

For O but the world is fair, is fair,  
And O but the world is sweet;  
And out in the gold of the blossoming  
mould,  
We can sit at the Master's feet.

And then again we are within bounds  
in supposing the Heaven of God's build-  
ing to be very magnificent and glorious.  
When we consider the boundless re-  
sources of our God; when we ponder  
the fact that not only the gold and sil-  
ver of earth are His, but also the massive  
grandeur of all worlds; that in addition  
to all created material He has the bound-  
less resources of His own infinite nature,  
and the innumerable possibilities of His  
Omnipotence; then we are sure indeed  
that the world above must be most fair  
and glorious. And as the idolatrous  
temple of Diana was so bright and daz-  
zling, that the door keeper cried out al-  
ways to those who entered, "Take heed  
to your eyes"; so I have sometimes  
thought, how increased and strengthened  
must be our faculties of vision are we  
can behold the pearly palaces of heaven,  
or see the great King in this wondrous  
beauty. O that city of the King! That  
home of the redeemed! That fair coun-  
try where the unfading flowers bloom,  
and the unending song is sung: "What  
must it be to be there." To see—as John  
saw—the Holy Jerusalem possessing the  
glory of Jehovah with a brilliancy like  
that of a precious stone; with its walls  
of jasper and streets of gold; with its  
pearly fountains and glittering gates;  
with its crystal river and its trees of life;  
to behold its scenery, bathe in its light,  
and participate in its glory—"What  
must it be to be there?"

"O the earth is flecked with flowers, many  
tinted, fresh and gay,  
The birdies warble blithely, for my Father  
made them so;  
But these sights and these sounds will  
as nothing be to me,  
When I hear the angels sing in my  
aisle country."

And blessed be God this heaven so  
beautiful and grand is a *large place*. "In  
my Father's house are many mansions";  
and they will be all filled; not one un-  
occupied mansion in all heaven.

Moncton. W. B. HINSON.  
(Conclusion next week.)

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

BY REV. F. M. YOUNG.  
No. 3.

##### VIEWS OF MEDIEVAL WRITERS.

On the views of medieval writers after  
Anselm it is unnecessary to dwell at  
length.

Their speculations, with the single ex-  
ception of Thomas Aquinas, did not tend  
to advance the doctrine, and without be-  
ing aware of any abrupt transition, we  
might pass from Anselm to the reformers.  
Anselm, in his statement theory, seems  
to have stood alone. We hear no more,  
it is true, of a ransom paid to the devil.  
That whole theory seems to have disap-  
peared. But what was done subsequently  
was rather a return to patristic views of  
the relative necessity of the Atonement;  
and during the period of about four cen-  
turies, in which Scholasticism had full  
play, (excepting a few here and there  
holding the theory of Anselm) we find  
an unsettled state as regards the doc-  
trine, and little if any advance being  
made on the theory of the patristics.

##### MORAL INFLUENCE THEORY.

Shortly after Anselm, appears one  
a direct antithesis to him both in holiness  
of life and doctrinal opinions. This is  
Abelard, called by one the precursor of  
modern rationalism. He allowed only  
sinful deeds; no sinful nature, no repre-  
sentative position of the first man, no  
imputation of sin; views naturally lead-  
ing him to deny the necessity of satisfac-  
tion.

He represented pardon as absolute,  
without regard to the work of a Medi-  
ator. Reconciliation was all on man's side,  
and God's anger needed not to be ap-  
peased, but man's.

The incarnation and passion of the Son  
of God were simply a manifestation of  
divine love so strong as to move human  
hearts to love in return; and justification  
is the personal righteousness arising  
from this so begotten human love. The  
redemption man finds in Christ is the  
freedom from sin given to man because  
of this human love to God, inducing a  
new character. Here we find the first  
clear and decided statement of what is  
termed the moral influence theory of the  
Atonement as held in modern times by  
Maurice, Jowett, Bushnell, and others;  
a theory, grand and elevating as far as  
it goes, and we would have none lose any  
of the blessed influences of that noble  
life of the Man Christ Jesus, the sub-  
limest character the world ever saw;  
but that theory that robs the Christ  
of His divinity, and makes man's redemp-  
tion to depend on the human, rather  
than the divine, robs Christ of much  
of His glory, and the soul of a sure support,  
giving in return a broken staff that will  
fall the soul in the time of its greatest  
need.

##### SUPERABUNDING SATISFACTION.

Thomas Aquinas (about 1250) though  
having much in common with Anselm,  
emphasized in particular two points  
which are peculiar to himself: (1st) As  
to the suffering of Christ he showed that  
He encountered human suffering for men  
of all tribes and ranks, and that the  
amount of pain which he endured was

the greatest that could be borne in this  
present state; but what contributed to  
make it an adequate satisfaction, was the  
greatness of His love, the dignity of His  
person as God-man, and the magnitude  
of His sorrow; and (2nd), that the Lord's  
satisfaction was superabundant—i.e.  
exceeding the requirements.

Duns Scotus, a little later, (about 1300)  
advanced views quite antagonistic to  
those of Aquinas. He reduced man's  
redemption to a mere acquittal on the  
part of God.

God was pleased to account Christ's  
work as a fit medium of salvation by an act  
of acceptance. The necessity of satis-  
faction was denied as an absurdity. So  
shallow are his views of what was neces-  
sary to satisfy the claims of God, that he  
goes so far as to assert that a good angel  
or a good man was competent to render  
satisfaction, and does not deny even the  
possibility of a man satisfying for him-  
self.

The superabundant satisfaction was  
the great point of discussion between the  
followers of Aquinas and Scotus, but the  
dispute was settled by the Thomist po-  
sition, as to the infinite merit of Christ's  
satisfaction, receiving ecclesiastical sanc-  
tion in 1343.

##### FAITH AND WORKS.

We now come to the Reformation  
period. To a great extent the questions  
of the day turned on the justification  
of the sinner; the atonement, therefore, as  
the direct cause of justification, was the  
turning point of the whole discussion.  
It was a battle between faith and works,  
and in the struggle the merit and satis-  
faction of works were wholly removed  
from the ground of man's justification.  
Deep views of the infinite guilt of sin, as  
seen in the light of the divine law, were  
diffused, and the sole mediatorship of  
Christ was fully recognized.

The Reformation, turning on these  
points, began in Luther's own heart and  
may be traced in his memorable experi-  
ence before it became the great moving  
force in the world's history. The deep  
consciousness of his guilt; a vivid appre-  
hension of his position under the law;  
this, coupled with the conviction that  
the law must needs be fulfilled, shut him  
up to the one mediator between God  
and man presented in the gospel as bear-  
ing the penalty, and complying with the  
positive requirements of the law. This  
was the view which was presented before  
Luther personally. It was also the view  
which presented itself to the Reforma-  
tion theology.

The remedy was at hand as it was  
found in Anselm's theory, hence his  
theory of the atonement—Christ a vicari-  
ous sacrifice—became the theory of the  
reformers.

##### (To be continued.)

##### Home Missions.

##### BOARD MEETING.

The regular meeting of the H. M.  
Board was held on the 9th inst. The  
following brethren were elected to fill  
the offices for the year: A. C. Robbins,  
Esq., chairman; W. R. Doty, Esq., vice-  
chairman; Rev. J. E. Bill, recording sec-  
retary; and A. C. Cooch, corresponding  
secretary and treasurer. Auditors, Rev.  
F. H. Beals and J. F. Godfrey, Esq.

##### REPORTS.

were received from Brethren I. Wallace,  
general missionary; D. McLeod, mission-  
ary pastor, Tracadie, and from student  
missionaries Gates, of St. Andrews; Col-  
shaw, of Seal and Fisherman Harbors;  
Black, of Upper Stewiacke and Crabbe,  
of 2nd St. Mary's and Goshen.

Sept. 10. A. COOCH,  
Cor. Sec'y.

##### An Appeal.

Will any pastor who is aware of mem-  
bers of his church living in Moncton, and  
still holding their membership outside,  
be kind enough to forward such names to  
me? Will any church clerk who  
knows of members who are permanently  
located here, but still retain membership  
elsewhere, forward such names? Will  
any parent or Sunday-school teacher  
knowing that members of Baptist fam-  
ilies, schools, or congregations, are in this  
town and unconnected with us, acquaint  
us of such facts as may render it pos-  
sible for us to find them out?

Do this brethren, and we will look up  
all such, get them introduced to those  
whose society will be helpful, and seek  
to do them good generally. Co-operate  
in this matter friends, for it is of great  
importance, and by so doing you may  
materially assist those for whom Christ  
died.

W. B. HINSON.

Pastor First Baptist Church,  
Moncton.

#### Religious Intelligence.

##### NEWS FROM THE CHURCHES.

BRIDGEWATER.—On Sunday last I gave  
the right hand of fellowship to three  
young ladies, sisters, one of whom was  
received by baptism, and the other two  
by letter from Welfville. This is an en-  
couragement to us.

Sept. 10. C. E. B. DODGE.

OAK BAY.—Since last writing a few  
lines for your valuable paper, it has been  
my happy privilege, to visit the hap-  
pily situated, on two different occa-  
sions, at the Lodge Dufferin; and to  
receive one by letter into the Rolling  
Dam church.

Sept. 6. F. S. TODD.

ADVOCATE, N. S.—On Sunday, August  
25th, two believers, a husband and wife,  
were baptized and added to the church.  
W. H. JEWINS.

TANCOCK, N. S.—We are informed that  
three interesting young people were  
baptized into the fellowship of the Tan-  
cook Baptist church, on Sabbath, August  
18, by Rev. Jas. Wallace.

CHARLOTTETOWN.—A note from Bro.  
Gordon informs us that the Charlot-  
teton church is rapidly pushing forward  
the work of building the vestry for their  
new church. Bro. G. was taken quite ill  
at Convention and has not fully re-  
covered; but is improving.

BEAVER RIVER, N. S.—The pastorate  
of the church in Beaver River will become  
vacant in October, the present acting  
pastor having given notice that his work  
as pulpit supply will end at that time.  
The church is harmonious, is in good  
working condition, owns a parsonage and  
gives a good support to its pastor. A  
man is needed for this field, and if  
found suitable for the place will receive  
a hearty welcome. Thirty have been  
added by baptism and eight in other  
ways since the year began. The present  
supply, Rev. D. H. Simpson having been  
quite restored to health by his residence  
here, will accept a pastorate after clos-  
ing his work here.

EAST FLORENCEVILLE.—Three months  
have swiftly glided by since first I visited  
this field. The natural scenery along  
the beautiful St. John river is in itself  
sufficient to drive away every thought of  
discontent or idea of being lonesome.  
The natural beauty of the place coupled  
with kind hearted and friendly people,  
has made my stay here exceedingly  
pleasant. The best of all the spirit of  
the Lord has been among us. Eleven  
have been baptized, eight at East Flo-  
renceville, two at Simonds, and one at  
Peel. Our brethren here have been con-  
verted. The churches here are anxious  
for a pastor.

Sept. 12. H. Y. COREY.

MACQUACK, York Co.—Hearing that  
this church was pastorless, and undaun-  
ted by the barbarous name, the under-  
signed made his way to Macquack to  
try in a humble way to preach the Gos-  
pel in a place where the knowledge of the  
St. John river, "where health and plenty  
cheered the laboring swain," he found a  
strong church of nearly 200 members with  
a neat meeting-house and comfortable pa-  
ronage. The people welcomed him, and  
during his stay he was greatly en-  
couraged by the kindness of the St. John  
river, and in their homes. The  
church has been prospered during Bro.  
Blackadar's pastorate, the membership  
having doubled during the five years he  
was with them. These converts need a  
pastor's direction and may our Lord say  
to some servant of his, "Feed these my  
lambs."

JUDSON KEMPTON.

UPPER GARDEN, N. B.—We had the  
pleasure of again visiting the baptismal  
waters in the beautiful St. John, on Sab-  
bath, 8th inst. Since January 1st thirty-  
two have been added to this church by  
baptism, and others are expected to fol-  
low soon. During the Convention year,  
just closed, a marked increase has been  
manifested in regular giving to missions,  
and the Convention Fund, more having  
been contributed by our members in  
this direction than in any previous year.  
A good sister not long since remarked  
that when we began to give for our  
various denominational objects abroad,  
the blessing soon came upon our home  
field; may this not apply to all our  
churches? Try it, brethren. The inter-  
est in our Sabbath-school work has been  
good, and the prayer-meetings through-  
out the past summer have been the best  
since my acquaintance with the field. A  
concert recently given by our young  
people netted upwards of \$60.

W. E. MCINTYRE.

JERUSALEM, QUEBEC CO., N. B.—God is  
blessing His cause here at present. Bro.  
G. W. Schurman has worked faithfully on  
this field during his vacation, preaching  
at Jerusalem, Greenwich Hill and other  
points. Our brother has been much  
blessed in his work, and the churches have  
been quickened and sinners converted  
to God. We came here on the 5th inst.,  
to help our brother in the work. Our  
meetings, which have been held every  
night during the week, have increased in  
power.—On Sunday, 8th inst., four can-  
didates were baptized, and the present  
time of writing five more have been re-  
ceived for that ordinance. September  
the 1st we spent with Bro. H. Y. Corey  
at Simonds, Charlotte Co., baptizing two  
candidates there at the close of our  
morning meeting and one at Peel in the  
afternoon. Our brethren here have been  
blessed in his work on this field during  
the summer, eight having previously been  
baptized at East Florenceville. This field  
now, with many others, needs a pastor  
to take up the work. The fields truly  
are white already to harvest.

Sept. 11. A. H. HAYWARD.

LAWSONVILLE, ANnapolis Co.—The  
cause of our Lord and Master, the  
cause is progressing well. All depart-  
ments of church work are in a flourish-  
ing condition, and seed is being sown by  
our faithful pastor, Rev. J. S. Eaton,  
which is bearing and will continue to  
bear fruit to God's honor and glory. One  
young person from the Sabbath-school  
was buried with Christ by baptism, Sun-  
day, the 8th inst. Our young sister was  
in delicate health and had been advised  
by her physician not to be baptized as  
the rite might be followed by serious re-  
sults; but she was willing to follow the  
footsteps of her divine Master, believing  
that to obey is better than sacrifice.  
Rev. F. H. Beals, of Hebron, Yarmouth Co.,  
who is spending a month's vacation here  
on a visit to his parents at Inglisville,  
and also for the purpose of recruiting  
his health, preached in that place on  
the afternoon of the 8th. May his health  
be speedily restored. May the divine  
favor still rest upon both pastor and  
church in this place.

CROFT.

TEMPLE, Yarmouth, N. S.—As a church  
and congregation we are moving along  
the even tenor of our way, "holding forth  
the Word of Life," as best we can. We  
have just repaired and painted our house  
of worship at a cost of \$900.00, with good  
results in appearance. The old imitation  
sandstone on the outside has given place  
to a light buff color, with dark brown  
trimming and buttresses, which give a  
more cheerful aspect. The corridors  
have been thoroughly renovated and  
neatly painted and varnished. Our pa-  
sonage is nearing completion. We hope  
to become lord of the manor about the  
1st of November. We are also planning  
to do more for Convention this year than

last, and with good results so far. What  
say you of the spiritual outlook? Thank  
God we are not without some tokens of  
His favor. Three young persons were  
baptized on Sept. 8th, and two others  
were received on Sunday 1st, who had  
been baptized a few weeks ago. These  
young people are finding their way into  
the church from our Sunday-school.  
While there is no special revival influ-  
ence in our midst, there is much faithful  
work being done in our Sabbath-school,  
and the results are seen in the lives of  
the young.

G. R. WHITE.

THE UNION BAPTIST MINISTERIAL CON-  
VENTION OF N. S. From the reports it  
was found that the churches were going  
forward with no special features in their  
work. Two have recently been added to  
the Fairville church by experience.  
Bro. Stewart has been to Ottawa, and had  
received a very favorable impression of  
the Baptist church there. He preached his  
farewell sermon to his old charge on Sun-  
day evening. The work among the sailors  
is being steadily pressed by Bro. Spencer.  
Bro. Ford referred to the repairs on the  
audience room and was hopeful as to the  
future. Bro. Beals, of Hebron, gave a re-  
port of the work of the churches in that  
far off place. He reported that he had re-  
ferred to the training the people had had  
under Bro. Cohoon. They have just com-  
pleted a new parsonage, and he hoped it  
would be free from debt, when finished.  
Bro. Welton of Hampton was also present  
and reported progress. There was an informal discussion of the  
question of long versus short pastorates.  
Bro. Hartley, as the senior pastor of the  
conference, gave it as his opinion that long  
pastorates were more favorable to per-  
manent growth than short ones. Bro.  
Stewart felt that the longer a pastor was  
with a people, the easier he could pre-  
pare for the pulpit and the better position  
he was in to work effectively. Bro.  
Martell believed that churches which had  
had long pastorates were better trained.  
Bro. Gates thought that long pastorates  
gave pastors a better standing with their  
own churches, and suggested that the  
more active a man was in denominational  
work, the greater influence he would have  
at home. Bro. Hickson referred to the  
aid it was to a pastor to do outside  
work on mission fields, etc. Bro. Welton  
thought that often long pastorates were  
not advisable. If a man found that his  
success did not attend his efforts after a  
reasonable time, he had better leave. It  
was also brought out that when a pastor  
enters upon his work with the feeling that  
he was to remain there, his sense of  
responsibility would be much increased.  
The brethren were unanimous that our  
people and our pastors should be en-  
couraged to make the pastoral relation  
as long as possible.

PERSONAL.

Bro. W. H. Warren desires all corre-  
spondents to address him at St. Martins,  
N. B.

We are very sorry to have to record  
the serious illness of our venerable  
brother, Rev. S. T. Rand, at his home  
near Hantsport.

Bro. M. B. Shand has resigned the  
charge of the Milton Baptist church,  
Yarmouth, and has gone to California.  
He has made a good record for himself,  
and will be followed by the regrets and  
good wishes of very many.

Bro. David Price, who has been spend-  
ing three months in Wales, through the  
kindness of the Cambridge Baptist  
church, N. S., expected to sail from Liv-  
erpool yesterday. He reports himself  
again well and strong and ready for hard,  
earnest work.

NOTICES.

The Queens County quarterly meeting  
will meet with the Upper Cumberland  
Bay church the first Saturday in Octo-  
ber, at 2 p. m. Brethren, please make  
an effort to be there this time, rain or  
shine.

M. P. KING.

—Korea, the hermit nation, with its  
12,000,000 is ready for evangelistic labor,  
after centuries of strict isolation. The  
predominant religion is Buddhism. The  
work in Korea during the last two years,  
has been making rapid progress, the  
propagation of Christianity among the  
natives being approved formally by the  
government. Medical Missions is the  
key God used to unlock the doors of  
this nation.

The Century for September (The Cen-  
tury Co., New York) gives an interesting  
article by John A. Paine, on the Pharaoh  
of the Exodus (Meneptah) and his Son,  
very profusely illustrated. The Lincoln  
series is drawing toward its close; the  
present paper treats of the Re-election,  
and of the changes in the Cabinet.  
George's Kennan's article on the History  
of the Kara Political Prison, is painfully  
thrilling, yet one would not have failed  
to read it. There is a fine paper on  
Telegraphing in Battle, by J. Emmet  
O'Brien.

—She only touched with the touch  
of faith; the multitude pressing and throng-  
ing round, though as near or nearer in  
body, yet lacked that faith which is the  
connecting link between Christ's power  
and our need; and thus they crowded  
upon Christ, but did not touch Him in  
any way He should take note of. And  
thus it is ever in the church; many press  
upon Christ, His in name, near to Him  
and to His sacraments outwardly; yet  
not touching Him, because not drawing  
near in faith, not looking for, and there-  
fore not obtaining, life and healing from  
Him, through these.—Archbishop Trench.

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Beans, Pork

—AND—

LARD, XX.

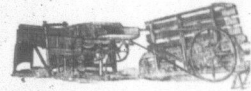
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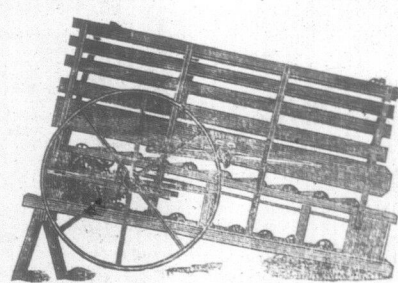
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in the market. We have control of Nova Scotia and New Brunswick for these Machines,  
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quisition to the Reed  
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