his usefulness; indeed, it is nearly always in exact accordance with the money he gives constantly and cheerfully to the cause of God, proportionate to his means, inasmuch as money is the most reliable criterion of what a person does from the heart. The standing condition of a church, is not ascertained merely by the numbers on the roll, or by the baptisms of the past year; but by these figures, compared—not with the amount given to the ministry, alone; but, especially, with the money given to foreign missions; because sympathy with this enterprise, has become the test of the disinterested devotion of a people to the cause of God at large.

It is of importance to add, that the example of the people at Taxis was widely acknowledged. It was often referred to as a pleasing instance of the success of the voluntary principle, and of the congregational order of church government. On the other hand Mr. Alethes referred to the few churches of low and disordered condition, as a warning to his own people. By what he knew of these, he was placed on guard to watch the slightest appearance of evil. (1a. 62. 6) He drew unbounded consolation from the promises of God's word, such as were addressed to one of the purest of the seven churches of Asia—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly, hold fast that which thou hast, that no man take thy crown."

(To be continued.)