

The Christian Messenger.

Bible Lesson for 1878.

THIRD QUARTER REVIEW.

SUNDAY, September 29th, 1878.—The Mystery of Godliness.

"Whom say men that I, the Son of man, am?" Matthew xvi. 13.

"And without controversy great is the mystery of godliness: God was manifested in the flesh." 1 Timothy iii. 16.

Our lessons for the past quarter have been chiefly occupied with what our Saviour said and did. It will be well, therefore, to close the quarter by studying what he was.

ON CHRIST'S DIVINE NATURE.

I. Divine Names Applied to Christ.—John i. 1, 14; xx. 28; 1 John v. 20; Rom. ix. 5; Eph. v. 5; Col. i. 15; 2 Peter i. 1.

II. Divine Attributes Ascribed to Christ.—(a) Eternity. Rev. i. 17; John viii. 58. (b) Omniscience. Matt. xviii. 20; xxviii. 20. (c) Omnipotence. John ii. 24, 25; Acts i. 24. (d) Creative might. John i. 3, 10; Col. i. 16; Heb. i. 10. (e) Divine authority and power. Matt. ix. 6; John v. 21; 2 Cor. v. 10; Rev. vi. 16, 17; Rom. xiv. 10; 2 Peter iii. 18.

III. Divine Worship Paid to Him.—Matt. xiv. 33; xxviii. 9, 17; John ix. 35-38; Acts i. 24; ii. 21.

IV. Christ Associated with the Father.—John v. 17, 18, 21, 22; xvi. 15; xii. 44; xiv. 3, 18, 21, 23; Rom. i. 7.

ON CHRIST'S HUMAN NATURE.

I. Called Man.—John viii. 40; Rom. v. 15; 1 Cor. xv. 21; Phil. ii. 7, 8; 1 Tim. ii. 5.

II. Called Son of Man.—Matt. viii. 20; ix. 5; xxvi. 64; Mark ix. 9.

III. Human Properties Ascribed to Him.—Luke ii. 52; John xi. 33, 35; Heb. ii. 17; iv. 15.

THE DIVINE AND HUMAN NATURE IN CHRIST UNITED.

I. In the Incarnation.—Matt. i. 18-25; Luke i. 31; ii. 7; John i. 14; Gal. iv. 4.

II. In the Attributes of both Natures Ascribed to Him.—(a) Deity. Matt. xii. 25; xvii. 27; John ii. 25; iii. 13. (b) Humanity. Matt. iv. 2; xxi. 18, etc.; Luke ii. 52; Matt. xxvi. 38.

MISCELLANEOUS CONSIDERATIONS.

(a) Subordination to the Father. John xiv. 28; 1 Cor. xi. 5; Phil. ii. 7. (b) Authoritative teaching. Matt. vii. 29; v. 33, 34, etc. (c) Moral perfection. John viii. 46. (d) Self-assertion. John xiv. 16, 18, 19, 20; xv. 1; xvi. 7, 23, 33. (e) Judgment of men. Acts xvii. 31. (f) Headship of the Church. Eph. i. 22.

QUESTIONS.—I. On Christ's Divine Nature.—Where was Christ called God respectively by John, Thomas, Paul, and Peter? Where is eternity ascribed to him? Where omniscience? Where creative might? Where the power to forgive sin? Whom alone may man worship? Ex. xx. 2. Who rejected man's worship? Acts xiv. 12-28. Where was Christ worshipped? Was this idolatry? Whose example do we follow in praying to Christ? In what work was Christ associated with the Father.

II. On Christ's Human Nature.—Where was Christ called man? Where "Son of man"? How was he pre-eminently the Son of man? What is meant by his being made like his brethren? Heb. ii. 17.

III. On both Natures United.—Where do we see both natures united?

IV. On Miscellaneous Considerations.—In what sense was the Father greater than the Son? John xiv. 28. Did not the Son's mediation for sinners necessitate subordination? Phil. ii. 7. How did Christ's teaching show his divinity? How his moral perfection?

TESTIMONIES OF UNBELIEVERS.

"Have thou nothing to do with that just man."—PILATE'S WIFE. Matthew xxvii. 19.

"Truly this was the Son of God."—THE CENTURION. Matt. xxvii. 54.

"I have betrayed innocent blood."—JUDAS. Matt. xxvii. 3, 4.

Speaking of early Christians, Pliny makes special note of "their adoration of Christ as God."

"If the life and death of Socrates were those of a sage, the life and death of Jesus are those of God."—ROUSSEAU.

"I know men," said Napoleon to General Bertrand, "and I tell you that Christ is not a man. Alexander, Caesar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus alone founded his empire upon love, and at this hour millions of men would die for him."

"What think ye of Christ?"—Matt. xxii. 43.

THE FOUR PORTRAITS OF CHRIST.

The following extracts on the delineation of our Lord by the four evangelists respectively are from Ellicott's Life of Christ, Lect. I.

I. Matthew's Portrait.—"In what striking antithesis do the opening chapters set before us the new-born King of Peace, and the savage Herod; the mysterious adoration of the Magi, and the hasty flight for life into a strange land; the baptism, with the opened heavens and descending Spirit, and the temptation with all its circumstances of satanic trial. Observe, too, thus heightened by contrast, as well as heralded by prophecy, the Lord appears to us, the Son of David, and the Son of Abraham, the spiritual King of spiritual Judaism, the Messiah of the Israel of God. Yet withal observe how the Theocratic King, and the suffering Messiah, pass and re-pass before our eyes, in ever new and ever striking interchange, and how a strange and deep tone of prophetic sadness blends with all we read, and prepares us, as it were, for Gethsemane and Calvary; and yet, again, when the Lord has broken the bands of death, whose, save St. Matthew's, is that inspired pen that records that outpouring of exalted majesty, 'All power is given me in heaven and in earth.' To whom, save to the first Evangelist, owe we the record of that promise which forms the most consoling heritage of the church, 'Lo, I am with you always, even unto the end of the world.'"

II. Mark's Portrait.—"If in the first Gospel we recognize transitions from the theocratic glories to meek submission; in the second, we see our Redeemer in one light only, of majesty and power. If in St. Matthew's record we behold now the glorified, and now the suffering Messiah, in St. Mark's vivid pages we see only the all-powerful incarnate Son of God; the voice we hear is that of the Lion of the tribe of Judah. With what peculiar variety of expression does this inspired writer notice the awe and amazement no less of the familiar circle of the disciples, than of the more impressive multitude. With what circumstantial touches does he put before us, him on whose lips the multitude so hung, that they had scarce room to stand, or time to eat—him that wrought such wondrous works that all men did marvel, yea, and unbelieving Nazareth was astonished—him whose fame was spread all the more that he sought to conceal it—him whose feet whithersoever he entered, villages or cities, the sick were laid out, and laid out, only to be made whole."

III. Luke's Portrait.—"If, as I said, St. Matthew presents to us our Redeemer more especially as the Messiah, the Son of Abraham, and the Son of David; if St. Mark more especially presents him to us as the incarnate and wonder-working Son of God, St. Luke presents him to us in the most wide and universal aspects as the God-man, the Friend and Redeemer of fallen humanity, yea, even as his own genealogy declares it, not merely the Son of David, and the Son of Abraham, but the Son of Adam, and the Son of God. With what affecting delineation does he, who tenderly loved the race he came to save, appear to us in the raising of the son of the widow of Nain—in the narrative of her who was 'forgiven because she loved much'—in the parable of the lost sheep, the lost coin, and the prodigal son; in the address to the daughters of Jerusalem, in the prayer for those who had crucified him, in the gracious promise to the penitent malefactor, vouchsafed even while the lips that spake it were quivering with agonies of accumulated suffering."

IV. John's Portrait.—"Of the picture vouchsafed to us of our Lord [by John] I need, perhaps, say but little, as that blessed Gospel is to so large extent composed of the Redeemer's own words, and as modern thought no less than the meditations of antiquity seems rarely to have missed seizing the true aspect of the divine image of the Son of God that is there presented to us. As in the Synoptical Gospels the Incarnate Son is mainly displayed to us in the operative majesty of outwardly exercised omnipotence. So in the Fourth Gospel he is mainly revealed to us in the tranquil majesty of conscious unity with the Eternal Father. Here we are permitted to catch mysterious glimpses of the very inner life of our redeeming Lord; we behold the reader of the thoughts and intents of the human heart; we note the ever present consciousness of truest innermost union with the Father of spirits. And we say, with a conviction deep as that of him whom this

gospel tells us of, 'My Lord and my God.'"

THE OLD TESTAMENT'S WITNESS TO CHRIST.

I. The Angel of the Lord [of Jehovah].—He is to be identified with Christ as the pre-incarnate Word. The identity of titles and of work ascribed to the two, and such passages as Luke i. 15-17, compared with Ex. xxiii. 20, 21; Judges ii. 1-5, justify the assertion that the two are one and the same. But from such passages as Gen. xvii. 1-13; xviii. 1-20; xxxi. 11-13; xxxii. 25-30, etc., it is clear, "First, that this Angel expressly identifies himself with Jehovah. Second. Those to whom he appears own, designate, and worship him as true God. Third. He accepts sacrifices and prayers without protesting against such acts of worship. Fourth. Biblical writers frequently designate him as Jehovah." As the Angel is Christ in pre-incarnate manifestation, all the testimony to the Angel's divine nature is testimony to Christ's true Deity.

II. The Messianic Psalms.—These comprise the second, twenty-second, forty-fifth, seventy-second, and one hundred and tenth. In the second Dr. Hodge points out the plain evidence that the Messiah, or Christ, is divine, as follows: (1) He is called the Son of God; (2) invested with universal and absolute dominion; (3) is the Jehovah whom the people are commanded in vs. 11 to worship; (4) all are required to acknowledge his authority, and do him reverence; (5) they are blessed who put their trust in him. In the twenty-second, "the consequences of that deliverance [prayed for in vs. 19-21] are such as prove that the subject of the psalm must be a divine person." Comp. Acts iv. 24-27; xiii. 33; Heb. i. 5; v. 5.

III. The Prophetic Books.—The more explicit prophecies as to Christ's Deity may be found in Isa. iv. 2 (comp. John xii. 41); Isa. vii. 14, and the whole connection, especially ix. 6, where it is said of the predicted Child of the Virgin; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. In vs. 8 it is added, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and to justice henceforth, even forever." In a similar strain, only with more of fulness, boldness, grandeur, does Daniel describe the Messiah, and his kingship, and his kingdom in Dan. ii. 44; vii. 9-14; ix. 24-28.

—Abridged from the Baptist Teacher.

SUNDAY, October 6th, 1878.—Warning against Formalism.—Luke xiii. 22-33.

GOLDEN TEXT.—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke xiii. 24.

Review Questions.

FOR THE PRIMARY CLASS.

Where was Jesus born? Who sang at his birth? To whom was the good news told? What was the song? Where did the child Jesus live? Where did he go when he was twelve years old? What did he do there? What is said of him as he grew in size? Who came before Jesus? What did John teach? What did he say Jesus would do when he came? What words were spoken at Jesus' baptism? Where did Jesus read in the synagogue? What were the words? How were they fulfilled? What did his own townsmen wish to do to him?

What four fishermen do we learn of? What did Jesus tell them to do? What did they draw up? What did they do for his sake? Who sent for Jesus? What did he want? How did he show his faith? What did Jesus say of him? What did Jesus do for the centurion? Who was in great sorrow? What was her trouble? What did Jesus say to her? How did he help her? Who came to Jesus while he was at dinner? What did she do to him? What did Jesus do for her that was greater than healing the body? What did others think of this work of Jesus?

What did Jesus call the best cause for joy? What did he thank his Father for? What did he privately tell his disciples? What do we hear that should make us blessed? What question did a lawyer ask? In what way did Jesus often teach? What is a parable? By what parable did he answer the lawyer? What did Jesus tell us to go and do? What prayer did Jesus teach? By what parable did he teach how to pray? What three things did he tell us to do? What is God ready to give? What sin did Jesus warn against? What parable teaches us not to lay up riches here? Where should we lay up treasures? How can we do this?

Booth's Department.

How Prue visited the Minister's.

"I suppose you have called on the minister and his wife?" Aunt Hannah said to Prue's mother.

"No, I haven't, yet," answered she. "I ought to have done so, but I've been so very busy! You know I'm always busy at this season, getting the boys' clothes made for winter. School begins next week, and they need new coats. I'm sorry I couldn't call on them, as I think it our duty to try and make them feel at home, and not as if they had come into a neighborhood of strangers."

"Yes, you ought to run over as soon as you can, if you don't stay five minutes," said Aunt Hannah. "I like our new minister very much, and his wife is such a sweet little woman that I know you will like her. I quite fell in love with her, I assure you. I fancy she's a trifle homesick, and if you could drop in for half an hour, soon, it might do her good. She told me she'd never been away from home much, and you know our neighborhood hasn't the knack of getting acquainted with newcomers right away, so I don't wonder she feels lonely. What's that you're doing. Mary?—putting in the sleeve wrong side to, as sure as can be! Let me help you," and then Aunt Hannah and Prue's mother fell to work on the coat, and quite forgot all about the minister's wife for a time.

Now, Prue had heard every word Aunt Hannah had said. If you had been watching her as she busied herself with her doll, you wouldn't have suspected she was paying any attention to the conversation, but her sharp little ears did hear it, and it set her to thinking. If her mother ought to call on the minister's wife, wasn't she under some obligation to do the same? Of course she was. She'd been waiting to go somewhere all day. Why couldn't she run over and make her a call now?

"Say, mamma, can't I call on the minister's folks?" asked she, pulling at her mother's sleeve.

"Dear me, how queer that I can't get these pieces to fit!" Mrs. Deane was saying when Prue made her inquiry. "This facing ought to go here, hadn't it, Hannah? What's that, Prue? Want to call on the minister's folks? Why, yes, they'd be delighted to see you, of course. There; that's the way that goes, isn't it? And now this pocket-lid has to be sewed in this way before it's stitched, doesn't it? Pockets always puzzle me."

"An' may I do now, an' wear our new buntit an' tloak?" asked Prue, all on a toe with anticipation.

"Yes, you may get your bonnet and cloak for all I care," answered her mother, without any idea what Prue's request had been, beyond the vague one that there was something about bonnet and cloak in it. "Hannah, I do wish you'd see what ails this pocket-lid."

Prue ran up stairs as fast as her feet would carry her. She dragged open the bureau drawer in which her mother kept her new "buntit an' tloak," and proceeded to array herself in them. The cloak was a great deal too large and long, but she tried to remedy that by gathering it up under her arms. That didn't look well, and she concluded to wear her mother's broche shawl instead. So she got the hawl out and spread it over her shoulders. The corners were inclined to trip her up when she attempted to walk but she gathered them up in her hand, and set out on her "call." She stopped in the garden and broke off a big bunch of white chrysanthemum. "Hurry 'em to the minister's wife," she said, and then she spied a late carnation, and added that to her bouquet.

"For goodness sake, Robert?" exclaimed the minister's wife, as she looked out of the window. "Do come here!"

"What is it?" asked the minister, coming to her side.

"I don't know," answered the Mother Goose here, I guess," and then both of them set out laughing at the comical figure coming up the path. It was Prue, trying to look dignified and solemn, as she supposed a person ought to when going to call on the minister's folks, with her shawl trailing on the ground behind her for a foot or more, and her mother's new

bonnet slipped down over her head until there was very little but bonnet to be seen above her shoulders.

"O! did you ever see such a comical sight?" cried the minister's wife. "It's some little girl out promenading in her mother's things, I'm sure. There! she's knocking."

The minister went to the door and opened it. Prue walked in with all the dignity and demureness imaginable.

"Be 'ou ze min'ister?" she inquired, looking up at him critically.

"I believe I am," he answered, smiling into her plump little face. "And who may you be?"

"O, I'm Prue," she answered. "An' be 'ou ze min'ister's wife?" to the pretty little woman who stood by the window looking so pleased and amused.

"Yes, I think I am," was the reply. "Won't you let me take off your bonnet and shawl?"

"Ea, I dess I'd better," answered Prue, who liked the looks of both of them, and began to feel at ease.

"Dis is my mozzer's new buntit. She said I might tate it. I tum a tallin'."

"Bless your pretty, sweet face! I'm so glad you did," cried the minister's wife, kissing Prue's rosy cheeks, as she took off the bonnet and shawl. "I've got a little sister at home just about as big as you are, and I've been wishing all day I could see her. Your coming will keep me from getting homesick, maybe."

"Aunt Tanny"—Prue's language for Aunt Hannah—"said she dessed 'ou was homesick, an' said she liked 'ou lots, an' she said we'd dorter tall on 'ou, so I tum. An' I brought some posies," and Prue presented her chrysanthemums and carnations.

"You brought these to me?" cried the minister's wife, with sparkling eyes. "Oh, you sweet little thing, you! Do you know?—my mother has some like these growing close by the doorstep, and it's almost as good as a visit home to see them;" and she held the feathery white flowers, with the scarlet carnation glowing among them like a bit of flame, up to her face, and when she took them away and bent to kiss Prue, the sparkling eyes were dim, and there was something in the heart of one of the chrysanthemums very like a dew-drop.

Then she got a little vase and put the flowers in it, and set it by the window, where she could see it all the time. And then she sat down on a little seat by the minister's side and cuddled Prue up close to her, and told her all about her little sister whose name was Susie; and the minister smoothed her yellow hair softly, and patted her dimpled cheek, and smiled down into her eyes so pleasantly that Prue was sure she liked him better than any other man she knew, except her papa.

By-and-by the minister's wife started up, declaring it was tea-time, and she put Prue in her husband's lap while she set the table. He told her little stories, and it didn't seem to Prue that more than two minutes had gone when his wife said supper was ready. Prue never once thought of declining the invitation to eat, and took her seat between them quite as much at home as if she belonged there.

"I'm going to have my flowers where I can see them better," the minister's wife said, and brought the vase of chrysanthemums and put it into the centre of the table. "You don't know how glad I am that you brought these, little Prue."

"I'll bring some more," said Prue, and just then there was a knock.

The minister went to the door and opened it.

"Have you seen anything of a little girl?" asked some one, and Prue screamed out,

"Here I be, mamma. I'se tallin' on 'em. Tum in an' have some tupper."

Then the minister and the minister's wife and Prue's mother laughed, and Prue looked on wonderingly. That laugh was the best kind of an introduction.

"I missed her, and when I came to think of it, I remembered that she asked me something about calling on you, and after that she said something about a bonnet and shawl; and as I found my bonnet and shawl were gone, I concluded she must have come here. I hope you didn't mind it."

"I'm delighted with her visit," an-