

YOUNG PEOPLE'S PAGE

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

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Dear Leaders of Junior Crusaders:

"A little child shall lead them." Only God knows all the possibilities that lie in a little child! Once there was a fine, intelligent, kind man, the father of several lovely children—but he was an infidel, and had no use for God or religion. However, he did consent for his wife to take the children to Sunday school. Now it came to pass that a man of God dealt with those children and the Lord wondrously converted them all—but as yet their mother was unsaved. On a beautiful Lord's Day, after his family had gone to S. School as usual, the father sat contemplating. Little did he know the intense concern and burden of prayer that lay on the loving hearts of his children for the salvation of their father—which now accounted for the restlessness and conviction that was beginning to settle down upon him. Later in the day when they had returned from church, as the father walked through the house, he heard the voice of his sweet daughter pleading in prayer her father's name before God. He had just dismissed his baby daughter who had climbed upon his knee and with most expressive eyes and manner, and a few words had intimated her great longing that her daddy might be saved. So when he heard his second child praying for him, he could not bear it, but left the house and went to the barn, when what should he hear out there but the rich young voice of his first-born son praying earnestly, "O God, save my father!" With a heart breaking with overwhelming conviction the father fled back to the house where he found his wife sitting by the table with an open Bible before her; falling on his knees beside her he broke down and said, "Wife, we are awful sinners!" They called in their precious little ones, and what a glorious prayer-meeting they had that Lord's Day afternoon—methinks the angels leaned over the bannisters of heaven and almost held their breath as they witnessed the sinners (the father and mother) coming home to God! How the courts of heaven must have rung with the rejoicing of the angels then! As it that home the children saw their heart's prayers answered—father saved and mother restored! Friends what would have happened if that couple had had no children; it does not seem likely that they would have found salvation. Thus we see one instance of where by getting the children converted early the parents were also won.

Oh, how important it is that we get the children saved early in life—and then have a place where they can receive religious training! It is said that when you convert an old man you save a soul but when you convert a child you save a soul and a life.

No branch of our work yields so large a percent of results, for the same investment of time, money and talent as does the work among the children, yet none is perhaps more neglected, at least in some districts. Let me illustrate: If two services were conducted the same night, under similar conditions, by equally efficient workers, the one composed of adults over thirteen years of age, the other

of children under 13. When the altar call is given, or opportunity made for hands to be raised requesting prayer, you would get about 90% results from the same number of children, while you might count yourself lucky if you got 5% results from the adult group. Why is this? Because from the age of 13, or thereabouts, it seems the heart of man hardens remarkably fast against God. Then do you wonder that we count Crusader work so important!

In our Junior Crusader work we aim to get the children converted, and also to get them grounded in the knowledge of the scriptures and God. What work in our church is more important or more deserving of your whole-hearted support and co-operation.

Friend, will you not co-operate with us in this most important work? Do all you can to push the Junior Crusader work in your district. I am appealing, by this letter, for a report from each church in our denomination, of the Junior Crusade work in same. If you have none, kindly drop me a card informing me of same, and stating why you have none. If you have one, please send me a report about it. See my article on same in next Highway.

Yours in His service,

MIRIAM SANDERS,

Denominational

& C. President

STUDIES IN THE GOSPEL ACCORDING TO ST. JOHN

Rev. H. L. Robertson

LESSON III.

"Jesus Christ is presented at the he-existent Eternal, Divine Word manifested in the incarnation."—Sell.

The record given by John brings direct witnesses to certify the divine sonship of Jesus. These witnesses may be grouped under seven different groups.

I. The Witness of the Evangelist (1:1-14)—

1. The Divine Son the Eternal Word: 1:1-2.

2. The Divine Son the Creator of all things. 1:3.

3. The Divine Son the Source of all Life. 1:4-2.

4. The Divine Son the Fountain of all light. 1:46-10.

5. The Divine Son makes others God's children. 1:11-13.

6. The Divine Son manifest in human flesh. 1-14.

II. The Witness of John the Baptist (1:15-36)

1. As the Revelation of God the Father 1:15-18.

2. As the Jehovah of the Old Testament 1:19-28.

3. As the Son of God, the sin bearer 1:29-34

4. As the Lamb of God 1:35-36.

III. The Witness of the First Disciples (1:37-51).

1. The Christ or Messiah. 1:37-42.

2. The One of whom Moses and the prophets wrote. 1:43-45.

3. The Son of God, the King of Israel. 1:46-51.

IV. The Witness of His Public Ministry (2:1-12:50).

1. In Cana of Galilee—Turns the Water into wine. 2:1-12.

2. In Jerusalem. 2:13-3:36.

(1) Purifies the Temple. 2:13-22.

(2) At the Passover. 2:23-25.

(3) Talks about the necessity of the New Birth. 3:1-21.

(4) The last testimony of John the Baptist 3:22-30*.

(5) Another testimony of the Evangelist 3:31-36.

*Note. There is some doubt whether verses 31-36 were spoken by John Baptist or by the Evangelist. We favor the former.

3. In Samaria. 4:1-45.

(1) On the way from Jerusalem. 4:1-5.

(2) Talks with and converts the woman of Sychar. 4:6-39.

(3) Two days in Samaria. 4:40-45.

4. In Cana again. Jesus heals the nobleman's son seventeen miles distant at Capernaum. 4:46-54.

5. In Jerusalem again. 5:1-47.

(1) Heals the man of Bethesda. 5:1-16.

(2) Jesus answereth the Jews' unbelief by asserting that (a) he is constantly employed in comforting the wretched and saving the lost 5:17. (b) His inseparable union with the Father. 19 and 22.

In word, work and power. 5:19-47. This was meant to be the most evident and manifest witness of His divinity.

6. Over the Sea of Tiberias. 6:1-14.

7. On the Sea 6:15-21.

8. In Capernaum. The discourse on the Bread of Life 6:22-71.

(1) Christ teaches that He is the Bread of Life 6:35.

(2) That this Bread of Life saves from Spiritual death 35:b-c.

(3) That whatsoever will, may partake of the Bread of Life 6:37.

(4) That all who partake of this Bread may have—

a. Everlasting Life. 6:40a.

b. Be resurrected at the last day. 6:40b.

c. Apart from the acceptance and receiving of this Living Bread we have no Spiritual life 6:53.

d. That we must live by Christ. 6:57.

(5) Peter confesses Jesus to be the Christ, the Son of the Living God. 6:68-69.

9. In Jerusalem again. 7:1-10:39.

(1) Jesus is urged to attend the Feast of Tabernacles: 7:1-9.

(2) Jesus takes his final departure from Galilee 7:10-13.

(3) The people differ in opinion about the Christ: 7-12.

(4) Jesus at the Feast of Tabernacles. 7:14-39.

a. He teaches in the temple. 7:14.

b. The Jews marvel at his teaching. 7:15.

(5) Jesus confesses that he came from God. 7:29.

(a) Many believe on and accept the Christ. 7:31.

(b) The Pharisees and chief priests send officers to take Jesus. 7:32.

(c) The Great Invitation given by Jesus. 7:37.