

The Christian.

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EDITORIAL.

HOW ANGELS FEEL FOR MEN.

I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance. Luke 15: 7.

In this passage two classes of Jews are before the Saviour, which we must constantly keep in mind to understand the three parables of the chapter—the lost sheep, the lost silver and the lost son. The Pharisees and scribes made the first class, the publicans and sinners the second. To bring in any foreign class in interpreting either of the parables would be misleading.

The Pharisees and scribes were right on the points at issue between them and publicans and sinners. They kept up the public worship of God, attended to many outward duties which separated them from the heathen world, while the publicans and sinners went away from God's house and ordinances. Still Jesus mingled with these outcasts, taught them, ate and drank with them, that he might bring them back from all their wanderings to the favor and fold of God.

The Pharisees hated the publicans and blamed Jesus for feeling greater interest in these wanderers than he felt in themselves who went not astray (for it must be remembered that this point of going away was now in hand). He appealed to their own feelings and conduct respecting a lost sheep. How much more they did for even one lost sheep than they did for ninety-nine that went not astray. This is how they did and felt for a mere inferior animal. He showed further that even a piece of silver which was lost lies nearer the heart of its owner than the other nine which were not lost, and to confirm the justice of this he tells of the exceeding joy of heaven over the one sinner that repents.

Although the Pharisees were right and the publicans wrong in much that was outward yet the former were in heart far from God. To them Jesus said, "These things ought ye to have done and not to have left the other undone." In what they had thus done they were righteous and needed no repentance, but there was not over them the joy in heaven that was over the publicans who repented of all their sins and found pardon through the blood of the cross. Jesus thus vindicates his mission and this exceeding interest in the lost, and expose the heathen hypocrisy in them that blamed him for seeking God's lost children as they did their lost sheep.

The parable of the prodigal son further illustrates our subject, when he who had gone away from his father and wasted his substance in sinful living, came back, there was more joy than over the elder son that went not away. Here, again, are the two classes with which the chapter starts. The father felt more anxiety for the son that was

lost than for the one at home, and very much more joy over his recovery. The elder son reeoned and murmured; his father met his arguments and false accusations and declared that they would rejoice over his brother that was lost and is now found, that instead of this being an injury to him it should be a benefit and his greatest delight. Still this selfish and unbrotherly monster did not go in, and to this day remains outside a byword and a reproach to all nations.

We notice that in every case in this chapter friends and neighbors were not called till the lost was found. The man did not call his friends till he could say, Rejoice with me for I have found my sheep which was lost. No matter how far he had to go or how thorny the road, he goes alone. No matter if the sheep was so far gone that it could not walk, he would lay it on his own shoulder and carry it home.

The woman who had lost the silver would not call anyone until she found it. Then she calls her friends and neighbors saying, "Rejoice with me for I have found the piece which I had lost." Is it possible that the toil and pain and trouble of the search are all to be borne by the owner, but the joy and happiness would be shared by the friends? Blessed Redeemer such was the case! All the pain and toil were thine! Ours are the pardon, joy and peace.

Jesus "trod the wine press alone," when he came to seek and save that which was lost. He wants his brethren to tell everybody what he has done and suffered to save them, but he does not want them to think of *their* hardships while doing it. The sacrifice of himself for his followers should make them blush to speak of their sacrifice for him or his cause. Preachers, as well as others, should bear this in mind if ever tempted to preach only where others do their part to make it easy for them; they should, like Paul, think of Him "who loved me and gave himself for me." He had lived so long and so near the cross of our Lord Jesus Christ, that he was crucified to the world and the world to him. Its charm had lost their power and of its worst sufferings he could peacefully exclaim, "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." That was what he thought of his sufferings for Christ. His very life, was not dear unto himself because it was so very dear to Christ and altogether in his keeping.

Let us be faithful to Jesus and in a little while we will be among the friends whom he will call together to rejoice with him over all the lost then redeemed out of all nations and people and tongues.

I am only one, but I am one. I cannot do everything, but I can do something; what I can do I ought to do; what I ought to do, by the grace of God I will do.—Hale.

This salvation of God is sent to the Gentiles; they will also hear.

Original Contributions.

"BOSTON, '95."

It is impossible to give in a brief article anything more than the faintest idea of the great International Convention of Christian Endeavor that was held in Boston, July 10-15. Over 56,000 people registered, and they came from almost every state and from many far away countries. Canada sent about 500, of whom about one half hailed from the provinces by the sea. Boston welcomed the delegates most heartily. The flowers in the public gardens were made to speak by being arranged into sentences and Christian Endeavor mottoes, as well as into various suggestive symbols. The business houses were decorated in the convention colors—crimson and white—some large firms spending almost \$2000 in this way. It is doubtful if Boston ever presented a more beautiful appearance or welcomed more cordially the delegates to any convention. It is certain that no convention was more worthy of their favorable consideration. The delegates came singing, they sang through the streets, they went home singing. Boston found out that religion is joyful and that religious people bless by their presence. The delegates won the good will of even the policemen and the street car conductors.

Of course no building in Boston could accommodate such a convention, so there were three meeting places—Mechanics Building and two large tents on Boston Common. These had a seating capacity of about 30,000. Besides there were overflow meetings in convenient church buildings, as well as in the open air. For an hour before the doors of the hall were opened thousands of people would be present, and by the opening hour the crowd would extend so far into the street and along the streets as to be in danger from the passing street cars. But what a happy waiting throng they were. They would stand and sing, and sing, and sing. The passers by would stop and look and wonder. It was good to stand on the upper steps at the Mechanics Building and look into the many thousands of happy young people, who would stand for an hour in the sunshine and not complain of being crushed or uncomfortable. They sang and bore it.

But of the convention proper, what can we say? Great men of all denominations were present—men who are leaders in thought and Christian work, men of whom we had heard much and now want to hear more. The speeches were of a high order, some of them perhaps a little too heavy for a popular gathering, but most of them were lightened up by humor and awakening incident. The great living issues in practical Christianity were discussed. Loyalty to the Bible and Temperance and Morality and Social and Civic Reforms, and Christian Citizenship, etc., etc., came in for a share of attention. Men who are prominent in their special departments gave us their best thoughts. National lines were all but obliterated, and denominationalism seems to hide itself away for the time being. If it can disappear for a week why can it not be buried forever? This great Christian Endeavor