

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

And then again we are within bounds in supposing the Heaven of God's building to be very magnificent and glorious. When we consider the boundless resources of our God; when we ponder the fact that not only the gold and silver of earth are His, but also the massive grandeur of all worlds; that in addition to all created material He has the boundless 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 dazzling, that the door keeper cried out always to those who entered, "Take heed to your eyes"; so I have sometimes thought, how increased and strengthened must be our faculties of vision ere 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 country 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 ain country."

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

VIEW OF MEDIEVAL WRITERS.

On the views of medieval writers after Anselm it is unnecessary to dwell at length. Their speculations, with the single exception of Thomas Aquinas, did not tend to advance the doctrine, and without being 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 disappeared. 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 centuries, 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 doctrine, 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 representative position of the first man, no imputation of sin; views naturally leading him to deny the necessity of atonement. He represented pardon as absolute, without regard to the work of a Mediator. Reconciliation was all on man's side, and God's anger needed not to be appeased, 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 sublimest character the world ever saw; but that theory that robs the Christ of His divinity, and makes man's redemption 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.

SUPERABOUNDING 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 superabounding—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 acceptance 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 satisfaction was denied as an absurdity. So shallow are his views of what was necessary 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 himself.

The superabounding satisfaction was the great point of discussion between the followers of Aquinas and Scotus, but the dispute was settled by the Thomist position, as to the infinite merit of Christ's satisfaction, receiving ecclesiastical sanction 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 satisfaction 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 experience before it became the great moving force in the world's history. The deep consciousness of his guilt; a vivid apprehension 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 bearing 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 Reformation theology.

The remedy was at hand as it was found in Anselm's theory, hence his theory of the atonement—Christ a vicarious 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. I. E. Bill, recording secretary; and A. Cohoon, 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, missionary pastor, Tracadie, and from student missionaries Gates, of St. Andrews; Colli-shaw, of Seal and Fisherman Harbors; Black, of Upper Stewiacke and Crabbe, of 2nd St. Mary's and Goshen.

A. COHOON, Cor. Sec'y.

An Appeal.

Will any pastor who is aware of members 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 families, schools, or congregations, are in this town and unconnected with us, acquaint us of such facts as may render it possible 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 Wolfville. This is an encouragement to us. C. R. B. DODGE, Sept. 10. OAK BAY.—Since last writing a few lines for your valuable paper, it has been my happy privilege, to visit the beautiful waters, on two different occasions, at the Lodge Dufferin; and to receive one by letter into the Rolling Dam church. F. S. TODD, Sept. 6.

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

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.

CHATELAIN.—A note from Bro. Gordon informs us that the Chate-lain 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 recovered; 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 good 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 closing his work here. COW.

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 Florenceville, two at Simonds, and one at Pass. Others we believe have been converted. The churches here are anxious for a pastor. H. Y. COREY, Sept. 12.

MACQUACK, YORK CO.—Hearing that this church was pastorless, and undaunted by the barbarous name, the undersigned made his way to Macquack to try in a humble way to preach the Gospel to the heathen in 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 parsonage. The people welcomed him, and during his stay he was greatly encouraged by the kindness of the Lord's house 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, "Feed these my lambs." JESON KEMPTON.

UPPER GARDEN, N. B.—We had the pleasure of again visiting the beautiful waters in the beautiful St. John, on Sabbath, 8th inst. - Since January 1st thirty-two have been added to this church by baptism, and others are expected to follow 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 interest in our Sabbath-school work has been good, and the prayer-meetings throughout 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, QUEENS 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, 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 candidates were baptized, and the present time of writing five more have been received 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 brother has been much 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. A. H. HAYWARD, Sept. 11.

LAWRENCEVILLE, ANnapolis CO.—The cause of our Lord and Master in this place is progressing well. All departments of church work are in a flourishing 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, Sunday, 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 results; 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 Yarmouth Co., who is spending a month's vacation here on a visit to his parents at Inglesville, 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 parsonage 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 last, who had been baptized a few weeks ago. These young people are finding the way into the church from our Sunday-school. While there is no special revival influence 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-ference of St. John'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; he preached his farewell sermon to his old charge on Sunday 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 red-ferred to the training the people had had under Bro. Cohoon. They have just completed 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 pastorate. Bro. Hartley, as the senior pastor of the conference, gave it as his opinion that long pastorate were more favorable to permanent growth than short ones. Bro. Stewart felt that the longer a pastor was with a people, the easier he could pre-prepare for the pulpit and the better position he was in to work effectively. Bro. Martell believed that churches which had had long pastorate were better trained. Bro. Gates thought that long pastorate 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 pastorate were not advisable. If a man found that 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 encouraged to make the pastoral relation as long as possible.

PERSONAL. Bro. W. H. Warren desires all correspondents 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 spending three months in Wales, through the kindness of the Cambridge Baptist church, N. S., expected to sail from Liverpool 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 October, 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.

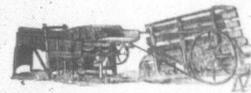
The Century for September (The Century Co., New York) gives an interesting article by John A. Paine, on The Pharaoh of the Exodus (Meneptah) and his Son, very profusely illustrated. The Lincoln series is drawing toward its close; the present paper treats of the Re-election, and of the changes in the 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 thronging 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 therefore not obtaining, life and healing from Him, through these.—Archbishop Tremch.

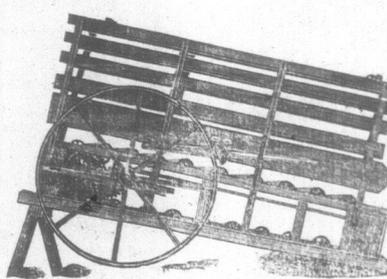
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