

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOL. XLII.

VOL. V., No. 34.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 21, 1889.

Printed by G. W. DAT, No. 11, King St.

—THE BEST OFFER YET.—In order that as many as possible may have the opportunity to know the quality of the MESSENGER AND VISITOR, we may be able decide whether they may desire to have it continued to them as permanent subscribers, the paper will be sent the rest of the year for 50 cents. We are more desirous than we can tell to have a thousand subscribers added to our lists by January next. The editor cannot continue to do what he has done in the past by way of getting subscribers, as he has all the work he can stand up under. Will our past and wide awake laymen take the matter up, and send in names on this offer? Will it not help on the work of the denomination—the work of God—to get the paper into all our families? Let there be an earnest effort.

Dr. Judson has received \$176,000 of the \$250,000 needed to build his memorial church, New York. The work of building will begin next spring. — Rev. B. B. Montgomery, an old friend and our former Brooklyn correspondent, has entered the solemn bonds of matrimony again. — The trustees of the Fifth Avenue Baptist Church have purchased for their late veteran pastor, Dr. Armitage, a handsome house, in which to spend his old age. A good precedent for wealthy churches to follow. — The Mormons are trooping into the Northwest. The laws of the United States have become too stringent for their multiple wife ideas; it is to be hoped that our own country is not to have the struggle had by our cousins, in order to keep the laws against bigamy from being set at naught. — The Baptists of Germany still preserve the stamp of Mr. Oneken. This noble servant of God taught them that all the members should be missionaries. They are pressing the work in Denmark, Russia, Hungary, Austria, and later, in Bulgaria. In one of the stations in this latter country there has been a great revival, and forty-five baptized. — In 1888 there were added to London, 138 new streets, amounting in length to nearly twenty miles, and containing 12,436 houses capable of accommodating over 60,000 people. — "I heard you lost heavily on 'change recently." "That is true." "Were you a bull or a bear?" "I was a jackass." — Sullivan and Kilrain have both been arrested for violating the laws of the State of Louisiana, in their recent brutal fight. The governor was thought to be very derelict in duty at the time; but he has shown great determination since. Perhaps the strong public sentiment evoked has had something to do with it.

—We are sure our readers are enjoying the brightly descriptions of life in the Federland, given by our German correspondent. We can promise them many more.

—ERRATA.—In the report on Systematic Benevolence, printed last week, a few typographical errors occur. "The few often gave two-tenths and even spoke," should read: "and even three-tenths." Other changes, easily made out by the reader, will make the report intelligible.

—PRESBYTERIANS NORTH.—The annual statistical statement of this church has just been made out. The total number of communicants is 753,148, an increase of 31,077. The percentage of infants baptized remains about the same as for several years. There is a gratifying increase in the number of candidates for the ministry. The progress of this denomination is steady, but not rapid. It is also noted for its liberality.

—CONGRESSIONALISTS.—The annual statistical statement of the Congressionalists of the United States has also just appeared. The present membership is 475,698, an increase of 18,024. There were but 8,328 infants baptized during the year,—a small percentage of the births. —We are glad to note an increase of contributions to benevolent objects of \$110,078. This shows that the alienation of the New Theology men has not lessened the means on hand to engage in aggressive work.

—ANTI-TRUST.—The National Economist is a new periodical of great ability, and published in the interests of the people and against trusts. In a recent issue is the following:

Before the civil war ushered in the era of combines, speculation, corners, and commercial gambling, there were only 2 millionaires in this country, now there are 7,000. Then there were no trusts, now nearly 2,000,000 of men are reduced to the condition of vagabonds and tramp from one end of the land to the other, like the Wandering Jew, outcasts, pariahs, their lives blasted by the curse of combined capital.

—Miss Kate Field.—This lady, who has gained a fine reputation as a lec-

ture, and has, in the past, generally been on the side of the right, has, for some time, been posing as a conscientious opponent of prohibition, advocating the use of native wines, especially, as the true temperance. In parlor receptions, in public lectures, and in other ways, she has been pressing this idea. She has also done her best to oppose constitutional prohibition. For a long time she was supposed to be doing this of her own accord; it has come out, however, that she has been, and is, the paid agent of the California wine makers, and receives the nice little salary of \$3,000, all expenses paid. Since this came out, engagements made with her to lecture at Chabauque have been cancelled, and she has been left in her true character, as an employee of the liquor trade, to pursue her work under the disadvantage of the fact being known.

—The London Christian World says: It is interesting to note how the Lord's Spiritual in the Upper House of Convocation are beginning to see Disestablishment as amongst the inevitables that are looming on the horizon. In a discussion of the draft bill for the foundation of new bishoprics in England, the other day, the Bishop of London dissented from the provision that the Episcopate should be increased by the action of the Ecclesiastical Commissioners and not by a definite Act of the Legislature. "As long as they were an Established Church," said he, "they should maintain their position in its present relation with the Legislature. If they were a Disestablished Church, they would never think of delegating to anything but the supreme authority of the Church of England any such power as that."

This declaration of his Lordship means just this: for the sake of the temporal advantages of establishment, his church will submit to a rule by the State it would not otherwise assent to. So far as Church and State is concerned, therefore, in his opinion, his church acts from motives of expediency and not from principle. Alas! alas!

—CONVENT SCHOOLS.—A lady who had been three years in a Convent Seminary, writes of her three years experience in the Journal and Messenger. She sums up the results in the following:— "In conclusion I will give an account of the lives of thirty of the Protestant young ladies who were schoolmates with me. Over one-half of the number became Catholics, three of whom joined the sisters, two are insane, five died shortly after leaving school, five are leading immoral lives, ten are either divorced or living apart from their husbands, and only five of the thirty are happy wives and mothers.

How strange it is that Protestants will continue to send their daughters to these schools in full view of the fact that so large a proportion of them become perverts to Romanism. These parents all believe that the teachings of Rome are destructive to the souls of men, and yet they will risk all for the sake of it. It may be, a slight saving of expense, due to the fact that the Romish church makes the cost as small as possible, because these schools are regarded as fine proselytizing agencies.

—PROHIBITION IN KANSAS.—We see plenty of paragraphs in a certain section of the secular press set afloat by the liquor dealers, to the effect that prohibition is a failure in Kansas and Maine. Now we give before the testimony of Senator Ingalls of Kansas, one of the most distinguished politicians of the West. It is from an article in the Forum, and its statements are those of an eye witness and based upon official returns, and not the unauthorized opinions of men who are trying to break down the law. We commend this testimony to those who seem to take pains to publish all that can pick up of an unfavorable kind. Senator Ingalls says:

Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgence. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the cruser and the mound-builder. The brewery, the distillery, and the bonded warehouse are known only to the archeologist. It seems incredible that among a population of 1,700,000 people, extending from the Missouri River to Colorado, and from Nebraska to Oklahoma, there is not a place which the thirsty or hilarious wayfarer can enter, and laying down a coin, demand his glass of beer. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at ninety per cent.; it cannot be less than seventy-five. Prohibition prohibits.

—IN STRAITS.—Dr. Noakes, of the Reformed Episcopal church, is very severe on the Episcopal church for holding to the Romish teaching of the Prayer Book on baptismal regeneration. He says:

If baptism carries with it spiritual regeneration (and the prayer book in office and catechism asserts this), then let every clergyman proceed at once by persuasion, and if this is insufficient, by gentle, loving force, to catch and baptize every little child he sees whom he

has reason to think of as unbaptized.

We are not so sure but that the logic of the doctrine would lead to the "gentle force" spoken of. Francis Xavier, in India, baptized people by hook or by crook, impelled by the thought that the ordinance regenerated, and who shall refuse to admire his zeal, with his belief in the efficacy of baptism? Dr. N. then quotes Dr. Kyle, the Evangelical Bishop of Liverpool, on the pernicious influence of the belief in baptismal regeneration as follows:

These churches of Christendom, at the present day, which distinctly maintain that all baptized persons are born of the Spirit, are, as a general rule, the most corrupt churches in the world. These bodies of Christians, on the other hand, which deny the inseparable connection of baptism and the new birth, are precisely those bodies which are most pure in faith and practice, and do most for the spread of the gospel in the world.

But how does Dr. Noakes, rejecting the efficacy of infant baptism, justify his own practice of it? Here is his statement:

Baptism on the part of an adult, is an act of testimony which carries its own reward. And it is also true, and in the case of an infant essentially dedicated to the Lord in the sacrament, a sign of the need of regeneration.

Well may the Journal and Messenger, from which we make these quotations, ask:

Where is the intimation in Scripture that baptism is "a sign of the need of regeneration?" Was this the idea of John the Baptist, when he readily baptized some and refused to baptise others? Were those baptized in need of regeneration, while those rejected had no such need? Was it the idea of Peter, when he baptized the Ethiopian; of Paul in the house of Cornelius; of Paul in the case of the jailer?

And adds:

Dr. Noakes did not dare to say that baptism, in the case of the adult, had a significance different from that involved in the baptism of an infant; that in the one case it means one thing, and in the other another thing; so he dares to say that, in the case of an adult, it means what he would have it mean in the case of the infant; thus making the practice of baptism revolve around the administration to infants rather than to adults.

Still, had we to choose between this ground for infant baptism and the other which is beginning to prevail—that infants are baptized because they are born regenerate, we think we should take that of Dr. Noakes in preference.

## A Short History of the Doctrine of the Atonement.

BY REV. F. M. YOUNG.

In this busy world, full of busy people, we are apt to take things as we are, because they are, without a thought as to how, or when, they came to be. Or if the question how? or why? does suggest itself, the great majority have no time to search for the answer.

With the question, "How did America come to be the 'home of the free?'" there comes the answer in the thunderings of artillery and flashing of swords. With the question, "How did our orthodox view of the Atonement come to assume its present satisfactory shape," there comes the answer in the thunderings of theological artillery and flashing of intellectual swords.

Having of late enjoyed reading up on the history of the doctrine of the Atonement, I have thought that it may be of general interest to those who are too busy to read for themselves, if I should give the result of my investigation.

Centuries before, and at the time of Christ's coming, there was in humanity a great, deep, and universal yearning for redemption—deliverance from the oppressive power of the kingdom of evil. This yearning was voiced in the religion of the day, and was echoed in the vain struggles of Greek Philosophy, the idealism of Plato, the ethics of Socrates, and the skepticism of Pyrrho. Says Butler: "In all the forms of Indian philosophy, whether orthodox or heterodox, one common object is equally professed as the present aim of human wisdom,—the liberation of the soul from the evils attending its mortal state."

When John, standing on the banks of the Jordan, proclaimed the coming of the Messiah, the people heard him gladly, for it meant to them redemption.

When Christ himself appeared, had he not disappointed their expectations in declaring himself as about to establish a kingdom that is "not of this world," three hundred thousand swords would have flashed from their scabbards and the people, weary of oppression, would have followed him joyfully, for it meant to them—redemption.

But while redemption seemed to pervade all early sacred history, its true development seems to have been very slow.

Indeed, taking the term Atonement in its technical signification—to denote the satisfaction of divine justice for the sin of man by the substituted penal sufferings of the Son of God, we find a slower scientific unfolding of this great cardinal doctrine of Christianity than any other doctrine.

For the first one hundred and fifty years in the history of the Christian church, the doctrine seems to have been held and taught with great simplicity and purity, by men who immediately succeeded the apostles. It was redemption through the blood of Christ, and during this period the voice of discussion or controversy is not heard. The first Christians, as is generally conceded, commemorated the Lord's death in the Supper every Lord's day; and from the fact that their worship culminated in the Supper, the Atonement was constantly before the mind of the worshipper. Thus the doctrine became so fully recognized and accepted that heresy dare not assail it.

Clement Romanus' letter to the Corinthians, written, as all authorities agree, before the close of the first century (A. D. 92-96), gives this clear testimony to the Atonement: "For the love that He bore towards us, our Lord Jesus Christ gave His own blood for us by the Will of God—His flesh for our flesh, His soul for our souls." And again he calls the blood of Christ a ransom, "that by the blood of our Lord there should be redemption to all that believe and hope in God."

We have here the idea of substitution and deliverance by a change of places.

Polyarp, in his letter to the Philippians (about A. D. 125), says: "Hold steadfastly to Him who is our hope and the earnest of our righteousness, who is Jesus Christ, who bore our sins in His own body on the tree; who did not sin, neither was guile found in His mouth, but suffered all for us that we might live through Him."

The epistle to Diognetus, allowed to have been written between A. D. 100 and 150, gives forth no uncertain sound. It speaks for itself: "When our sin was forgiven, and when God's hour to reveal Himself came, O the surpassing benevolences and love of God! He did not hate us, nor thrust us away, nor bear us malice. He himself took on Him our sins; Himself gave His own Son a ransom for us,—the Holy One for the lawless. For what else but His righteousness was able to cover our sins? By whom could we, lawless and disobedient, be made righteous but by the son of God alone? O sweet exchange, that the lawlessness of many should be hid in One who is righteous, and the righteousness of One should make righteous many who were lawless."

Here, as in other writings which we might quote, if necessary, the idea of substitution, or exchange of places, is explicitly expressed.

(To be continued.)

## Class Reunion After Eleven Years.

NEWTON THEOLOGICAL INSTITUTION, CLASS OF '78, ELEVEN YEARS' WORK.

The class assembled in Dr. Hovey's room, May 14, at 1 o'clock, p. m., and partook of a bountiful collation provided by the generosity of President Barrs. There were present Revs. Cot, Dunn, Ballantine, Freeman, Bous, Jones, G. A. Reed, Studlay, Tolman, White, Nichols, Rodgers, Reese, Webster, Allabee. After lunch, the 23rd Psalm was read, and prayer offered by Pastor Dunne. The Secretary read the report, and was followed by general remarks, respecting the eleven years' work, by the brethren present.

Summary: Whole number of class 28; out of which number three have died, Rev'd. W. B. Kinney, C. W. Currie, and J. L. DeWolf; all married but one; these married the second time; total number of children, 44; total number of baptisms for 23rd members, 2,885; total number of other accessions, 1,593; total number of marriages, 1,255; total number of funerals, 2,000; average length of pastorate, 4 years and 4 months; churches organized, 3; meeting houses built, 5; missions organized, 17; chapels built, 9; houses repaired, 8; parsonages built, 3; debts raised, 2. We would like to have enlarged our course of giving more time to exegesis of Old and New Testaments, English Bible, Christian life, sacred literature, methods of church activity, under some successful pastor, comparisons of religion, extemporaneous preaching, philosophy, biblical history, book of Genesis, philosophy of winning souls, music and art of expression.

C. H. MATTERS.

People in America are discussing the question whether the heathen are lost, but the heathen never discuss it. They know they are lost, because they have suffered. There are no young people

## W. B. M. U.

"Arise, shine: for thy light is come."

Extracts of the Minutes of the Executive Board Meeting held in Leinster Street Church.

Mrs. G. O. Gates, one of the vice-presidents occupied the chair. After reading the Scripture Mrs. Thomas Bengough of Toronto, offered prayer.

The Treasurer's report showed that the amount pledged for the year had been paid to the F. M. B.

Letters were read from Mrs. Churchill, Bobbille; Mrs. Archibald Chicacole, Miss Grey, Bimlipatan; Miss Wright, Chicacole; Mrs. M. W. Williams, President; Miss Amy Johnson, Dartmouth, N. S.; Rev. J. H. Doolittle, superintendent of Baptist missions in the North West residing in Winnipeg; Rev. Thomas Doolittle, pastor of the church in Sourisford, N. W.; Rev. W. Armatage, located at Cardiff, N. W.; Miss Sophia Jackson, of Liverpool, Nova Scotia; Rev. G. O. Gates, Rev. I. W. Weeks, Rev. S. H. Cain.

The missionaries' letters give an account of the great suffering in many places of the people from the Colony, speaks of the closing of some colleges and schools, of the preparation of girls for Bible work, of the temporary buildings they are putting up on Kimidi hill, where they can go for a cool resort; of the joy they have in the prospective coming of the new missionaries; of their prayers for God's blessing to rest on our annual gathering at Fredericton; of the encouraging outlook of their own work; and the purchasing of the Visianagram mission house and grounds. The manifest leading out of the Lord in all this is great encouragement to our missionaries, as well as workers at home.

Miss Jackson's letter was an application to the Board for acceptance and recommendation to the F. M. B. for appointment as a missionary to India. She had very high testimonials from well known clergymen. She was unanimously received.

Superintendent Doolittle's letter was urgent for help in that destitute part of our own country. Help had been previously pledged, and will be given at the annual meeting.

Rev. Thomas Doolittle, of Sourisford, in giving a description of his church and field says: "This little band organized themselves into a church in '86, the full membership enjoying the privilege of the church being sixteen; although there are a number of Baptist families here and there over the field, who attend at the different preaching points taken up by this church. In '87 they were unable to secure even student's labor for the summer months. In '88 they secured the services of J. W. Gregory, of McMaster Hall. Aggressive work was done last year, both in the church and at the outer points. This summer special meetings were begun on my coming to the field. Ewas conscious of a strong feeling against us on account of holding firmly some truths which other denominations do not practice, but which we think the scriptures teach; however, we preached Christ and Him crucified, the brethren and sisters falling bravely in line, and soon the interest began to grow which continued to increase until the meetings closed. Their influence reached and affected every house in the district, religious conversation was general, many Christians were refreshed, many who had never before took a decided stand and came out boldly. Then in addition to this there were a number of clear conversions.

The church without a building is on what is known as the South Antler of the Soures River. There are six preaching stations, and all the services are held in school houses, which are framed buildings about sixteen by twenty feet. I said all the services. A week night prayer meeting is held from house to house. A Sabbath school has been started which is full of promise and growing in interest. You see the country is in its formation state, the question for us to deal with is how much should we have to do with moulding it. One thing is certain, the evil one and his agents are doing active work. The government and land companies still hold large quantities of property, and as their land and the "fall grant-land" lies in alternate sections. The fall grant had been settled, much of the other untouched, thus as a general thing the inhabitants are long distances apart. But gradually this land is being bought up as emigration comes into the country. Under the circumstances you can readily understand why there is a lack of systematic organization. Young men who have come from Christian homes, settled a distance from services, with plenty to engage time, find it easy to get into careless habits concerning religious affairs. They need to be surrounded and rallied out. There are no young people

prayer meetings to attend during the week. No Y. M. C. A. to get those young men into the harness. On the prairie the mother with her family of children is tied to the house. Ladies in the East you meet in your "circle" gathering and when you talk matters over freely, and when you have your own seasons of prayer together, and I know they are times of refreshing, of rich blessing to yourselves. I know something of the interest that your efforts have exerted on Foreign Mission work. Many good and faithful women in this new country scarcely know the nature of our meetings, others who do are praying for your success, and long to put their hand to the work.

Preaching is quite general, yet there are points out of the reach of service. In conversation with a gentleman last evening he remarked that there had been preaching with them for two years without a single conversion. We have made an effort in this direction, and thus far it has worked successfully. We have a young man who is an excellent singer, but he had no regular appointment and he goes from field to field with the student who may be engaged there. I hope to have him again labor in this season. Each church who receives the labor of this young man is expected to contribute to his support. This church in proportion to its means, has been noted in the past for its exertion and liberality. Last year they raised more than they had pledged to our Convention for the summer expenses, notwithstanding the fact that few of them had any quantity of marketable grain, owing to the early frost that visited here last year. This spring the season opened very favorable, early and the seed put into the ground in good condition and gave all promise of a bountiful harvest, but our temporal harvest has been very light on account of drought, something which very seldom affects the country. In places there may be a fair crop if the weather is favorable from now out, some may have their bread and seed, others are already plowing up. The farmers are anxious about feed for their stock, and in many cases they have gone as far as forty miles to hunt up hay. Yet we will grasp the truth of the last verse of the 107th Psalm where the writer, after speaking of drought and other calamities, says, "whose is wise and will observe those things, even they shall understand the loving kindness of the Lord."

Two railroads are surveyed and operations begun on one line, that is to meet in this settlement, and it is quite expected that the competing lines will run on as well; this with the advantage which this section of country affords, will in the near future be a live stirring place; and our interest should be kept to the front and the most advantageous place obtained for our church building. I have in a general way laid our work before you, just as it appears to me.

Rev. W. Talmage writes: I arrived in Delarais on April 20, and drove across the country 15 miles that night, where I spent the Sabbath, and found the people all very anxious to hear the gospel. On Monday I was driven across the prairie about seventy miles to Carnduff. The beauty of the prairie is simply indescribable, and has to be seen to be appreciated.

I have a field thirty-three miles across from east to west, with five preaching stations. The people are very pleased to have service once in two weeks, some of them not having heard more than two sermons in that many years before this summer.

We have to contend with a good deal of opposition from prejudice and ignorance. This field should have been occupied by us long ago, and this is the first; but the truth is winning its way and must prevail.

Much of my work is necessarily personal; and oh! it is heartrending to find so much indifference on the part of men and women to their best interest. But there is much to be thankful for. One finds one here and there whose heart is right with God, and whose aim is to labor for His glory. I have great hopes for the future of this place. It is one of the best farming districts in the Northwest. Many people have come in this spring.

The cause of Christianity, especially of the Baptist cause, must advance. We intend beginning special services in one end of this field next week. I hope and trust the Lord will bless our feeble efforts to the salvation of many souls. We are expecting largely.

We intend organizing a church here in the fall. We had baptism here last Sunday; it has started many to think and talk.

A letter was read by Mrs. Allwood, from Mrs. Churchill, giving a very vivid description of Bobbille, which will appear in "The Column" ere long.

The Corresponding Secretary's annual report was read and adopted. The Treasurer's report, so far as we had it, was adopted.

M. E. M.