

The Christian Messenger.

Bible Lesson for 1878.

SUNDAY, September 1st, 1878.—Return of the Seventy.—Luke x. 17-24.

COMMIT TO MEMORY: Verses 21, 22.

GOLDEN TEXT.—"And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see."—Luke x. 23.

DAILY READINGS.—Monday, Luke ix. 28-62. Tuesday, Luke x. 1-24. Wednesday, vs. 19; Psalm xci. Thursday, vs. 20; Matthew vii. 21-29. Friday, vs. 20; Exodus xxxii. 19-35. Saturday, vs. 21, 22; 1 Corinthians i. 19-31. Sunday, vs. 23, 24. Ephesians i. 1-23.

LESSON OUTLINE.—I. The joy of the seventy. Vss. 17-20. II. The Saviour's joy. Vss. 21, 22. III. Reason for joy. Vss. 23, 24.

QUESTIONS.—From what district was Jesus now to depart? Where was he going? Whom did he send before him? What was the duty of the "seventy"? Why "seventy"? What special power was conferred on them?

I. Vss. 17-20.—What made the seventy on their return joyous? What is meant here by "devil"? What did Christ tell the seventy he saw? For what had the seventy special reason to rejoice? Does God keep a record of the names of his people? Ex. xxxii. 32, 33; Mal. iii. 16; Heb. xii. 22, 23.

II. Vss. 21, 22.—For what did the Saviour rejoice? Who are meant by "wise and prudent"? Who by "babes"? What gifts does Jesus claim to have had from God? Eph. i. 10, 22, 23? What doctrine do these words establish?

III. Vss. 23, 24.—What reason had the disciples of Christ to be happy? What reason have we? John xx. 29; 1 Peter i. 8.

Ought we to despair of the ultimate victory of Christianity? Vs. 18. How can any one know that his name is written in the Book of Life?

THE SEVENTY.—The probable time of the appointment of the seventy (Luke x. 1) was five months before our Saviour's crucifixion. He was about to depart for the last time from Galilee for Jerusalem, and sent the chosen seventy before him, two by two, to herald his full Messianic character. Where they were sent is a matter of doubt; probably not into Galilee (vs. 13), nor into Samaria (chap. ix. 52), nor chiefly into Judea, where his life would be endangered, but apparently into Perea, beyond Jordan, under the dominion of Herod, through which he went up to Jerusalem. The road through Perea was a much travelled thoroughfare. The names of the seventy, the cities the visited, and their future history are unknown. Their number is thought by some to have reference to the number of the "elders." Ex. xxiv. 1, 9; Num. xi. 16.

EXPOSITION.—Verse 17.—Returned again with joy. At their great, and evidently unexpected success. Lord. A peculiarly pertinent title in the connection, as they are to mention a display of Christ's power. Even the devils. "Even," as well as diseases, whose cure was deemed a less wonder. The Bible knows but one Devil, "the Devil," or Satan, and wherever the plural "devils" occurs, it should be translated demons. In their commission no mention of power over demons was made. Vs. 9; comp. ix. 1.

Verse 18.—Behold, etc.—The seventy were taken by surprise, but Christ informs them that it was no surprise to him. We notice in his words that Satan, not "the demons," are mentioned; because the view of Jesus took in the kingdom of evil as one whole, and, therefore, as summed up in Satan, its head. Satan fell, and fell "from the heaven." This was not, however, his fall from original angelic holiness, as Milton describes it, but his fall from, or loss of, his controlling power of evil. The connection requires this view. Comp. Eph. ii. 2. The time of this fall has been much discussed, but its suddenness and completeness point unmistakably to the hour of Christ's self-sacrifice on the cross. Col. ii. 14, 15; Heb. ii. 14. The casting out of demons was in time antecedent to Christ's sacrifice, but in fact was consequent upon it as an effect. Hence that, and all other instances of triumphs over evil were to be seen in Christ's victory on the cross. The time of the beholding (I beheld) was not momentary, as the literal translation is "I was beholding," implying a continuance, or a habit of beholding.

Special reference is probably made to the time of the appointment of the twelve, rather than to the time when they were doing their work.

Verse 19.—Behold, I give [have given] unto you power [authority] to tread, etc.—The connection of this, with the verse preceding, is clear. Christ was to be, in a true sense now was, Satan's dethroner, and hence he could give to his disciples, and had given them, this power or authority to make known and available his victory in such a way. Poisonous serpents or scorpions were fit emblems of the Devil, and of his power and work, who in the next clause is called the enemy, the enemy of man, of God, and of goodness. Psalm xci. 13. The promise of authority of control "over all the power of the enemy" is a great promise, but anything less to them, or to us, would cut the very sinews of our faith, hope, peace, in Jesus Christ. Such outward miracles as that of Acts xxviii. 2-5, were but the transient shadows of the real and abiding meaning of this promise. And nothing shall by any means harm you. The same promise repeated for emphasis here in a negative as before in a positive form. For the child of God in Christ all things work together for good.

Verse 20.—Notwithstanding in this rejoice not, etc.—Rejoice not in these miracles as though they were in themselves the good. The real good of which they are shadows, symbols, prophecies, is man's final salvation, the eternal life with God, and in God, above and beyond the power, and even the reach, of Satan and of evil. Hence the words: But rather [omit "rather"] rejoice, etc. The figure of the written name is that of the enrollment of the citizen's name in the city where he belongs. If God enrolls a man as a citizen in his city, he will take care that the man be present there to answer to that name. Rev. xxi. 27; comp. Ex. xxxii. 32. This supreme joy is for every Christian, as in Christ.

Verse 21.—In that hour.—While thus speaking with "the seventy of his final victory." Rejoiced in [the or his] Spirit. The word translated "rejoiced," is not the same with that so translated in verse 20. It means rather to exult with an exalted, holy gladness. O Father. The language of his spiritual consciousness. Lord of heaven and earth. The title of God as absolute Sovereign, and well fitting the connection. Thou has hid, etc. "The wise and prudent" are here men of merely worldly or fleshly wisdom, without a humble, devout, teachable spirit. This very pride of knowledge prevents the knowledge of divine truth, and unfits one to receive God's revelation. 1 Cor. i. 25. Unto babes. Persons of a child-like, teachable, humble, receptive, obedient spirit. They may have the clearest and grandest intellects, with the best of human culture and the largest attainments in knowledge, provided there be the spirit of humble and complete submission to God. Such was Paul. So it seemed good in thy sight. Jesus rejoiced in God's revelations, in the persons to whom they were made, and in the principle upon which the choice of persons was made. This choice was of sovereignty, but not of arbitrary caprice. It conformed to a wise and holy law, which was the law of absolute Divine reason, not comprehended by us, but fully within the vision and comprehension of the Saviour.

Verse 22.—All things, etc.—See Matt. xxviii. 18. Christ here contemplates his approaching sacrifice as completed, and thus uses the present tense as though he were already risen from the grave. No man knoweth, etc. He was the Son, not a son; and hence is able thus to speak of himself in his relation to the Father. He to whom the Son will reveal him. It is not merely that Jesus makes and is the revelation of the Father, but also that in him we are reconciled to God, and so become sons, and so know his Father by partaking of his Sonship.

Verse 23.—Blessed, etc.—The hope of Messiah now fulfilled.

Verse 24.—Many prophets, etc.—Jesus was the burden of prophecy, the end of revelation, "the Desire of all nations." Only one aspect of his work here comes to notice, and this is his triumph.

Here we have the joy of the disciples, the joy of the Master, the fulfilment of joy.

I. The Disciples' Joy.—Verses 17-20. (1.) It was joy in a service rendered.

(2.) In success achieved. (3.) In the power of Christ securing success. (4.) In the destruction of evil by success. (5.) In the salvation of men by that destruction. (6.) In a success consequent upon the Lord's victory once for all on the cross, over the head and the whole of the kingdom of evil. (7.) Yet a joy too much turned to that which was subordinate. (8.) Needing to give place to the more central, solid, joy in the great final victory of the Christian in eternal life.

II. The Master's Joy.—Verses 21, 22.—(1.) It was rather a triumphant exultation, full of holy thankfulness to his Father, in a sweet responsive recognition of the Father's sovereignty, which yet appeared not as caprice, or unreason, but as infinite wisdom. (2.) Joy in the gracious blessings conferred by that sovereignty, etc., in the person on whom they were conferred. It was joy in his own full power to secure as Mediator those blessings to those persons in consequence of his atoning redeeming work.

III. The Fulfillment of Joy.—Verses 23, 24.—(1.) Seen by the Christian. (2.) Longed for by prophets. (3.) The desire of "the whole creation."—Abridged from the Baptist Teacher.

SUNDAY, September 8th, 1878.—The Good Samaritan.—Luke x. 30-37.

GOLDEN TEXT.—"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."—Gal. v. 14.

Booths' Department.

Little Foxes.

One little fox is "By-and-by." If you track him you will come to his hole—never.

Another little fox is "I Can't." You had better set on him an active, plucky little thing, "I Can" by name. It does wonders.

A third little fox is "No use Trying." He has spoiled more vines and hindered the growth of more fruit than many a worse looking enemy.

A fourth little fox is "I Forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't Care." O, the mischief he has done!

Sixth little fox "No Matter." It is matter whether your life is spoiled by small faults.—Christian at Work.

The Little Bookkeeper.

"O dear! every one has a better time than I do!" was the petulant exclamation of little Kate Williams, as she watched from the windows the passers by in the street below. "There goes Jessie Brown and Jennie Hull to spend the afternoon with Grace Lee," said Katie, as she saw two handsomely dressed girls about to enter a gate opposite. "They don't have to stay at home to take care of a cross baby."

This last remark was called forth by the screams of poor little Willie, who had rolled over on the floor and could not get up without help. Kate picked him up with a jerk, tossed him some of his playthings, and then turned her attention to the window again.

"Yes; and there are Fannie and Dora out on the street," she muttered; "their mamma lets them out if it is cold. O dear! and there's Carrie Stone going to ride, all dressed up; and Maime Brown skating on the pond. O dear! O dear! every one but me!—every one but me! There, you little cross thing! here are your blocks and toys; why don't you stop crying, and play with them?"

"Kate! Kate!" said a gentle, quiet voice; and Mrs. Williams entered the room, looking reproachfully at her little daughter. "I do not wish to hear any more complaints. Call Sarah to get Willie to sleep, and then take a pencil and paper and sit by me."

Kate hung her head guiltily as she heard the grave tones of her mother.

"Do you know, my daughter, how papa earns the money to give us this pleasant home, our food and clothes, and all the comforts which we enjoy?"

"Yes mamma; he is a bookkeeper for Mr. Thompson."

"As you seem to be discontracted this afternoon, suppose you try to be a little bookkeeper."

"That will be nice," said Kate, brightening, "if you will show me how."

"Well, your papa has to set down on one side of a great book what his employers owe, and on the other what they receive; the difference between these two is what he calls the balance. Now I have heard all your complaints this afternoon."

Here Kate blushed.

"You can set the things you have to complain about down on one side of your paper, and call it the trouble side; on the opposite page you can put down your blessings—all the good and pleasant things; then we will strike a balance and see which side has it. Now begin."

Kate got paper and pencil and wrote as her mother dictated:

TROUBLES.

Taking care of the baby. Could not go to ride. Could not play ball. Could not give my doll a ride.

BLESSINGS.

A dear little brother. Strong feet, which lame Carrie Stone has not. A kind father, which Fannie and Dora have not. A pleasant home. A mother that loves me. Nice things to eat. Good clothes to wear. A nice Sunday School.

"O mamma, there isn't room for any more blessings; we shall have to balance it now," cried Kate, her eyes sparkling with a new sense of riches.

"Well, in whose favor is the balance, dear?"

"Why, the blessings, of course; and we didn't put them all down, either. The next afternoon I have to stay at home I will think of my blessings, and not my troubles."

"That is right, my Kitty," said her mother, kissing her. "Now you are my blessing. Whenever you feel that your troubles are too hard for you to bear, do a little bookkeeping, and you will find the balance to be on the blessing side. If that does not answer, then ask for God to please to help you to be patient and contented. Now run and tell Sarah to make your favorite cakes for tea."

"Thank you, mamma; that is another blessing;" and Kate ran off as gay as a lark.—The Little Sower.

Tim's Kit.

It surprised the shiners and newsboys around the post office the other day to see "Limpy Tim" come among them in a quiet way, and to hear him say:

"Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillings!"

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfulest kind just now."

"Goin' away on a 'scursion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting room of a daily paper, put down his money, and said:

"I guess I kin write it if you'll give me a pencil."

With slow-moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it. He wrote:

Died—Litul Ted—of scarlet fever: aigned three yerres. Funeral to-morrer, gon up to Hevin: left won brother.

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointed to the notice on the counter and gasped:

"I—I had to sell my kit to do it, b—but he had his arms aroun' my neck when he d—died!"

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted urchins. Did God ever make a heart which would not respond if the right cord was touched?—Detroit Free Press.

"Does our constant chatter disturb you?" asked one of the three talkative ladies of a sober-looking fellow passenger. "No, ma'am; I've been married nigh on thirty years," he replied.

Correspondence.

For the Christian Messenger.

CHARLOTTETOWN, Aug. 8th, 1878.

Dear Editor,—

It seems very strange to me that the editor of a periodical such as the Westeyan professes to be would give space to an "open letter" to any address, signed by the writer, and refuse to publish the reply. More than once has the Rev. Mr. Nicolson been guilty of such conduct. What can be the reason? Is it a settled conviction that the "open letters" in question will not have the desired effect if he allows their folly, fallacy, and great weakness to be exposed through the columns of his paper?

Please do me the favor to give place to the following, which has been refused by the Westeyan, and oblige

Yours very truly,
D. G. McDONALD.

[We do not care ordinarily to keep up a one sided controversy, and under other circumstances should decline replies to communications in another paper, or animadversions on the course pursued by the editor of that paper. But in this case our brother McDonald has been treated unfairly and the principles we hold in common, so grossly misrepresented that we cannot refrain from acceding to our brother's request, although a portion of what bro McDonald's letter says has already appeared in our columns, but it contains what is greatly needed in the columns of our unmanly contemporary. This matter has however, now been so fully ventilated that we presume further correspondence will not be required in reference thereto.—Ed. C. M.]

Rev. Donald G. McDonald to Rev. D. D. Currie.

CHARLOTTETOWN, P. E. I., }
July 24, 1878. }

Rev. D. D. Currie, Moncton.—

DEAR SIR,—My attention was directed to a letter over your signature, addressed to me through the Westeyan of the 13th inst. You pretend that the object of your letter is to acknowledge my "kindness in speaking as I do of your Catechism of Baptism," and at the same time to call my "attention to one point, at least, that might otherwise pass unnoticed." An acknowledgment of "kindness" on my part was entirely unexpected, for I confess, sir, that the motive that prompted me to refer to your Catechism as I did was not kindness to you, but faithfulness to the truth. The reading of your letter would give me the impression that I spoke in terms of commendation of your Catechism. If it be commendable to wrest the Scriptures, I have charged you with this. (p. 169) If it be commendable to teach the soul-destroying doctrine of baptismal regeneration, I have charged you with this, (pp. 118, 119.) If it be commendable to falsify several lexicons, I have charged you with this (p. 47). I would be glad, sir, if I could think you sincere in acknowledging my faithfulness in the above charges as a kindness, and would entertain some hope that my "kindness" might have the desired effect.

In calling my "attention to one point, at least," you make a feeble attempt to criticise four of my syllogisms in support of believers' immersion. You have, no doubt, selected out of the twenty-two the four that you thought liable to objection, but you have signally failed to sustain your criticism.

SYLLOGISM NO. 1.

(1) In giving the commission, Christ chose, not rantizo,—not cheo,—but baptizo.

(2) The primary, literal meaning of baptizo, according to all the learning of the world, is to immerse, or its equivalent.

(3) Therefore, in giving the commission, Christ commanded His disciples to immerse those whom they baptized.

Your criticism is on the minor premise (2) of this syllogism. First, you think that as baptizo means to dip or to plunge, as well as to immerse, and that neither dip nor plunge is the equivalent of immerse, therefore the syllogism is defective, because the conclusion is that Christ commanded His disciples to immerse those whom they baptized.

My good sir, your criticism No. 1 is as light as chaff. This splitting of hairs