

up with the times or the people will become his intellectual superiors. The gospel ministry should avoid the ruts into which uneducated speakers too frequently fall; hackneyed phrases and worn-out illustrations will not satisfy our educated congregations.

The effect of premature ordinations and an uneducated ministry is great; the cause is greater. The former is easily traced; the latter is difficult to discover. Spleeney critics deplore an uneducated ministry, but fail to point out the cause. "Physicians of no value" abhor the disease, but prescribe no cure. Justitia's plea on behalf of the prematurely ordained, in the Christian Messenger of March 1st, justifies the candidate in consenting to early ordination. The question again arises,—Upon whom rests the blame of the so-called prematurity? Upon the College for not aiding ministerial students more liberally in securing their education? Or upon the Churches for insisting that they must have ordained ministers?"

A response is given in the following quotations: 1st. In "The call for more ministers," Christian Messenger, Feb. 22nd, we read that "more of this class (young men studying for the ministry at Acadia College) would be here if financial assistance could have been given on a more generous scale. I have no doubt that the Secretary of the Home Missionary Board is right in suggesting that the very meagre aid given to needy young men who are anxious to fit themselves for the work of the ministry has something to do with the deficiency of laborers under which we are suffering." The aid given has in many places been too small. We have not been just to the young men, nor acted wisely for the churches in the future. There ought to be an improvement in this respect."

2nd. In the article on "The Ministerial Education Board," Christian Messenger, March 22nd, the same writer says:—"When a student needs assistance to the amount of seventy-five or a hundred dollars a year, in order that he may continue his studies at Wolfville, it makes no difference to him, whether an appropriation of twenty, or one of twenty-five dollars is offered to him. He will either go to study in some other place, where he can receive assistance on a more liberal scale, or he will accept an invitation from some church and become a candidate for ordination."

Premature ordinations, (so-called) in most instances, are abundantly justifiable, but the amount of "informal consultation," or "unavoidable causes" can render an unscriptural ordination, consistent, expedient, excusable or God-honouring. On no doctrine do Calvinistic Baptists examine candidates for the ministry more critically than on "the Bible idea of the Lord's Supper." But can ordaining Councils consistently demand "close communion" of the candidate, if they violate its principles in conducting the ordination services. "O consistency, thou art a jewel!" at the ordination of Baptist ministers as well as at the Lord's Table!

The above conclusions were reached and the following questions suggested on reading the report of the ordination services at Kempt, Queens Co., Feb. 15th, as it appeared in the Messenger, March 1st:

1. Is it customary for other denominations to ordain, or aid in ordaining, Baptist ministers?
2. Were Rev. Mr. Royal, (Free Baptist), and Rev. R. Williams, (Wesleyan), invited to seats in the Council? And if not, (so the report indicates) were they qualified even on undenominational grounds to take part in the ordination?
3. Did Rev. W. (Wesleyan) in his charge to the church, recommend the Baptist brethren to maintain the doctrines of the Methodist denomination? To wit, "Infant sprinkling," "Open Communion," "Falling from Grace" &c., &c. Did he commend D. D. Currie's catechism as "a capital compendium on the subject of Infant Baptism?"

Will some one answer and remove a doubt as to whether the above named ordination was premature or unscriptural; and greatly oblige,
Yours, again interrogatively,
JUSTITIA.

For the Christian Messenger.
Letter from Germany.

BERLIN, March 13th, 1882.

The students of this city have matured a plan for forming a society for the cultivation of eloquence, the first impetus to which was given by the fact that Englishmen and Americans, two nations of pre-eminent Parliamentary renown, are successfully taught at school the art of eloquence, which has hitherto been sadly neglected in German educational establishments. Political and politico-economical questions are to form the chief objects of the debates, to be conducted on strictly Parliamentary rules. In order to guard against any excesses by word or deed, all participants are required to promise on their word of honor to abstain from personalities, and in no case to resort to duelling on account of any difference of opinion likely to arise in the course of the discussions.

The tariff on American corned beef remains a mooted question after all, and the German Minister of Finance appears to be set at defiance by the Customs officials. By special decree he restored the former low rate of duty in spite of tin boxes and labels, declaring beef to be meat and not ironware. The revenue officers nevertheless continue to levy the enhanced rate, on the plea that the said tin boxes are not the only covering, and being packed in wooden cases, these latter constitute the real outer covering, thereby making the contents, the tin boxes, irrespective of what they contain, liable to be classed as ironware. This quibbling is rather too palpable and nonsensical to pass for a joke, and the Minister of Finance will be obliged to issue another decree in order to enforce his own interpretation of the law.

A great sensation was caused last week by a sentinel at the Invalids Column shooting at three boys, instantly killing one, mortally wounding a second, and slightly injuring a third. These boys had disregarded every warning, and finally set the man at defiance not only, but pelted and slightly wounded him with stones. The unfortunate soldier, who sadly regrets the result of his act, avers that he had no idea of seriously hurting his juvenile assailants, intending simply to frighten them. A court-martial, before which he was summoned acquitted him, but the excitement among the population is far from being allayed, and the absence of the police force is severely commented upon.

A great convenience to travellers is speedily to be introduced on our railroads — approaching the inestimable blessing of "American through-tickets." Hitherto, at all events on long journeys, travellers have found it impossible to take a direct ticket to their place of destination, thereby incurring the annoyance of repeatedly re-registering their baggage, and the risk of missing the connecting train owing to brief stoppages. In future this anything but practical system is to be circumvented by the following simple proceeding: The passenger needs merely to state to the station-master on starting whither he intends to go, in which class, and how many pieces of baggage and of what weight he has. The station-master is to point out to the passenger the station at which the change of ticket and re-registering of baggage may be most suitably effected, and to which the aforementioned official telegraphs the necessary particulars; the railroad administration thereafter undertaking to facilitate the passenger's progress without detention by holding ticket and baggage check, etc., in readiness for him, only charging 50 pfennigs (12 1/2 cents), for so essential a convenience.

AUGUST.

Cold Hearts.

As to serving the Lord with cold hearts and drowsy souls, there has been too much of it; and it causes religion to wither. Men ride stage when they hunt for gain, and snails when they are on the road to heaven. Preachers go on sea-sawing, droning and prosing, and the people fall to yawning and folding their arms, and then say that God is withholding His blessing. Every sluggard, when he finds himself enlisted in the ragged regiment, blames his luck, and some churches have learned the same wicked trick. I believe that when Paul plants and Apollos waters, God gives the increase; and I have no patience with those who throw the blame on God, when it belongs to themselves.
—C. H. Spurgeon.

The Christian Messenger.

Bible Lessons for 1882.

SECOND QUARTER.

Lesson III.—APRIL 16, 1882.

THE FIVE THOUSAND FED.

Mark vi. 30-44.

COMMIT TO MEMORY: VSS. 41-44.

GOLDEN TEXT.—"I will abundantly bless her provision. I will satisfy her poor with bread."—Psalm cxxxii. 15.

DAILY HOME READINGS.

- M. The Lesson, Mark vi. 30-44.
- T. Miracle of the Manna, Ex. xvi. 4, 14-36.
- W. Miracle of the Meal and Oil, 1 Kings xvii. 1-16.
- T. Supply of Present Wants, Matt. vi. 19-34.
- F. Blessings and Trials, 1 Peter iii. 8-22.
- S. Bread from Heaven, John vi. 30-40.
- S. The Bread of Life, John vi. 41-58.

CHRIST SUPPLIES PRESENT WANTS.

LESSON OUTLINE.—I. Rest for Workers, Vss. 30-32. II. Compassion for the Ignorant, Vss. 33, 34. III. Food for the Hungry, Vss. 35-44.

QUESTIONS.—Vss. 30-32.—What did the apostles do? What did they need? What was done to meet this need? Vss. 33, 34.—Who followed Jesus? How did he show self-denial? How did Jesus feel? Why? What did Jesus do for these people? Vss. 35-44.—What did the apostles propose? What did Jesus direct? What store of food had they? How many were fed? What somewhat similar miracles are in the Old Testament? What is the true bread for our souls? What should we always do before meals?

Specials Subjects.—Rest and vacations. Conduct in vacations. Our duty to those in error. Compare the production of bread and fish in the ordinary and the miraculous way—the divine power in each case.

The feeding of the four thousand is not identical with the subject of this lesson. Though wrought under like circumstances, and for the same purpose, the two miracles differ in some points, as well as in the periods of time when they were performed. The testimony of Jesus as to these miracles being distinct, is seen in viii. 19, 20. The miracle in our lesson is the only miracle recounted by all four of the Evangelists. The stories vary in minor particulars, but there is no contradiction. It occurred directly after the return of the Twelve from their missionary tour.

NOTES.—I. The Return of the Twelve, (Vs. 30-32.)

Apostles, those sent forth. Hitherto they had been but disciples; i. e., learners. Now, this higher title is appropriate. It is noticeable, however, that both Matthew (x. 2) and Mark use this title but once; and both in connection with this missionary excursion. Unto Jesus. Wherever Christ is, is head quarters. The picture of their telling him all things—both what they had done and what they had taught—is a pleasing one. As faithful workers, they needed to rest awhile. The religion of Christ cares for the body as well as the soul. The giving out of sympathy is exhausting; the mental and spiritual strain of such labors as theirs is wearing. How considerate and wise is Christ's invitation to rest! Yet it is only for awhile. The desert places refer to an uninhabited district. No leisure to eat. The marvelous works and teachings of Jesus had produced great excitement, and his popularity was now at its height. Jesus also desired to have time to instruct his disciples more fully for their work.

II. Betel by the Multitude, (Vs. 33,34.)

Jesus could not escape the people. John (vi. 4) notes that "the passover was nigh," as accounting in part for the "great multitudes" (John vi. 2) that were astir. Some of the people caught sight of Jesus and his disciples, as they seemed to be stealing away in a boat, and recognized them. The news spread, and the people ran afoot around the head of the lake, and outwitted them, and came together unto him. On arriving on the other side, Jesus found precisely the state of things from which he was escaping. When he came out; i. e., of the boat. Many people were already there when he landed; and as he and the twelve sat down upon an eminence near (John vi. 3), the crowd kept streaming in. All idea of rest had to be abandoned. However the Twelve may have been affected by this interruption of their plans, Jesus was moved with compassion. He saw them as sheep not having a shepherd. Needing instruction and spiritual guidance—ignorant of the way of life. His teaching instinct was aroused, and overcame his weariness, and he began to teach them many things.

things. Matthew notices (xiv. 14) that he also "healed their sick." But here, as elsewhere, the teaching was made prominent; for, as he declares, (i. 38), therefore came I forth."

III. Feeding the Hungry, (Vs. 35-44.) Vss. 35, 36.—The day . . . far spent. Matthew, when it was evening; i. e. the first evening, about three o'clock? The "even" of v. 47 was after sunset. Mark does not mention the special testing of Philip's faith by our Lord, (John vi. 5, 6); but simply tells of the anxiety of all of the disciples. Their reasoning was very natural. Send them away, that they may go where bread is to be obtained.

Vss. 37, 38.—Give ye them to eat. They ask, in amazement, Shall we go and buy two hundred penny-worth of bread? etc., equal to two or three hundred dollars in our times; and, doubtless, far beyond their ability to raise. The penny, or denarius, was a Roman silver coin, current in the provinces, and varying in value from fifteen to seventeen cents of our money. How many loaves have ye? The Lord graciously uses the little which we have in his service, and multiplies it indefinitely. Five, and two fishes. So little, when so much was needed. In John, (vi. 8, 9), we see that one lad carried their whole stock of provisions; and Andrew asks: "What are they among so many?" The loaves were of barley (John vi. 9); which was homely fare, from Luke xi. 5, 6, it would seem that the whole five would be scant rations for two persons.

Vs. 39, 40.—Commanded them. As one whom no difficulties could embarrass. John (vi. 10) says, "there was much grass in the place." The whole scene is pictorially described. In rinks. Or, in squares, or blocks. By hundreds, etc. This arrangement made it easy to serve, and also to count them: There seem to have been fifty semi-circular rows, or blocks of men, of a hundred each; while the "women and children," of whom Matthew speaks, (xiv. 21), may have sat around promiscuously.

Vs. 41-44.—Matthew relates that Jesus said of the scant provisions: "Bring them hither to me." Then he looked up to heaven—a scriptural gesture of prayer—blessed—gave thanks, (see John vi. 11), and break the loaves—*as thin and brittle they were broken, not cut—and gave to his disciples; not to keep among themselves, but to set before the people.* The fishes were likewise divided among all. All did eat; all were filled. At what point of the enlargement took place, we cannot tell—whether in the breaking or in the distribution—perhaps in both. But the increase was even greater than the need. We cannot exhaust God's power or grace. They took up, etc. Took up, and took away for future use. Profuse bounty is coupled with exact frugality. Jesus teaches us to waste nothing, but to exercise a wise economy in even the little things of life. It is he who is prudent about personal expenses that has money for the Lord's house; and he who saves fragments of time, that becomes useful and proficient. Twelve baskets. These baskets were the common wicker-work provision-baskets of the time. Five thousand men. Matthew speaks also of "women and children."

SUGGESTED LESSONS.

Jesus did not reproach them for having such a small larder; but bade them use what they had. Small talents are no excuse for neglecting the Lord's work. Grace before meals has the sanction of Christ's example. The truest economy is in giving out largely. The bread grew in proportion to the need. God loves a bountiful, but not a wasteful, hand. We need to save to give. We are responsible for fragments of means and time.

For the Teacher of the Primary Class.

After the disciples had visited all the cities and villages to which Jesus sent them, they would want to come back and tell Jesus all that had happened? read verse 30. Jesus saw that the disciples were very tired. There was such a crowd coming and going all the time, that there was scarcely time to eat. Read verses 31, 32. Was not that very loving and kind? Jesus wants us to work for him; but he is willing for us to rest when we are tired or sick.

The five thousand fed.—To count five thousand would take you nearly an hour. How did Jesus tell the disciples to seat the people? On the green grass, in companies of fifties. Five thousand people were eating together. What did Jesus do before he let his disciples pass the food around? What did Jesus teach us to ask for every day? "Give us this day our daily bread." God sends food every day, all over the world, to millions and millions of people; and to all the little birds and all the animals, too. Teach the Golden Text.

—Abridged from the Baptist Teacher.

Booth's Department.

Scripture Enigma.

No. 167.

AN ACROSTIC OF FOUR-LETTER WORDS. The initials of the following form the name of one of the apostles. Who was he?

1. What the devil wished to do with him.
2. An object of pagan worship.
3. Clouds slightly condensed.
4. Animals of Jewish sacrifice.
5. The man who preached for a hundred years without success.
6. Metal fastenings.
7. The place of the rising sun.
8. A temporary dwelling.
9. The man who made a bad bargain.
10. The heavenly state.

CURIOS QUESTIONS.

335. — A Metagram. I am a favorite flower of four letters; change my first, I am a conveyance for water; change my second, and I ascend; change my third and I am a cable; change my fourth, and I am the outside bark of a tree.

336. Form a little diamond of words:
1. Half of a doubt.
2. Part of the verb to be.
3. What every boy should be.
4. The last of all.
5. The beginning of a kiss.
337. — Satisfactions. Supply two words in each sentence formed of the same letters: — told you — to make that? Mr. Smith's — came to — a horse. I used a — on the wound made by an old —. I — not far from that — man whose — deeds no — could cover.

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

Answer to Scripture Enigmas.

No. 165.

- ACROSTIC FROM TEN TITLES OF CHRIST.
- Redeemer (Isaiah lix. 20).
- Omega (Rev. i. 11).
- Captain (Heb. ii. 10).
- King (1 Tim. vi. 15).
- Only Begotten (John i. 15).
- Finisher of Faith (Heb. xii. 2).
- Advocate (1 John ii. 1).
- Good Shepherd (John x. 14).
- Emmanuel (Matt. i. 22).
- Saviour (2 Peter ii. 20).

WORD PICTURE.

The Coronation of Josiah. 2 Chron. xxxiii.

ANSWERS TO CURIOS QUESTIONS.

- 332. — VIVID.
- 334. — A BOUQUET OF TEN FLOWERS.
- (a) A snowball.
- (b) Bachelor's button.
- (c) Box.
- (d) Lady's slipper.
- (e) Forget-me-not.
- (f) Tailips (two lips).
- (g) Love lies bleeding.
- (h) Morning glory.
- (i) Night shade.
- (j) Pennyroyal.

Miscellaneous.

PRACTICE.—The following anecdote illustrates how thoroughly the late Dr. Guthrie's holy life and efforts to raise the fallen had impressed even the lewd fellows of the baser sort: In Glasgow, a number of low drunkards were making remarks not at all complimentary to ministers, when one of them interposed with, "I'll tell ye a gude mon, a really gude mon."

"Wha's that?" asked three voices at once. "Weel," was the reply, "that's just Tam Guthrie."

"Ay! you've said it noo," was the remark of another. "I believe Dr. Guthrie to be as gude a mon as ever waggit his paw in a poppit. He's different frae the ither a' thegither. He practises mair than he preaches."

Dr. Guthrie was one of the most eloquent of preachers; but it was the gude man rather than the orator which impressed these drunkards.

PRAYING FOR CHANGE.—A lady who had forsaken God and the Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a sailor, one morning, how long they should be out.

"In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor.

"If it is God's will!" said the lady; "what a senseless expression! Don't you know that all comes by chance?"

In a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror.

"What do you think," said she, "will the storm soon be over?"

"It seems likely to last some time, madam."

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