

# YOUNG PEOPLE'S PAGE

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

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## MARYSVILLE AND FREDERICTON Y. P. S. UNION MEETING

The members of the Young People's Society of the Reformed Baptist Church of Marysville, held a joint meeting with the members of the Young People's Society of the Fredericton Reformed Baptist Church, on Friday evening, May 3rd. The service opened at 7.45. The pastor of the church led the song service after which Miss Reta MacGeorge read the scripture, Chester Cochrane and Miss Doris Bubar, of Marysville, offered prayer; Miss Emma Trafton sang a solo. Rev. F. A. Dunlop, of Marysville, gave the address and a testimony meeting was held. At the close of the service the company went to the parsonage and enjoyed a social time together. A programme under the direction of Miss Gertrude Cochrane, of Marysville, was carried out, singing of hymns and social chat made a pleasant evening. Refreshments were served by the Fredericton Society. A pleasant and profitable evening was brought to a close by the company singing, "When the Roll is Called Up Yonder," and prayer by Rev. F. A. Dunlop.

## STUDIES IN THE GOSPEL OF ST. JOHN

Rev. H. L. Robertson  
LESSON II.

### I. General Observations—

"The Fourth Gospel is the only one which is developed according to a prearranged systematic plan," which is as follows:

A. A description of the parallel development of faith and unbelief during the earthly life of Christ. There are accordingly two general divisions:

1. The prologue. Chap. 1:1-18.
2. The Narrative. 1:19-21:23.

The Narrative consists of two parts: (a) The self revelation of Christ to the world. 1:19-12:50. (b) The self revelation of Christ to the disciples. 13-20.

In the development of this plan the author dwells upon three pairs of ideas: Witness and truth; glory and light; judgment and life. Accordingly the gospel treats of the nature of Christ, and of the witness borne to Christ by John, by the disciples and by miracles. It goes on to describe the conflict between the eternal Light and the darkness as manifest in the persistent opposition of the Jews to Jesus. He came to theme and they received Him not. Then the other aspect is presented in the blessing of those who did receive Him, the impartation of sonship and the consequent privileges of communion with the divine nature.

From the thirteenth to the end of the seventeenth chapter is described Christ's revelation of Himself to His disciples in the ministries of love and in confidential discourse. The darkness did not overcome the Light. The apparent defeat through death was converted into victory through the resurrection. See victory of light as recorded 18-20 inclusive.

The twenty-first chapter, an epilogue in which the divine light again shines forth in miracle, ministry and counsel before the

final departure to the Father—Vincent.

### II. General Contrast between St. John and the Synoptists—

A. "The Synoptic Gospels contain the Gospel of the Infant Church; that of St. John, that of its maturity. This broad distinction makes it necessary to notice several points in the Gospel according to St. John, both in itself and in relation to the Synoptic Gospels." Westcott. No writing combines greater simplicity with more profound depths. At first all seems clear in the childlike language; then the utmost subtlety is found to lie under abrupt and apparently fragmentary utterances.

#### B. Omissions—

Excepting the crucifixion and resurrection, respecting which he gives new information, he has only two sections in common with the Synoptists. John omits Christ's baptism, temptation, mission of the twelve, transfiguration, the Lord's Supper and the agony in the Gethsemane. Bib. Cyclopaedia. Fausset.

#### C. Additions of the Fourth Gospel—

These may be divided into Words and Works of Power.

##### A. Words—

1. The conversations with Nichodemus about the new birth. 3.
2. The Woman of Samaria. 4.
3. The Jews of the Feast of Tabernacles and the Dedication. 7-8.
4. The discourses concerning the Shepherd and the Sheep. 10.
5. The great series connected with the last passover. 14-17.

These are of the highest spiritual character.

##### B. Works—

Six miracles are recorded, but one of which is found in the other gospels (feeding of five thousand 6:1-15).

The five miracles above recorded by John show a very high display of divine power.

1. At Cana the very substance of water was changed. 2:1-11.
2. The nobleman's son is healed from a distance. 4:48-54.
3. The cure of a man diseased for 38 years. 5.
4. A man born blind is restored to sight. 9.
5. Lazarus who had been buried for four days is restored to life. 11.
6. After Christ's resurrection, John alone records the miracle of the miraculous draught of fishes. 21:6." Sell.

#### D. The Four Great Points of Agreement in Gospels—

"There is a central mass of truth around which Matthew, Mark, Luke and John group their materials. This is the fundamental element which makes the gospel 'good news' to man, the sinner." These are:

1. The Incarnation of the Son of God.
  - (a) Matthew presents Jesus as Emmanuel, God with us.
  - (b) Mark portrays the Christ as a mighty worker, the Son of God in human form;
  - (c) With Luke He is the Saviour of the world, the Son of God;
  - (d) With John, He is the eternal word made flesh.
2. The central portion of each gospel deals

with the life of the Son of God on earth, in human form and subject to human conditions.

3. The Death upon the Cross. This ground is gone over fully and carefully. They all give the triumphal entry into Jerusalem which was the public claim of Jesus to be the Messiah, the Saviour of the world.

#### 4. The Resurrection.

The rising of Christ from the dead on the third day; His subsequent intercourse with His disciples; the giving of the commission to preach the gospel to the whole world and His ascension." Sell.

#### Conclusive Remarks:

John deals with Christ's person where Matthew deals with his offices. John was impelled to write by the pressure upon his own soul of the truth "God manifest in the flesh," rather than by the aggressions of heresy. He alone has seized and preserved certain sides of the life and teaching of the Lord, such as His utterances as to His eternal relation to the Father and his eternal unity with Him. Vincent.

Again John is the guardian of a faith already established. Theirs (synoptists) is that of Christ according to the flesh. His is that of Christ according to the Spirit." Fausset. John writes with a specification of times and places which mark an eye witness.

#### Dear Young People:

Greetings in Jesus' name. I have upon my heart some thoughts concerning a place in grace that Christians may attain, namely: "Abiding in Jesus," as described in 15 chap. of St. John. This is a place of perfect trust, a Haven of Rest in times of storm. It is the only safe place to be in times of temptation, sorrow, sickness, discouragement, etc. I have met many abiding Christians. At first acquaintance, because of their patience, serenity and peaceful appearance one would be impressed that their life must be unusually easy. But in becoming intimate with such, we find that many of these people have known deep trials, sorrows, and daily bear heavy crosses that are hidden from the eyes of the world. The secret of their soul-peace is that they have received the promise of Jesus when he said to his disciples, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. even the Spirit of Truth; whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you."

Now if we have not yet reached this abiding place, we are living below our privileges in grace. No doubt we all desire to, but there are certain conditions which we must meet before we reach this blessed Haven of Rest.

We must have a definite experience of grace wrought in our hearts as is promised in 1st Jn. 1:9: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This passage shows (1) our need of confessing; (2) God's faithfulness in forgiving, and (3) His power to cleanse from ALL sin.