

YOUNG PEOPLE'S PAGE

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

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ESSAY ON GOSPEL OF MATTHEW

(Continued)

Wildur H. Mullen

The Principles of the New Kingdom:

Jesus began his first great sermon by stating in clearly defined terms, those who were eligible for entrance into the kingdom of heaven. To the Jews, the spiritual qualifications were far above their own standards, and they recognized it. The majority knew that in their present state, they could not show that they were "poor in spirit," or "meek," or most astringent of all, they realized their hearts were far from being "pure"; and now, here was a new set of religious requirements, and a startling departure from the cold, stiff, letter of Moses' Law.

Jesus was aware that he was being regarded as an impostor, and an apostate from the law, but he says, "Think not that I am to destroy the law, or the prophets: I am not come to destroy, but to fulfil." He then proceeds to show them how his doctrine is but the cap-sheaf of the law. The time had come when sacrifices, and outward ceremonies were no longer efficacious for atonement; it must henceforth be a righteousness which would exceed that of the scribes and Pharisees, for theirs but consisted of mere ceremony—it must be something deeper, an inward work, a heart of love, a spirit of humility, or in no case should they enter the kingdom of heaven. Jesus then continues to restate the law in general, and puts his own interpretation upon it.

The laws says, "Thou shalt not commit adultery," but Jesus says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." To DESIRE to do an evil is no less wrong than actually COMMITTING the evil. Jesus spiritualizes these legal prohibitions, and it is the spiritual side which he emphasizes. The Jews cared little for the spiritual interpretation, as it was sufficient for them to abstain only from the outward crime. "It is the earnest wish or desire of the soul, which, in a variety of cases constitutes the good or evil of an act. If a man earnestly desires to commit an evil, but cannot, because God puts time, place, and opportunity out of his power, he is fully chargeable with the iniquity of the act, by that God who searches and judges the heart." Jesus then limits the excuse for divorce, puts a new interpretation on the matter of oaths, and completely upsets the legal right of "an eye for an eye, and a tooth for a tooth." He taught that to forgive was better than to have revenge. Revenge is but human, carnal. "To forgive is divine."

The next part of the Sermon on the principles of his kingdom, deals with the attitude of men's spirits towards their duties. First, Jesus explains the proper attitude towards religion, namely, in almsgiving, prayer, and fasting. In each case, the outward manifestation or ceremony is to be kept at a minimum, and no allowances made for mere "show", "as the hypocrites do"; instead, to do alms secretly, to pray secretly, and to fast without evidences of fasting, meant deep humility, an unfeigned love, and a realization of the true religious responsibility, to God, not man. Next Jesus touches on a secular duty, that of laying up treasure, emphasizing the uncertainty of earthly treasures, but assuring the safety and profit of treasures layed up in heaven. He then

makes it evident that anxieties are useless. Anxiety for the natural things of life shows a distrustful spirit in the God who cares for the birds, and clothes the lilies. Such a spirit minifies the power of God's care, and denies his mercy. The true spirit, and the proper method to employ is to seek first God's kingdom, and all the other things will come as needed.

In finishing his platform for his kingdom, Jesus reproves rash judgment, mentioning the true attitude towards our fellow man, and then sums all his teaching up in one concise statement: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." This statement covers all the precepts previously uttered. It is the pivot of Christian conduct, from which any departure would be against the law, and contrary to the prophets. The discourse is concluded by a warning of false prophets.

Such was Christ's "platform" which he presented to the Jewish people. He made it plain that from that time on, any foundation not constructed on his principles would crumble. The law and its ceremonies were cast into the background; not that they were discarded, but that there was now a fountainhead of mercy and grace, which was vastly superior to the legal exactments of the law.

(To Be Concluded)

THE CONVENTION

Commencing on Thursday, Oct. 6th, and continuing over the following Sunday, the Young People's Convention was held at the Reformed Baptist Church, Moncton. A large number of delegates gathered representing societies from Fredericton, Marysville, Salem, Killam's Mills, Amherst and other districts. Each delegate brought blessing and inspiration with them and throughout the rally a beautiful spiritual atmosphere prevailed.

We were privileged to have as visiting preachers, our president, Rev. G. R. Symonds, of Wood Harbor, and vice-president A. D. Cann, Killam's Mills; and also Rev. G. A. DeLong, from Grand Manan. These brethren laboured fervently and were blessed of the Lord in their efforts. Special music was rendered by some of the visiting delegates, which proved to be a great blessing indeed.

On Thursday night, Brother A. D. Cann delivered the opening message of the Convention, exhorting the Christians to a regular fruitful life of prayer. The following evening Rev. G. A. DeLong spoke on the need of holiness in the hearts of our young people, as the only remedy to qualify them to stem the awful tide of worldliness, and keep steady in these perilous times. Two knelt at the close of the service, expressing their determination to obey God. On Saturday afternoon, a "Question Box" was held, with Rev. H. S. Dow in charge. This was a very profitable service, several problems and questions being clarified and solved by the precious "Word of God." The evening service was one of power and victory. Rev. G. R. Symonds delivered a stirring message on the topic, "God is able." One could not help but feel his faith grow in response to this message, which gave a clearer conception of what our God could really do. The Sunday

services were exceptionally well attended, and precious blessings were experienced throughout the entire day, beginning at the 9.30 love feast. Testimonies to the saving and sanctifying power of Jesus Christ were voiced by many of the blood-washed pilgrims. The different messages of the day were exhortations to a closer walk with God, to love Him with all our hearts, and to completely submit our wills to His. Concluding the evening service an altar of prayer was held, where souls got definite help and victory.

As the Convention closed, and the delegates left for their respective homes, a song of praise welled up in our hearts to Almighty God, for His divine power and glory manifested during the rally. Although more might have been accomplished, yet we feel that the Convention was a real success. New names were written in the "Lamb's Book of Life," young and old strengthened in the things of God, and encouraged to go through with Jesus at any cost.

Truly we can say, "The blessing of the Lord, it maketh rich, and addeth no sorrow with it."

HAROLD MITTON

BIBLE STUDY

(H. C. Mullen)

Lesson II.—Chapters 1-3

Chapter I.

1. The Advent of the Conqueror. Ch. 1:1-13.

1. The Conquering Christ is introduced. Verses 1-11. We are always interested in the name and titles of distinguished people. His names and titles are therefore given.

Jesus is His human name—shows His Humanity.

Christ is His official name—shows His Messiahship.

Son of God is His divine name—shows His Deity.

2. Beginning the Conquest. Christ's Galilean Ministry. This ministry extends from Chap. 1:14 to 9:50.

3. Calling of disciples, Simon and Andrew, James and John.

4. Performance of many miracles. Casts out devils, heals diseases, shows himself the master of every kind of evil.

Chapter II.

1. Further Conquest of sin and Disease. Proves Himself the Son of God. Note frequent use of "straightway" and "immediately."

1. Heals palsied man.

2. Jesus eats with publicans and Sinners and brings on first clash with the scribes and Pharisees.

3. Jesus defends His act, and uses the opportunity to impress some important teaching showing to the scribes and Pharisees that His mission was to establish a new order and not to patch up the old.

Chapter III.

1. Jesus again clashes with the Pharisees.

1. Heals man with withered hand on the Sabbath day.

2. Jews seek to destroy Jesus.

3. Multitudes follow Him.

4. Miracles continued.

(Continued on next page)