

# YOUNG PEOPLE'S PAGE

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

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## ESSAY ON GOSPEL OF MATTHEW

(Concluded)

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### Miracles of Jesus:

Having proclaimed the laws and principles of his kingdom, Jesus proceeds by acts of grace to make it real to his people that he is the long expected Messiah, ready, willing and able to deliver them, "both from the guilt of sin, and the result of sin, death. The symbols of authority of a king are found in his crown and scepter. They are testimonials that the one who wears the crown and wields the scepter has been vested with the proper authority for doing so. Without the crown and scepter, he has no proof that he is king. Jesus announced himself as the Messiah, and so it was necessary for him to produce evidence to prove his claim. His miracles were just such evidence. John the Baptist witnessed that Christ was the Messiah. God spoke from heaven recognizing him, but until Jesus began working miracles, he had not proved his own Messiahship. They were his credentials. The validity of his claim was proven by them.

Jesus worked miracles wherever he could, illustrating, by their effects the power of God. The types of miracles performed, covered a wide variety. Jesus showed his direct power over nature by commanding the wind and waves to obey him on Lake Galilee. All diseases of mind and body were subject to his word, while any ill, physical or spiritual, could be healed. Jesus proved his Saviourhood by being master of every circumstance. Christ really entered into the sufferings of man. He became human, with human susceptibilities. Having tasted life's bitter gall, and feeling its infirmities, Christ rises from his human limitations, and as the Saviour, he applies the remedy which soothes the weary body, and calms the troubled soul. A miracle is a display of divine power, manifested for some real purpose. The purposes may vary, but it seems that in the majority of the cases, the miracles were performed for the benefit of isolated individuals, and for their benefit alone. With the exception of the feeding of the five thousand people, Jesus performed no "mass" miracle. The miracle, therefore, is wrought primarily, for the glorification of God in the individual. Jesus' miracles are undoubtedly the real life of his ministry. Without them his teachings would be of less value and abstract; his miracles made his ministry clear, and manifested to the people the real power of God's grace. Jesus' works are practical, the needs being met with the proper remedy.

Jesus proves undoubtedly by his miracles that he is master of every circumstance, and the requirements of his credentials are worthily fulfilled.

### Christ as Prophet and Coming King:

Matthew shows distinctly that Jesus fulfilled the prophecies relative to the Messiah. That Jesus was the Messiah he did not question. He proved it by prophecy, and he emphasized his miracles, to show to the unbelieving Jews that Jesus was what he claimed to be. Jesus came with a new program, which demanded a complete revolution of ideals, and

mode of living. The people were no longer to look to the law and the prophets. Sacrifice was no longer efficacious. The blood of Jesus was the only atonement for sin. Salvation demanded a heart change, and henceforth man's worship to God must emanate from the heart, while outward ritual and ceremony was to pass into near oblivion. His first coming as a babe was but to usher in the new dispensation, while his second coming was to reveal him as King of those who accepted him, and victor over those who opposed him through the power of Satan. All of Jesus' works and ministry were but the foundation for his glorious second advent. His second coming would reveal the whole purpose. This time there would be a deliverance, far surpassing the Jewish conception, namely, a deliverance from every mark of sin, while peace and contentment would reign supreme, making this earth a more glorious state, than their fondest dream, or highest ideal.

At that second coming Jesus will not only appear as King and Victor, but also as the Great Judge. His judgment will be based on how we have received his message. His message had certain requirements, and where we have failed to meet them, we must receive our just reward. Circumstances demand that we have nothing short of the whole spiritual attire. Part of it is useless. It takes the whole. It is up to us to be so clothed, when Jesus comes that second time. He may come at noon or midnight, therefore it becomes a necessity for us to have our lamps burning continually. Our lamps may be good, but they are useless without the oil, and so an abundant supply of oil is a requisite—enough to guide us through the difficult passages and mazes of life's darkest places, and sufficient to keep us through the "waiting time."

### MODERN YOUTH AND THE INSTRUMENT OF DEATH.

Said a British writer, in "Public Opinion," some time ago: "My wife and I stood, recently, on an ancient bridge across the Yarmuk River, where it brawls down from Transjordan, to lose itself in the quieter depths of the River Jordan, not far from the place where John baptized Jesus. Above the noise of the water came the thin, sweet piping of a fife.

"Looking along the bank I saw a tall, seventeen-year-old Arab boy, playing a flute, and behind him a donkey, carrying his two younger sisters. He came nearer. After calculation, I asked him to show me his flute.

"It was a gun-barrel, used by some Briton or Turk or German in the last war. He had picked it up, had filed it in two, had perforated it with holes, and now played the airs of peace upon it—played them to his listening people, to his tribe around the camp-fire, to his sisters, and, on that day, to the foreigners from another land. It came to me then, and remains, as a symbol of that ancient prophecy, 'They shall beat their swords into ploughshares, and their spears into pruning hooks.' It was a picture of modern youth taking the modern instrument of death and making it into the instrument of peace."

### A MOTHER'S COUNSEL

John Wesley's mother once wrote to him, "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that thing to you is sin."—Selected.

So nigh is grandeur to our dust,

So near is God to man,

When duty whispers low, "Thou must,"

The youth replies, "I can."

Look up and not down;

Look out and not in;

Look forward and not back;

And lend a hand.

—Edward Everett Hale

### WHY SAMBO WENT TO CHURCH

An aged Negro who was a faithful churchgoer, was urged by his friends one cold, rainy day to stay at home lest his rheumatism should become worse. "But I must go," answered the old Negro. "Who knows but 'de blessing may come today, and I don't want to miss it."

We do not know what the blessing was that the old man was afraid of missing, but we do know that if the rest of us were to follow his example our churches would be filled instead of there being so many empty pews as there are in most of the churches. There is no doubt but a blessing comes from regular church attendance. Jesus set us the example, "As his custom was, he went into the synagogue on the Sabbath day and stood up for to read" (Luke 4:16). If the Savior of the world made it His custom to attend church, surely His followers should do the same. If we fail to attend, who knows but we may miss a special blessing intended to enrich our life.

The "Westminster Catechism" says, "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly amusements as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

The blessing that comes from honoring the Sabbath and spending it as God would have us do is one we should covet. It is defined in Isaiah 58: 13, 14, "If thou turn away thy foot from the Sabbath [from trampling on it], from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

An evangelist was holding meetings, and a church member who would not attend because of what he thought were personal grievances