

The Christian.

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EDITORIAL.

CHRIST HEALING THE PARALYTIC.

Mark ii. 2-12.

I say unto thee, Arise and take up thy bed and go thy way unto thine house. Verse 11.

We can read nothing more interesting and important than the history of Jesus Christ, for it was written that we may believe and have life in his name.

In the present narrative we see a large assemblage met from different motives because the Son of Man was there. He knew their different reasons for coming to the place, but preaches the word to them all. All, all were lost in sin; he offers salvation to all, because he came not to condemn the world, but that the world through him might be saved. It is after men hear the offered salvation and decide whether they will accept or reject that the grand separation takes place.

Jesus not only preached to the people, but he wrought miracles before them that they might believe that the Son of Man had power on earth to forgive sins. His miracles relieved the distressed, confirmed the faith of his people, and sealed the condemnation of his enemies, who had to acknowledge, "This man doeth many miracles." The same acknowledgment will yet be wrung from those who hate him and labor so hard to deny his miracles.

The sick man who came to be healed could not get even to the door to go in to Jesus. They all seemed too eager to gratify their curiosity to step aside for his benefit. The friends, however, who carried him were not to be discouraged. Unmingled joy was just ahead, and without an appeal to the thoughtless crowd they bore their charge to the roof of the house and found and made a way to let him down before the face of Jesus. Theirs was a faith that could be seen both by the people and Jesus, because it was living, whole-hearted and active, and he seeing it, pitied the man as a father pitieth his children, and said, "Son, thy sins be forgiven thee."

But in that assembly were Scribes, the religious leaders of the day. Their object was to find fault with Jesus and to turn the people against him. They were educated men, trained to be teachers, and saw that none but God could forgive sins committed against God; and when they heard what Jesus said to the man, they lacked courage to speak out, but murmured in their hearts, "Who can forgive sins but God only?" and accused him of the oft-repeated blasphemy. But Jesus could read their thoughts and appeal to their intelligence, and he asked them which was greater, to forgive sin or to remove by a word the consequence of sin. They knew that the latter was the greater, and that greater he would now accomplish

before their eyes that they might know for certain that he had power on earth to do the less—forgive sin. He thus left them without a cloak for their sin. What a sad picture of depraved humanity was there exhibited when the men who should be the foremost in leading the helpless to the Great Healer strove with inflexible determination to turn the people against him. How? Godlike was the patience with which he bore their insults and reasoned with them! What a beautiful example he here set for his followers! What a beautiful example he has left his followers!

The heart of Jesus was deeply moved in sympathy with the men who carried their helpless brother. He felt as they did for the sufferer, and the sight of their heroic faith is given as his reason for forgiving his sins. When he met the weeping sisters of Lazarus, Jesus wept. Although he had come on purpose to give them back their brother, their sorrow was his sorrow, and his tears flowed most freely even with those he was about to wipe away, so did he feel for these men and their precious burden. He thus feels at all times for those who are anxiously laboring to bring the perishing to him for salvation. He knows their anxieties, he hears their prayers, sees their faith, and saves the lost ones. This narrative is especially precious to true ministers of the gospel. They are glad salvation is free and determined to spend their lives in telling it to others and in pleading with them to come to Jesus. But the masses reject the gospel, and, like the crowd that blocked this entrance, will not stop aside to let others come to the Saviour. There often seems so little sympathy, even in the church, that these ministers are ready to stop and "weep between the porch and the altar, saying, Spare thy people, O Lord, and give not thy heritage to reproach." How encouraging to such is the faith of these four men and the sympathy and power which Jesus displayed. The malice of the Scribes, the selfish indifference of the crowd, were nothing to them only to make them work the harder. Two persons were in their minds, and to get these two together made them oblivious to everything else.

They have a strong working majority who have Christ on their side, whether it be to spread the gospel at home or abroad, to assist the helpless, or in any work in which he needs them. In his arm is everlasting strength. His words are always in place, for they are spirit and they are life.

A church, in order to live and prosper, needs to have a house of its own. When an evangelist enters a field and organizes a church he ought not to leave till some plans are made for housing it. Hundreds of such churches have perished because they were too weak to build. Here is where the Church Extension Fund is anxious to come in and render assistance. The stronger churches put money into the fund and it goes out to the weak. And the strong ought to help the weak.

Original Contributions.

OUR FORCES AND RESOURCES ON P. E. ISLAND.

A. N. SIMPSON.

It is much easier to write upon a subject of your own choosing than to write upon a subject that has been chosen by another. Since, then, I have consented to write, I invite your attention to this crude production.

The subject, as you have observed, is well chosen, and I will endeavor, as far as possible, to confine my thought to the facts as we find them existing at the present time in the churches on P. E. Island. I intend to hew just as closely to the line as I possibly can, and if some of the chips fly and hit you on the nose, why don't blame me, but blame the man who gave me this subject.

If in reading this paper this afternoon I can arouse a vigorous discussion, and an exchange of ideas among the brethren, and sisters as well, I will feel that I am duly compensated for writing this article.

It was not until President McKinley issued the call for volunteers that he learned the strength of the forces and resources of the United States; and it was not until I consulted our secretary's book that I learned the strength of our forces on P. E. Island. It is found that we have eight churches in all located in different sections of the Island. The locations are well chosen. Looking to the extreme western part of the Island, we find at Tignish a little band pleading for the "faith once delivered to the saints." They number about thirty in all, have a neat church building, but no preacher.

Down in the extreme eastern part is South Lake church. We find here about thirty-seven families. It has a splendid membership, a godly eldership, and in all the spirit of union and progression.

In the southern part of the Island—Tryon—stands a church building, which may or may not be ours in a few years to come. The membership of this church has been reduced by emigration and death almost to the point of extermination.

Cross Roads church, with its twenty-two families, was struggling for an existence, but with a few faithful followers and an intellectual eldership its existence has been maintained, and at the present time its pulse beats more regularly, and the indications are that it will live.

Montague has a living church. Its members are active; its body is sound. It breathes the air of progression and freedom, and is not hindered from development by confusion of wills and straight-laced dogmatism. Success is crowning her efforts.

New Glasgow! home of illustrious sons and daughters, whose earliest lives were cradled and nurtured in the lap of primitive Christianity, thy light doth shine at home and in other lands; thy church is as a city set on a hill and as the sun in the noon-day