

rect, and the crowning proof of his Christhood and his atonement for man had not yet taken place. Now, if the church was then in existence, its membership must have been made up of those who did not understand his divine nature and mission, as the Saviour of men, and that did not believe in him as to his sin offering and resurrection! It certainly differs widely from the church of the new covenant, and the necessary faith in order to membership therein required in the commission; for "he that believeth shall be condemned," said Christ in giving that commission. (7) Furthermore the apostles were neither qualified nor permitted to preach Christ nor to use the keys committed to them to open the kingdom from the resurrection to the day of Pentecost. The promise was that they should "be clothed with power from on high," "ye shall be baptized in the Holy Spirit not many days hence," "ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses, etc." Yet, "he charged them not to depart from Jerusalem, but wait for the promise of the Father," and to "tarry in the city until ye be clothed with power from on high" (Luke xxiv. 49, and Acts i. 4, 5, 8). And the enquiry of the apostles on the day of his ascension, "Lord, dost thou at this time restore the kingdom to Israel?" Their idea was that of a temporal kingdom as (Mark x. 37) shows plainly, they had no knowledge of his kingdom having been set up, and of course had not used the keys committed to them for that purpose. The irresistible conclusion therefore is that the church or kingdom of Jesus Christ was not set up, and the new covenant ratified before the first Pentecost after the resurrection of Jesus of Nazareth, when it was declared by the Holy Spirit that he was constituted supreme ruler and possessor of the kingdom. Not till then was he ever declared "both Lord and Christ;" and "because of the suffering of death, crowned with glory and honor" (Heb. ii. 9). Hence, for the first time the terms of pardon were offered to sinners in his name, and his kingdom thrown open to all who will humbly submit to him on Pentecost.

Denominationalism has stoutly rejected this very important truth, and placed the founding of the church as far back as the days of Abraham, at the giving of the law at Sinai, or, at least, in the days of John the Baptist! We will let some of these advocates speak for themselves. Rev. N. L. Rice, a representative Presbyterian, chosen by a synod appointed committee to debate with A. Campbell in 1843, on "When and where was the church organized;" his language is: "I do not learn that the apostles were directed to organize the church, nor do I find that they did so." "I maintain, then, that the church was organized in the days and in the family of Abraham." "Here we find the church of God organized" (Debate, pp. 275, 276). Again he says: "The question now presents itself, *Is the Christian church the same?* (i.e., as the Abrahamic) *into which children were, by Divine authority, admitted? I affirm that it is,* and I now undertake to prove the identity of the church of God, under the Jewish and Christian dispensations, to make it evident that Christ has had but one church on the earth" (p. 280). He says further, first, "It is a fact, that under both dispensations, the same King reigns, the same glorious God, the God of Abraham, Isaac and Jacob," etc. Second, "The same moral law is received and obeyed under both dispensations. This law, briefly presented in the ten commandments, is admitted to be as binding on the Christian as on the Jew" (pp. 281-282). He concludes,

"The Church, then, is the same under the Jewish and Christian dispensations—the same into which God did, by positive law, put believers and their children" (Debate, p. 285).

Rev. W. L. Maccalla, spoken of as a man of "high standing" in the Presbyterian denomination, by Dr Keith, in his debate with A. Campbell, affirmed that "the Christian church is a branch of the Abrahamic church, or in other words, the Jewish society before Christ, and the Christian society after Christ, are one and the same church in different dispensations" (Debate, pp. 53, 92, 111).

Rev. D. B. Ray, in a work entitled "Campbellism Exposed," affirms that "Baptists teach that Jesus Christ . . . did set up his own kingdom during his personal ministry on earth" ("C. E." p. 68). Again, "He set up his own kingdom . . . soon after his own baptism in the river Jordan." "The Saviour chose twelve apostles, who were the first members of the organization called the church or kingdom of Christ" (pp. 63, 66). And on page 64 he says, "After the supper was instituted, . . . then he delivered the kingdom, as now a complete organization, to the disciples, in the following words," etc. To the above I wish to add what "Methodist Minister" says in the *Christian Guardian* of recent date. Speaking of the term, "First Christian church," this writer says: "If by this heading it is implied, which is manifest, that the church of Christ was organized on the 'day of Pentecost,' then we submit Methodists ought to be ashamed to teach such an error, even by implication. . . . We trust and hope that Methodist youth shall be taught to place the origin and organization of the church of Christ on earth where the Scriptures place it, both as to time and place of the transaction. Organized as the church was in the household of Abraham, to whom the gospel was preached, . . . the history of the organization is fully given in the Book of Genesis, and was never repeated by God or by the apostles of our Lord; but the converts on the day of Pentecost were added to what remained still of this Abrahamic organization," etc.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers. 1st, \$10, and \$6; 3rd, \$3; 4th, \$1, 5th to 14th, a Handsome Book, and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto, no later than 29th of each month, and mark "Competition"; also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on 1st Saturday in each month.

The end of our divine training is not so much to make us something in ourselves as to bring us into right relations to God. It is to bring us to the point at which we shall love what God commands and desire what God promises. When we have come to that point, it is because we have awakened in the likeness of God, and have attained to the rest of those whose hearts are fixed and stayed in the right place. It is because the baser self in us has been put into subjection, and is ready to perish, while that which is of God has become the master in us. But we cannot understand this process from its true goal, which is God. Even our holiness is simple separation and consecration unto him.—*Sunday School Times.*

Foreign Missions.

Official News from the Foreign Society.

The Executive Committee met in regular session in the Mission Room in the Y. M. C. A. Building, Cincinnati, Ohio, September 16, 1892. The report of the Corresponding Secretary was read and considered in detail.

FINANCIAL.—The receipts for the month amount to \$2,870.16; the disbursements to \$5,411.66. It will be noted that the receipts are not much more than half as much as the expenditures.

NOTES FROM THE FIELD.—J. G. McGavran writes: "I must again be the bearer of sad news. We had scarcely returned from the interment of Miss Robinson before we were called upon to make another grave at her feet. Dr. Durand's baby is the one taken. Mrs. Durand returned from Bombay too late for Miss Robinson's funeral, but just in time to be with her boy. She had left him with Miss Thompson when she went to Bombay to nurse her husband. When they left he was perfectly well. He remained well for a while after her return, and then was taken ill. It was not serious at first, but during the last two days he was very bad. On Monday morning he was taken with convulsions, and after a whole day of suspense to all of us, and agony to his mother, he died."—Dr. Durand was very sick in Bombay at the time. He was not out of danger when the last letter was written. The summer has been unusually hot. All the missionaries have suffered from fever. The mission ought to be remembered at the throne of grace.—G. L. Wharton urges the claims of this great field. The mission needs \$3,000 for a bungalow for the young ladies in Hurda; a teacher to take Miss Robinson's work; two lady medical missionaries for Hurda, and two for Mungeli. Miss Robinson's school has been closed. This is a grief to the missionaries, as she was particularly anxious about her girls. Doubtless some one will volunteer to take her place. This important work can not be neglected. Mrs. Wharton will not return this year.

CHINA.—Thomas-J. Arnold writes: "The rental of a house in Luhoh has at last been most satisfactorily completed. The house is inside the city walls, on a busy thoroughfare, near the South gate, and near the river. It is rather small and inconvenient for two families, but we hope to get along with it for a year. The landlord is a third grade official, of some influence, and he may be helpful to us in securing a piece of land for building purposes. The local official has treated us very courteously in the matter, thus giving us a good standing before the people. Though our work is young yet, we have several inquirers already, and hope we may be able to instruct them in the way of salvation. By dispensing simple remedies and attending common diseases we have gained a strong footing among the people. The Lord has given us many tokens for good, and our faith is strengthened by the assurance that he will give us the early and the latter rain, yea, even showers of blessings." James Ware and family are on their way to Shanghai. Miss Gatrew, an experienced teacher, accompanies them at her own expense. Mrs. Meigs sailed from Vancouver on the 31st of August.

TURKEY.—G. N. Shishmanian writes as follows: "Having given the school the usual summer vacation, I took Mrs. Shishmanian and the children to Bardizag, where I remained four days. On the Lord's day our son John made the

good confession, and was baptized. There has been great rejoicing in the church."

ENGLAND.—G. T. Walden reports his arrival. "We arrived Sunday morning early and were met by several brethren and sisters from the Tabernacle. They gave us a most cordial reception. I feel sure that with their co-operation a good work can be done at the Tabernacle. I had the pleasure of baptizing two last Sunday night." F. W. Troy reports his work in good condition. The audiences are too large for the house.

THE ANNUAL CONVENTIONS IN NASHVILLE.—They begin on the 15th of October and close on the 20th. The C. W. B. M. will occupy Saturday and Monday. The general convention will begin Tuesday morning and close Wednesday at noon. The Foreign Society will begin Wednesday afternoon and close Thursday night. The Boards of Managers will meet on Monday. The Life Directors, as far as practicable, should be at the meeting on Monday and remain till the Convention adjourns. There ought to be a very large gathering in Nashville. There are some obstacles in the way of this, but these obstacles can be overcome.

THE PRESSING NEED OF THE WORK.—The Allegheny Convention recommended that the forces be strengthened in every field. The several committees proceeded on the assumption that \$100,000 would be raised. Thus far the receipts aggregate \$65,369.44. The expenditures last year amounted to \$71,004.58. The forces have been strengthened in several fields. Five missionaries expect to sail from San Francisco the very day the Convention opens. There is not enough money in hand to pay their passage to Japan and China. The Committee has been careful in the use made of the funds entrusted to it. The brethren should remember that the day of miracles is past. The missionaries can not be reinforced and provided with additional facilities for the successful prosecution of the work unless the income of the Society is considerably increased. The churches and Sunday schools have given more than ever before, but the growth is not in proportion to the needs of the work. It can not be seriously maintained that \$70,000 or \$100,000 is a generous sum for nearly a million people to give for the support of the work in the regions beyond. Before the accounts for the year close the treasury ought to receive not less than \$20,000. This amount is needed now. Twice that sum can be wisely used inside the next three months in India, China and Japan. The many thousands whom the Lord has prospered should manifest their thankfulness by making many liberal thank-offerings to the work of the Lord.

A. McLEAN, Cor. Sec.

Spiritual life shows itself in its workings, but it cannot be tracked to its origin by any process of scientific investigation. The scalpel of the anatomist disclose no vestige or trace of the human soul, but it is the anatomist's consciousness of his own life as a spiritual entity that prompts his searching after the signs of a soul in a body from which life has departed. Of what use would it be to dissect a telegraph wire, for evidences of the existence of electricity? Yet who would think of doubting the existence of electricity as a force in the universe, because no trace of it could be found in the wire that had borne its messages from heart to heart repeatedly?—*Sunday School Times.*

"A truth is no less a truth because we cannot explain it."

Obituaries.

TROYER.—On Saturday the 27th of August, a serious accident happened in Toronto, by which our beloved Sister Troyer, of Woodbridge, came to her death. While she and her husband, Brother Jacob Troyer, and others of the family were driving home, the horses took fright at an electric car and became unmanageable. They ran against a telegraph pole and all were thrown from the vehicle, Sister Troyer was thrown on the pavement on her head, and was picked up in a state of insensibility. She was taken to the General Hospital where she remained in this unconscious state till the following Monday about noon, when her spirit took its flight to the God that gave it. The funeral was conducted by Brother Merritt, of Toronto Junction, assisted by the writer.

Sister Troyer has been a member of the church in Vaughan for ten years. She was baptized by Bro. Merritt, and since then he has baptized her husband and five of her family. Two twin daughters were baptized during her sojourn with the church last summer. Our sister leaves a husband and twelve of a family to mourn her loss, but God be praised, they sorrow not as those who have no hope. "Blessed are the dead that die in the Lord."

R. STEWART.

Bro. W. S. Houchins is doing a grand work in Brisbane, the capital of Queensland. For some eleven or twelve years we have had a small church in that city of some 60,000 people, but every effort to get a firmer grasp of the situation failed. Brother Houchins was finally induced to undertake the work there, and for more than twelve months labored on, with but little signs of success, but lately the tide has turned and now they are having confessions every week. We can now be said to have good strong churches in every colonial capital, and in fact in all the large cities, while in some of the capitals we have more than one. Brisbane has one church, Sydney, four; Melbourne, fifteen; Adelaide, six or seven; Perth, West Australia, one; Hobart, Tasmania, one, and Wellington, N. Z., three.—A. B. MASTON, in *Christian Standard.*

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