

YOUNG PEOPLE'S PAGE

"Let no man despise thy youth"—I. Timothy 4-12

Editor: REV. B. COCHRANE, Seal Cove, G. M., N. B.
Please address all reports for Young People's Page to the Associate Editor.

Associate Editor: MISS WYONETTA SARGESON
34 Archibald Street, Moncton, N. B.

BIBLE STUDY (F. A. Dunlop)

THE GOSPEL OF ST. MATTHEW Lesson: Matt. 1-4 (Read fully)

1. The Author—

(a) The man:—

His name occurs in the four lists of the apostles, Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13.

He is believed to be the same man known as Levi, since what is related to Matthew in the Gospel bearing his name is told of Levi in Mark and Luke. Matthew alone of the Gospel writers adds the words "the publican" to his name.

(b) Signification of the name:—

His name would lead us to believe that he was received into the world with delight as it means, Gift of God.

(c) His original occupation:—

Jesus found him engaged as a customs officer. (Matt. 9:9; Mk. 2:14; Luke 5:27). This was a lucrative business we are told, but was greatly scorned by the Jews in general. It was against Jewish principles. This would naturally place Matthew in a difficult position with the Jewish element everywhere.

(d) His character:—

As was peculiar to his race, he was doubtless obsessed with an abnormal love for money. This would be inferred from the fact that he accepted the odious office of tax collector. I do not think, however, that his being engaged in this occupation necessarily implies that he was a dishonest man, I find no good authority that this work compelled men to be dishonest.

(e) His place among the twelve:—

That Matthew was numbered among the Apostles, I think there is no question. Nothing is said concerning his preaching. His name never seems to be connected with any question or incident in the life and ministry of our Lord, apart from his call and the feast he prepared in his house immediately after his conversion. In this fact his life may be a source of encouragement to many, viz.: Nothing outstanding in either the man, or his life, yet God used him in giving to this dispensation one of its greatest records of Christ's earthly life and ministry. God also honoured him by giving his record first place in the New Covenant.

(f) His death:—

The books I have at hand all agree that nothing certain can be known of the nature of his death. Much speculation has accumulated through the years, but the preachers Hom. Comm. quotes many historians as saying, "nothing definite can be known."

The two powers which, in my opinion, constitute a wise man as bearing and forbearing.—Epictetus.

A SPLENDID RESPONSE

Although the issue of the Young People's Page containing the article introducing the Bible Study plan has only been in the hands of the readers a few days, we have already been assured that a large number of young and old are going to take up the study with us. One Society reports that they will have about fifteen to join the "class," and others write that they plan to adopt the plan, but are not yet certain of the number in their group who are joining with us. The first lesson appears in this issue, so we suggest that those who have not as yet taken definite action, do so at once. Forward the names of those of your Society to the Y. P. editor, and those who wish to become eligible for winning reward for the best essays, include the fee of ten cents. Don't miss this fine opportunity to become enriched in the Word.

SCRAP BOOK POEMS

THE ANVIL—GOD'S WORD

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," I said,
To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammer out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammer gone.
—Anon

I MET THE MASTER FACE TO FACE

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day, in a quiet place,
I met the Master, face to face.

With station and rank and wealth as my goal,
Much thought for my body, but none for my soul.

I had entered to win in life's big race,
When I met the Master, face to face.

I met Him, and knew Him, and blushed to see
That His eyes full of sorrow were fixed on me:
I faltered and fell at His feet that day
While my castles melted, and vanished away;
Melted and vanished, and in their place,
Naught did I see but the Master's face;
And I cried aloud: "Oh make me meet
To follow the steps of thy wounded feet."

My thought is now for the souls of men,
I have lost my life, to find it again,
E'er since that day in a quiet place,
I met the Master, face to face.

He who loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, or an effectual comforter.—Isaac Barrow.

GLEANINGS

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."—Matt. 10.39.

"It is only when truth becomes incarnate that the world bows its knee to it and accepts it."—Charles L. Goodell.

"The forces of religion are massed by entire sanctification. It secures the maximum of spiritual power."—Asbury Lowrey.

"Faith is to believe what we do not see, and the result of faith is to see what we believe."—St. Augustine.

"There is no limit to what God can do with a man, providing he will not touch the glory."

"Repentance is to leave, the things we've done before,
And show that we in sorrow grieve, by doing them no more."

C. H. SPURGEON

SUGGESTIONS FOR CLASS DISCUSSION

1. In the incident related by Luke in chapter 5, verses 27-32, what may we learn concerning the true spirit of Matthew?

2. In your estimation, what was his greatest service to the Kingdom? What was his second greatest?

3. Would you say Matthew's style of searching records, grouping events, etc., was the style of the historian or business man?

4. Why was the office of "publican" looked down on by the Jews?

WHAT?

A young lady asked her pastor if she might attend a dance. The pastor hesitated a moment. (Nobody knows how *real* pastors earnestly desire to help their young people—not hinder them, but help them to live joyously, and yet righteously.) Then he said,

"If you think you can, while you are dancing, ask your partner if he is a Christian, I think it will be all right.

She said she felt she could do that—so she went to the dance. She found it rather difficult to carry out her agreement with her pastor, whom she really esteemed very highly, but she felt that she must. So after a while she said to the young man with whom she was dancing, "Are you a Christian?"

"No," replied the young man in astonishment. "are you?"

"Yes," was her hesitant reply.

"Then what in the world are you doing here?" he asked.

We are not sure this pastor's advice was the very best, but perhaps the result served to convince the young lady of the wrong to a greater extent than if he simply had told her she could not go. The unsaved young man's rebuke no doubt opened her eyes to the incompatibility of true Christian experience and worldliness. A child of God has no business at such places, neither will he have a desire to go.—Selected.