

of the Holy Spirit. For the promise was to them and their children and all afar off—all that the Lord would call. Jesus in person knocked at Saul's heart and Saul opened it for he asked, Lord, what wilt Thou have me to do? As soon as he knew Saul did it and Jesus entered. Lydia's heart was opened by Jesus knocking at it, and she did what Jesus would have her do and He entered it. The jailor asked, Sir, What must I do to be saved? Paul said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house, etc. And they spoke the word of the Lord to him and to all that were in his house. They opened the door and Jesus entered. Jesus had told the apostles what to tell every man who wanted to know what Christ would have him to do, and so they always told every man and left none in uncertainty as to whether or not Christ entered, and they received none on probation to try whether Christ had entered or not. Some bad men might and did enter into the company of the saved, but there was no uncertainty about the gospel or how honest persons opened their hearts to Jesus. The best proof we can have that our hearts are open for Christ is our anxiety and determination to know and do the will of Jesus whatever others may say or do. Here, Lord,

Just as I am without one plea,
But that thy blood was shed for me,
And that Thou bidst me come to Thee.
O Lamb of God I come, I come."

THE PROMISE THAT FOLLOWS THE OPENING OF THE DOOR.

I will come in to him and sup with him and he with Me. I will be his guest. I will sup with Him. He may be very poor but I will accept his two mites and count it more than the great offerings of others. I gave My all for him and he gives his all to Me. He may have wealth, I will share it with him and turn it to the best account in spreading My cause and relieving My poor. He may have little influence, I will accept of that little and turn it to the best account in winning souls for glory. He may have large influence, I will share it and turn it to the greatest good. He may have but one talent, I will accept and increase and bless it. He may have ten talents, I have the best place to improve and increase the ten. Blessed Redeemer, He takes us as we are, makes no objection and meets the cases of all.

Mark the order. He first sups with man and then man sups with Him. He delights to share what we have, be it ever so little, and then is as pleased to share with us what He has, be it ever so much. Is He happy in His Father's love He will make men happy in the same. Does He feel the opposition of earth, He will share this with men. The apostles when beaten and threatened with death rejoiced that they were counted worthy to suffer shame for Jesus sake. Paul gloried in tribulation because he shared it with Jesus, which turned it to good account. "He will give grace and glory and withhold no good from him who walks uprightly; and He is fitting faithful ones for a triumphant death.

He comes down with us to sup on earth that He may bring us up to sup with Him in heaven. He asked His Father that those whom He had given Him might be with Him to behold His glory, and He who was not ashamed to call even these little ones who believe on Him His brethren here, will not be ashamed to confess and adorn and glorify His brethren in the presence of His Father and the holy angels.

Only a hundred years have elapsed since Carey began his work in India. At that time there was not a missionary society in existence. At present they number over one hundred, besides the forty ladies' missionary societies. By these societies 6,230 messengers have been sent out. Within the past century Greenland has become more Christianized than the United States, Japan partly evangelized, Madagascar overspread with light, the Sandwich, Fiji, and Malaysian Islands changed from places of cruelty to habitations of beauty; and every land on the globe, except Thibet and parts of Turkestan, is open to the missionary.—*Helper*.

ANNIVERSARY OF THE MISSIONARY SOCIETY, 1857.

In looking over, the other day, the *Christian Age*, of October 27th, 1857, we found the following from the pen of Benjamin Franklin, the editor:

The General Missionary Society is now in session. We have just time to announce before going to press that the attendance is very good, the interest great, and the encouragement truly cheering. Never have we witnessed greater harmony, more unanimity and devotion to the work of God on the part of the brethren. The great work of evangelizing and saving the world is finding a place in the hearts of the brethren, and they will soon come up to this great work in a manner worthy of themselves and the profession they make.

Elder A. Campbell has been with us for a week; preached to an immense congregation on Lord's day, and delivered his missionary address on Tuesday night. His discourse on Lord's day was of the first order, and we understand was highly satisfactory to his auditory in general. Hundreds came that could not gain admittance, the crowd being so great. His missionary address, in our estimation, was the grandest achievement of his last ten years. We never expect to hear that speech excelled.

Bro. Isaac Errott, now appointed corresponding secretary by the unanimous voice of the society, made one of the happiest efforts in his missionary address on Wednesday we ever listened to.

Bro. Jas. T. Barclay has arrived, and we are to hear him to-night (Oct. 22). Many other distinguished brethren are with us from different states. We are greatly encouraged and our heart is enlarged. Blessed be the Lord forever.

Our heart was stirred in reading the above, and remembering the days of *lang syne* when these three noble leaders in "the Restoration" stood shoulder to shoulder in the grand work of carrying to all men the gospel of the Son of God. Were they permitted to look forward a third of a century and contrast their day with the present, how their hearts would have leaped for joy to witness the success of the cause they loved so much? Not to mention the many other missions, home and foreign, now supported by the Society and prospered by God, could the most sanguine expect such a mighty change in the one empire of Japan from their day to this? It was then by law barred against the introduction of the Bible. It is now stretching forth its hands to God, asking for the gospel and protecting those who preach it, earnestly seeking for the Bible and the one religion of the New Testament, and rejecting the creeds and divisions made by men. Could these brethren have at all expected that three or four missionaries in a few years would learn the language of Japan and gather from its idolaters over one hundred members into the Church of Christ? These men of faith now rest from their labors and their works do follow them. One by one they have crossed the flood, and the Master's work has been left for others.

About the time of reading the foregoing in the *Christian Age*, news came through the *Ontario Evangelist* of a very animated missionary meeting held at Bethany College (the college and home of Alexander Campbell) on Lord's day, February 10, 1889. It was decided that Bethany raise a sum sufficient to support one missionary in the foreign field. It was not long till one thousand dollars were pledged. It is hoped, too, that Bethany will furnish the man. It is said that the instrumental cause of this joyful meeting was the visit of A. McLean, the corresponding secretary of the Foreign Missionary Society, who lectured the night before and preached that day on the work of spreading the gospel through the world. It is spoken of as a day long to be remembered by the students and others. And who is A. McLean? may be asked by many. Well, the first we heard or knew of him was at a meeting we were holding with the church at Summerside, P. E. I., in the spring of 1867. He was then a boy several years short of manhood. We learned that he was the son of a pious Presbyterian elder in the country, that his mother died when he was a child, and that he was at the time

serving his apprenticeship at carriage-building in Summerside. He attended our meetings from time to time. There was a good deal of sectarian opposition and any amount of disputation. It was observed that Archie was more inclined to hear the arguments on both sides than to take much part in the discussions. The result of his hearing preaching and reading the word of God was that he came out and before many witnesses made "the good confession" and was baptized the same hour. His father was not at all displeased when he heard of his son's baptism, but after much prayerful study of the scriptures was himself baptized, several of his family following his example.

Archie worked for a short time at his trade, and then slipped quietly off to Bethany. With the small means he had in a short time earned with his own hands and but a country school-boy's education he entered college, but he surmounted every disadvantage, and at its fourth "commencement" he graduated at the head of his class. After leaving college he preached for one church until he accepted his present position which he fills with such zeal and success.

We have no intention of puffing Bro. McLean as a perfect being, but we are thankful to our heavenly Father for enabling him to make a clean record and for graciously smiling upon his arduous labors. He has two prominent characteristics—rigid economy in the business of the society, and large personal liberality in its support.

Press on, Brother Archie, 'mid trial and cheer,
His promise and presence dispel every fear;
From East and from West unto Jesus shall run
The men who shall witness your final "well done."

QUESTIONS AND ANSWERS.

I would like to ask the following questions to have them answered through THE CHRISTIAN:

1. Are we born pure by nature, or are we born with inbred sin?
2. Is baptism a pre-requisite to conversion, or is conversion a pre-requisite to baptism?
3. Are the hunger and thirst in Matt. v. 6, a natural hunger and thirst, or a divine hunger and thirst?
4. Are we saved by virtue of obedience, or in any other way?

ROBERT FORRESTER.
New Grafton, Feb. 8th.

1. We are not born pure, but are by nature the children of wrath even as others (Eph. ii. 3). And so death passed upon all men in that all have sinned (Rom. v. 12). Infants and adults have a sinful nature and die in Adam. But as in Adam all die, even so in Christ shall all be made alive (1 Cor. xv. 22). Dying infants in the resurrection shall be completely delivered from their impure nature by the Lamb of God which taketh away the sin of the world.

2. Conversion is a pre-requisite to baptism. Conversion means a turning; and the sinner must turn to God with all his heart—must die to sin—before he can be buried with Christ in baptism, and rise to walk in newness of life (Rom. vi. 4).

3. It is both natural and divine. It is natural for the mind of man to hunger and thirst for something which this world cannot supply. Christ calls men unto Himself, tells them what to do, and satisfies the minds of all that comes. He fills the hungry mind (Matt. xi. 28).

4. We are saved by the death, resurrection and life of Christ. Not by works of righteousness which we have done, but according to His mercy He save us by the washing of regeneration and renewing of the Holy Ghost (Titus iii. 5). No one of ordinary understanding would say or think that the virtue that healed the withered hand was in the man's stretching it forth. The virtue was all in Christ, and the man gladly obeyed Him and was healed. So with the believer who obeys Christ. Christ saves him by His own blood.