

Brother Kinlay gave a clear statement of his conversion to Christ and his call to the gospel ministry, and passed an exhaustive and highly satisfactory examination in Christian doctrine.

Voted unanimously that the ordination be proceeded with; that Pastor Ross preach the sermon; that John Ford (lic.) offer prayer before the sermon; that Pastor Burgess offer the ordination prayer; that Pastor D. G. Macdonald give the hand of fellowship and charge to the candidate; that Pastor J. B. Woodland give the charge to the church; that R. B. Kinlay pronounce the benediction.

At 2 1/2 p. m., a large congregation assembled to hear from Pastor Ross an appropriate sermon—full of Bible truth (text: "Let the word of Christ dwell in you richly,") and to listen to and join in the various exercises of the above programme. Brother Kinlay is deservedly beloved by this warm-hearted people and his prospects are most hopeful.

D. G. MACDONALD, Sec'y.

P. S. It is to be regretted that the list of ministers in the P. E. I. Association last year was not changed from the year previous, consequently the names of Revs. D. W. Crandal, W. B. Bradshaw and W. B. Hinson, who were in our Association as ordained ministers, do not appear either in the minutes of the Association or Convention.

D. G. McD.

Charlottetown, P. E. I., Jan. 1882.

For the Christian Messenger. Clippings from the Class-Room.

How many things, truly good, are dropped casually in the class-room, which fail of leaving more than a momentary impression upon a few minds. Like flashes of light they quicken and animate but for a moment.

The following, to me, appear too rich to be allowed such a destiny:

Student, (translating.—" * * * and thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forever, that I may not cause my brother to stumble."

Dr. B.—(closing his book).—"This passage made Dr. Wayland a teetotaler. He had always been accustomed to have wine upon his table. When the subject of temperance was being agitated many were greatly troubled because of his example, and some ventured to remonstrate with him. But his reply invariably was "no man can answer for my conscience."

A new pastor took charge of the church of which he was a member. He sharing in the perplexity, went, upon a certain occasion, to Dr. Wayland, and in conversation repeated to him this text, telling him plainly that his example was leading many, who were weak, astray.

"If that is the case," said Dr. Wayland, "I will drink no more wine." And from that time wine was no more seen upon his table.

"The same principle," continued Dr. B.—, "makes me a teetotaler."

A few days ago I was present at a large gathering, and wine was, as a matter of course there, placed upon the table,—the Dr. had spent his vacation in the South.

My daughter and I were the only ones present who did not drink of it. The reason was the principle laid down by Paul in this passage.

Student.—"Does not the same apply concerning amusements?"

Dr. B.—"Yes! It is that which prevents me from attending a theatre in this country. It is not, however, so binding every where.

In the old country, Germany for instance, I do not think there can be said to be the same measure of restraint, since theatre-going there is looked upon in an altogether different light. I suppose the same may be said concerning the wine question in different countries."

Upon another occasion the following was the passage translated. 1 Cor. xi. 25.

"In like manner also the cup, after supper, saying, this cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me."

"There is," said Dr. B.—, "a great deal of discussion at the present time about the kind of wine used by Christ in instituting the Supper,—whether it was fermented or unfermented.

One of the arguments used against the supposition that it was fermented is that fermented wine contains leaven and in the least of the passover all leaven was strictly forbidden.

Being anxious to get the opinion of a Scientist upon this point sometime ago I wrote to Prof. —, of Michigan University, one of the best of authorities in his department, putting to him some questions. Yesterday I received his reply, which I will read. The substance of the letter was as follows: That leaven is used only of a substance that produces fermentation in dough. That the cause of fermentation in wine is not popularly spoken of as leaven; nor is it. Leaven contains properties which fermented wine does not.

"I remember asking Prof. —, of Chicago University," continued the Dr. "if it was possible to prevent wine from fermenting? and he answered, that it was a very difficult matter. This we have recognized in the gospels. It is there said men do not put new wine into old wine-skins, for they will burst and the wine be spilled.

There seems to be no question whatever but that the wine used was fermented.

Student.—"Would you say Dr. that if unfermented wine could be obtained, that it was not best to use it?"

Dr. B.—"I feel a hesitancy in answering your question. The wine used by Christ contained but a very slight proportion of alcohol. That which we obtain from California approaches very near it. It is said that that contains but three per cent of alcohol, whereas some that is produced in more northern climates, contains as much as twenty-five per cent."

Another fact is also to be borne in mind, and that is, it was the prevailing custom in early times to mix water with the wine drunk. One of the old authors mentions the fact that a certain individual, remarkable for his clownish and offensive ways, was made to drink un mixed wine as a punishment.

I think the California or Ohio wine, which now can be easily obtained, to be very near that used by Christ, and the best to get.

Hoping these observations may interest some of the readers of the Messenger

I remain, Sincerely yours,

BLEUNOSE.

Morgan Park, Chicago, January 14th, 1882.

In Memoriam.

Dear Bro. Selden.—

Through an oversight, the death of one of our valued deacons has not been chronicled in your paper, and though months have elapsed since his demise I know you will kindly give me a brief space.

DEACON ALEXANDER KENT,

died at the Lower Village of Truro, the 13th of last May, aged 62 years. He had been for some years in delicate health, but typhoid fever brought him to his end. Our Brother did not publicly profess religion till the summer of 1873, and was one of the first baptized by the wrter after taking the oversight of the Truro Church. His life, after he connected himself with the church was most exemplary. When it was necessary to add to our staff of deacons, he was unanimously selected as one, and filled the office with entire satisfaction to his brethren, till he was called up higher. When health permitted, his place was always filled in the stated meetings of the church. He is much missed in the community where he resided. His quiet unostentatious manner, his genial and loving disposition won the admiration of all who knew him best. In his home he was the tender and affectionate husband and father, and the very soul of hospitality when a stranger entered. May the widow be sustained by the All-loving Father, and the sons and daughters at home and abroad prepare to meet their sainted father in the skies.—J. E. G.

SISTER AGNES DAVIDSON.

Died at Portauquique Mountain, Dec. 28, 1881, Agnes, the beloved wife of Deacon George Davidson, in the 75th year of her age. Our dear sister has been a consistent member of the Baptist Church at Portauquique for nearly forty years. She was baptized by the late Rev. John Cogswell, in 1842. She was first led to see her need of Christ when a child at her father's; where Father Theodore Harding tarried for a night and offered up one of those singular earnest prayers for the salvation of sinners through Christ. After many struggles she was enabled to cast her case on Christ, and follow Him.

Her's has been a life of faith on the Son of God. Seldom has it been my privilege to be acquainted with a more loving, mild, gentle, firm, decided Christian.

During her last sickness I have visited her often, and hope never to forget the expression of admiration for Christ, and the spirit of deep indebtedness and humiliation so visible for God's special care over her. She has been a constant reader of the Messenger for more than forty years, and has used hospitality without grudging to very many servants of God, who will remember her with gratitude. As we saw her close her eyes in the sleep that knows no waking, and listened to the trembling voice of her husband repeat "The Lord gave and the Lord hath taken away," we could not refrain from saying, "Blessed be the name of the Lord."

Geo. F. Miles

MRS. W. C. ARCHIBALD.

Died at her late residence, Saturday morning, Dec. 10, 1881, Cordelia Florence, wife of Mr. W. C. Archibald, of Wolfville, and daughter of W. H. Buchanan, Esq., of Brooklyn, Queens Co., N. S., aged 26 years, leaving a disconsolate husband, four dear children, fond parents, and a large circle of kindred and friends to mourn her departure.

God's mysterious providence in removing this young wife and mother when she was apparently so greatly needed in her home is another illustration of the words of the Psalmist, "Clouds and darkness are round about Him," but the sorrowing ones she has left may rejoice in their grief that "righteousness and judgment are the habitation of His throne," and so find comfort in the admonition of their loving Lord, "Be still and know that I am God."

Mrs. A. was an amiable and good woman, and most beloved and appreciated where most intimately known. Her health began to decline early last summer. During her protracted and painful illness she was accustomed to say that she could not bear up under her severe suffering so uncomplainingly without help from above. Her delight in God's word and the religion therein revealed increased with her years. One day when extremely weak she repeated the lines,

"Jesus can make the dying bed Feel soft as downy pillows are;" and at another time she repeated with delight Charles Wesley's famous hymn, beginning,

"Jesus, refuge of my soul," And so the bereaved may find much comfort in the thought that to her who was so dear to their dearth was gain. Her funeral services were conducted by Rev. Dr. DeBlois, assisted by Rev. Isa. Wallace, and much respect for the departed and sympathy for the sorrowing was shewn.—Com.

[The above should have appeared two or three weeks since, but was mislaid.—Ed. C. M.]

The Christian Messenger.

Bible Lessons for 1882.

FIRST QUARTER.

Lesson VII.—FEBRUARY 12, 1882.

CHRIST'S FOES AND FRIENDS. Mark iii. 20-35.

COMMIT TO MEMORY: Vss. 31-35.

GOLDEN TEXT.—"He that is not with me is against me."—Matt. xii. 30.

DAILY HOME READINGS.

- M. The Lesson, Mark iii. 20-35. T. Warning to Christ's Sland'ers, Matt. xii. 22-32. W. Wickedness of Christ's Enemies, Matt. xii. 33-45. F. Crossing the Limit of Mercy, Prov. i. 20-33. S. Keeping the Commandments of God, 1 John v. 1-12. S. Blessings of Union with Christ, 1 Peter i. 1-12.

TRYING TO HINDER THE SAVIOUR'S WORK.

LESSON OUTLINE.—I. Impious Enemies, Vss. 20-30. II. Mistaken Friends, Vss. 31-35.

QUESTIONS.—Vss. 20-30.—Why had these scribes come down from Jerusalem? What were they trying to account for? What infamous explanation did they give? What did they mean by Beelzebub? What qualities did Jesus exhibit in his answer? What is a parable? What three parables did he use? How did he apply them? How do these show the absurdity of the slander? What sin does he say is unpardonable?

Vss. 31-35.—What did the relatives of Jesus think of his work? What troubled his brothers and mother? What kind of son and brother was Jesus? What does he mean in vs. 33? Who are Christ's dearest friends?

To get the force of the malignant charge of the Scribes against Christ in this lesson, it is necessary to refer to a

miracle not recorded here by Mark, but found in Matt. xii. 22, 23. It was the healing of a man possessed with a demon, blind and dumb. This marvelous cure amazed the people, who at once raised the question whether this was not the long-looked for Messiah. The Scribes hastened to dissipate this impression, by ascribing the cure to Satanic agency. The interview between the Scribes and Jesus seems to be a parenthetical paragraph between vs. 21 and 31. The place was Galilee,—probably the city of Capernaum.

NOTES.—I. Unwise Friends, (vs. 20, 21).

Upon a previous return of Jesus to his own city, (ii. 1, 2), the people thronged his house. His increasing popularity drew still greater crowds. They could not so much as eat bread. Household arrangements were thrown into confusion. His friends, Margin, Kinsmen; which is, most likely, the true meaning. These kinsmen may have been his mother and brethren, referred to in vs. 31. Heed of it. The great stir which his words and miracles caused. They feared that he was carried beyond bounds by his religious enthusiasm. Went out, may include the idea of their having come from Nazareth, where they probably resided, in order to lay hold on him, or restrain him. The reports alarmed them, and made them think he was beside himself, or disordered in his mind. Uncommon zeal and earnestness in God's service subject persons, even now, to the same charge. See case of Paul, in Acts xxvi. 24.

II. Bitter Foes, (vs. 22-30).

Verse 22.—In Matthew (xii. 22, 23), the special occasion of the charge against Christ, in this verse, was the healing of one possessed with a blind and dumb spirit. The Scribes which came down from Jerusalem invented a ready device for this purpose. They said: He hath Beelzebub, a god of the Ekronites, (2 Kings i. 2). The Jews converted it into Baal or Beelzebub, (Lord of Flies), and applied it to the prince of devils." The application of this grossest nickname of a false god to the Saviour, shows to what extent they carried their hatred and contempt. By the prince of the devils casteth he out devils. Or, rather, In the chief of the demons, he casteth out demons. The thought is, that he was possessed with the chief of the demons, as intimately and fully, as the man whom he had healed had been possessed of a subordinate demon. Hence, the cure was effected by the demon-in-chief ordering an inferior demon to depart. And this for the purpose of deceiving the people, and giving the chief demon, who was in Christ, greater power with men.

Verse 23-26.—Jesus meets this theory, not by logical propositions, but by parables, or analogies. He shows its absurdity, and puts in the plea of common sense. The question: How can Satan cast out Satan? is, in itself, a complete refutation. Satan means adversary; but he is not his own enemy, but the adversary of man. How, then, can he be an ally with one who came to destroy the works of the devil? For Satan to fight against Satan, is suicidal; and he is too sagacious for this.

Verse 27 gives another illustration of the folly of their charge. The strong man is Satan; and his house is the whole domain of evil. If some one breaks into a strong man's house and robs him, no one thinks of his robbing himself; but ascribes it to an enemy, and one who is stronger than he. Now, when they saw Satan's domain forcibly entered, and those in possession driven out, and a captive released from his chains, common sense would argue, not that the conqueror was in league with Satan, but that he was his enemy, and stronger and greater than he.

Verse 28-30.—Having shown the absurdity of the charge made in verse 21, Jesus now rebukes its blasphemy. This he does in words of awful solemnity. The verily I say unto you, marks what succeeds as of special weight and importance. All sins shall be forgiven, etc. That is, every kind of sin, even to blasphemies,—even to words "against the Son of man," (Matt. xii. 32). The range is exceedingly wide. God will "abundantly pardon," (Isa. lv. 7). Sins the most vile, the most insulting, are not beyond the reach of mercy. There is salvation for the infidel, the opposer of Christ's Kingdom, the hardened, the profligate wretch,—if these will but turn to the Lord. But. A solemn turn to the strongest expressions of free grace. He that shall blaspheme against the Holy Ghost hath never forgiveness. Matthew adds (xii. 32), "Neither in this world, neither in the world to come." They had reviled and defied the very Spirit of God, who alone can enlighten, convince, regenerate the soul; and were impiously cutting themselves off from his power, by calling him the Spirit of Evil,—Satan himself.

Thus, they were in danger of an eternal sin, as the New Version correctly has it, instead of "damnation." Reviling the only agent that could renew them, not simply by opposition, or hardness of heart, or unbelief; but by converting that Spirit into Satan himself, there could be no escape to them from a character given over to hopeless, perpetual, and irredeemable sin. See Rev. xxii. 11. Because they say, He hath an unclean spirit. That is, that the Holy Spirit which filled Christ, was the filthy Beelzebub, the chief of demons.

III. The Kinsmen of Jesus, (vs. 31-35).

Then connects what follows with verse 21. His brethren and his mother are, doubtless, the friends referred to there. The word brethren does not necessarily teach that they were any more than near relatives of Jesus, whether cousins or brothers; but there is no valid objection to the opinion that they were real brothers, the sons of Joseph and Mary.—Standing without. Without the house where he was teaching, or on the outskirts of the crowd, in the open air. Luke says (viii. 19), "They could not come at him for the crowd." Calling him. (Luke, Desiring to see him). They desired to interrupt him, and rescue him from a conflict with the Pharisees. Some in the crowd, seated about him, caught up their cry, and said to Jesus: Behold thy mother and thy brethren without seek for thee. Jesus did not despise domestic ties; but, in his mission, he had passed beyond the circle of mere human relationship. Whosoever shall do the will of God, etc. Not mere outward attendance upon his teaching brings men into brotherhood with Christ, but the "doing of the will of God."

SUGGESTED LESSONS.

To the worldly-wise and to the cold-hearted professing Christian, spiritual enthusiasm always seems craziness.

We see the wide reach of God's mercy; all kinds of sins forgiven. Blessed testimony to the efficacy of the peace-speaking blood, and the fullness of Christ's atoning work.

There is such a thing as an eternal sin. Hence, eternal punishment is a necessity.

They who are "born again" by the Spirit, are the acknowledged brothers and sisters of Christ.

For the Teacher of the Primary Class.

Jesus was so busy teaching and healing the people that he could not "so much as eat bread." When some of Jesus' friends found that he did not come home to eat. They said they thought Jesus was "beside himself." Explain.

There were some men in the crowd who had come all the way from Jerusalem to see Jesus do his wonderful works. They were called Scribes. See if you can find out whether they were friends or foes. They said that they believed Satan helped Jesus cast out evil spirits! Do you think they would have said such a thing if they had been friends? Do you think Satan wanted the evil spirits to be cast out? No, indeed; it was Satan who wished them to stay and trouble the people.

The first part of our lesson was about Jesus' friends. The second part was about his enemies or foes. Think of a woman who loved Jesus very dearly, Jesus' mother. Mary had other sons besides Jesus. What would Jesus call them? Yes, brothers. Now, listen while I read what Jesus' mother and brothers did one day. Read vs. 31, 32. Who came? Where did they stand? What did they do? Who told Jesus? There was such a crowd about Jesus that his mother could not get near him to tell him what she wanted. Before Jesus went to speak to his mother and brothers, he spoke some loving words to the people around him. He told them that every one who pleased his Father in heaven should be called his brother, his sister, his mother. Part of our lesson was about those who loved Jesus. What do we call them? Part was about those who hated Jesus. What do we call them? Then our lesson name is Christ's foes and friends.

—Abridged from the Baptist Teacher.

It is most certain that all tongues would be silent if all ears were not open; and hence it was an apposite saying of the ancients that the teller and hearer of slander should both be hanged,—the one by the tongue and the other by the ears.—Robert South.

TOTAL ABSTINENCE positively is safe, while moderate drinking is unsafe. Were all the drunkards removed from the world and moderate drinking still permitted, in a short time the sots would be as abundant as now. The habit of moderate drinking is the seed bed of a new and heavy harvest of drunkards.

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