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> > Poetry.

The Refiner.

'Tis sweet to think that he who tries The silver takes his seat Beside the fire which purifies, Less too intense a heat; Raised to consume the base alloy, The precious metal, too destroy.

'Tis good to think how well he knows The silver's powers to bear The ordeal through which it goes; And that with skill and care He'll take it from the fire when fit, With his own hands to polish it.

'Tis blessedness to know that he The piece he has begun Will not forsake till he can see The gracious work well done-An image by its brightness shown, The perfect likeness of his own

But ah! how much of earthly Dark relies of the mine, Lost from the ore, must be behold! How long must he refine, Ere in the silver he can trace The faint resemblance of his face!

Thou great Refiner! sit thou by Thy purpose to fulfil; Moved by thine hand, beneath thine eye And melted at thy will. Oh! may thy work for ever shine Reflecting beauty pure as thine.

Is Sinai Extinct.

BY REV. THEODORE L. CUYLER. D.D.

We have just laid down the fascinating biography of the late Dr. Eadie of Scotland—the erudite commentator, and one of the most robust Scotchmen of his time. The Dr. describes a wonderful night which he spent at the foot of Mount Sinai during a protracted thunderstorm. For hours the whole atmosphere was ablaze with lightning and the ancient mountain roared as if the chariots of Jehovah were coursing through its granite pinnacles. It was a most vivid reproduction of that scene when there were thunders and lightnings on the summit, and all Israel waited, trembling in the camp beneath.

thought arose in our mind, Oh that the more distinctly the solemn voices of Sinai, uttering forth the sacred authority of law, the exceeding sinfulness of sin, and the sure retribution of a wrath to come! Never was there a time when there was a more urgent necessity of preaching God's holy law in all its scope of righteous demand and just penalty. Never was there a time when the popular conscience needed a more thorough toning up. Never has there been a time when that sharp sword of the Spirit—which Finney used to wield submission to God, a constant obedience to -was oftener required to cleave sinners' hearts and to bring them to repentance.

Some people imagine that Sinai is extinct. Certain pulpits appear to be pitched so far away from the sublime mountain that its august peak is no longer visible, is voted obsolete and barbarous; the world fied entirely by a theology of love. They thundered on Sinai invites to Calvary .-Preach a one-sided God-all mercy and no Advance.

ustice—with one half of his glorious attributes put under eclipse. Even sinners are not to be warned with tears and entreaties to flee from the wrath to come. They are to be coaxed into holiness by magical process, which makes nothing of

repentance and simply requires a "faith," which costs no more labor than a snap of the finger. This shallow system may produce long rolls of "converts," but it does not produce solid sub-soiled Christians.

Sinai is not an extinct mountain in Bible theology. Not one jot of its holy law has been lowered or repealed. In one very vital sense no Christian is "free from the law." It would not be a "happy condition" for him if it were so, any more than it would be a happy condition for New York or Chicago to disband their police and turn their criminals into the streets. So far from being kindness it would be cruelty to any man or community to place them beyond the reach and the just penalty of divine law.

This is especially an unfortunate time in which to preach a limber-backed theology which has no stiffening of the word "ought" in its fiber, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne-water. We need more of the sacred authority of law in our homes-more enforcement of law in the commonwealth, -- more reverence for God's law in our hearts-more law preaching in our pulpits, and more law-work in the conversion of souls which are to represent Christ by keeping his commandments. Such successful workers as Lyman Beecher, (would to God that his voice could again ring in ceatain pulpits!) and Charles G. Finney, and Kirk, and Daniel Baker, made much of the moral government of God. They never capped Sinai. Under of sinners were pricked through with sharp to say in our childhoodconvictions. Being thus convicted of their own guilt, sinners came to know why they needed an atonement, and they understood why they must flee to a glorious, all-sufficient Saviour. Such preaching of the truth broke up the fallow ground and produced great crops of thorough Christians.

Set it down as a truism that the minister does the best work who emphasizes most forcibly the depravity of the human heart, the majesty of the law, and the complete sufficiency of Christ's life as our model, and Christs death as the atoning sacrifice for sin. The apostles preached law as As we read the striking narrative the enough of holy living as a proof that he the end will most promote peace. has trusted Christ. Brother Moody gloripeople of our times could be made to hear ously exalts the cross, but "Christ crucified" is not the whole of the Bible after

It is not only in awakening sinners that God's law plays a vital part. It is equally vital as an element in healthy, vigorous, well-developed piety. Sweet and devout emotions are very pleasant in their place. But Christianity is a great deal more than a rapture. It does not begin or end in a song or sacrament. It is a living loyalty to God. Holiness really signifies a willing him. Christ cannot be sincerely loved except by the disciple who keeps his laws.

Then, dear brethren, in a time of laxity and license, when men break trusts and varnish over frauds, and deride strictness as "puritanical," and make a mock at God's and its righteons thunders against sin are law, let us direct their eyes toward Sinai, no longer audible. With this school of as well as toward Calvary. Knowing the rose-water ministers, the theology of law terror of the Lord, let us persuade men to repent and flee to that crucified Jesus whose is to be tamed and sweetened and sancti- blood cleanseth us from all sin. He who

Conscientious Separation.

We know some ministers who do not believe the doctrine of the church to which they belong, and yet for reasons best known to themselves they remain in that commun ion, and undermine the very foundations of the faith which they profess to preach. How this can be made to be in accordance with morality we know not. Surely it would be more like common honesty if they would at once show their colors, and no longer pretend to be what they are not. Some Christians, too, who never enter a pulpit, are equally guilty, for they are recognized as members of churches against whose teaching they frequently protest. They support evil systems and know them to be evil. They dissent in their hearts, but yet consent by their actions; for fear of giving offense to men, they are constantly offending God and their own conscience. Whatever their excuses may be, are they not resolvable into doing evil that good may come? Of course, it is not to be desired that men should be perpetually vexed with scruples upon minor points, and ready to quarrel about anything or nothing, because their conscience is morbidly sensitive; but surely it cannot be right for a truthful man to be a member of a church from whose confession he widely disagrees; his position is a protest against his own convictions, and his convictions make his profession a falsehood. We ought to be intensely anxious to be so clear in the whole of our religious standing that under the light of the day of judgment no glaring contradictions shall be discovered in our lives; otherwise we may not only be gulity of "something not very different from hypocrisy," but we may fall into hypocrisy itself. A little tampering with conscience is a very dangerous thing, it is very like their plain, bold preaching of the guilt of the dropping of a stitch which may lead to sin, and its deserved retribution, the hearts the unraveling of all the work. We used

"He who steals a pin, Will live to steal a bigger thing."

The rhyme was bad, but the doctrine wa true. If we violate conscience, even upon the smallest matter, we may come at last to have no conscience at all.

Mr. Carlyle's advice is thoroughly sound, and his adjuration is none too strong, "Be virtuous, and have done with it;" speak the truth and stand to it; profess the faith which is revealed in the Scriptures, and neither by word of mouth, nor by act, nor by association, nor even in thought, contradict the eternal verities of God. We gospel. Peter "pricked the hearts" of have had too much of concession in order three thousand sinners with the naked to win a hollow peace from philosophic blade of truth, and they were converted to rationalists on the one hand, and supersti-Christ before sunset. Paul reasoned about tious Romanizers on the other. The thing righteousness, temperance, judgment to will not work, and if it would it is wrong come, in the very teeth of a licentious and ought not to be attempted. Who governor. All the best revival discourses gave us the right to yield an atom of truth? of Whitfield, Edwards, Nettleton and Pay- Are the doctrines of God's word yours or son emphasized the holiness of God, the mine to do as we like with, to give up this guilt of sin, and indispensibleness of obey- and modify that? Nay, verily; we are ing Christ's commandments. The only put in trust with the gospel, and it is at criticism that I have to make on the our peril that we dream of compromising preaching of my beloved friend Moody, is the least of its teachings. A straightforthat he does not make enough of repent- ward, decided line of testimony is the best, ance before a sinner trusts in Christ, nor is most consistent with true charity, and in

The trimming, hesitating policy of many reminds us of Luther's words to Erasmus: crushing them, and among glasses without breaking them!" This is a difficult game to play at, and one which is more suitable for a clown at a theatre than a servant of Christ. When you are attempting a compromise, you have to look around you and move as cautiously as a tight-rope dancer, for fear of offending on one ade or the other. A little too much this way or that and over you go. A cat on hot cinders is in no enviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or, indeed, at all. Think of being able to go no further than the afore mentioned timorous, timeserving Erasmus, who said, "I will not be unfaithful to the cause of Christ; at least, so far as the age will permit me." Out upon such cowardice; life is too dear when bought at such a price.

"I cannot tell what you and other men Think of this life; but, for my single self, I had as lief not be, as live to be In awe of such a thing as I myselt." -C. H. Spurgeon. "Feeling" in Religion.

BY REV. L. C. STEVENS.

Forty years ago, the Baptist fathers in New England regarded feeling as an im portant element in religion, and that, too not less in him who was seeking to "enter in at the strait gate," than in him who had already entered it. If any person, consult ing with Henry Kendall or Isaac Case about the salvation of the soul, had said "I am not a Christian, neither have I any feeling on the subject," I cannot doubt that the reply would have been in sub stance, "Then, continuing as you are, you must lose your soul." But times are changed. Now, people are taught, and that, too, by Baptists, that feeling is of no account, that it is no where required, that faith, and coming to Christ, and taking up the cross, are the things requisite to being saved. "Let us all act rationally," it is said, "and we have nothing to fear."

With full appreciation of the motives of brethren, who make no account of feeling in religion I am compelled to think that herein both their philosophy and their theology are at fault. Glad, indeed, should I be to believe that many souls are not deceived by this pernicious teaching.

It is plain that inspired men did not overlook feeling in determining the moral condition of the soul. "Whose keepeth the commandment shall feel no evil thing.' Eccle. 8: 5. "Who being past feeling." Eph. 4: 19. But it is not by any particular words that this question is settled. It is the thing, and not the word that denote it, a knowledge of which we seek.

What, then, is feeling? 1. Physically sensation produced by the act of touch, or by any pressure upon the nerves. 2. Mentally, the effect of perception, or the sequence of thought in arousing the sensibilities, which, according to Haven, include (a.) the emotions, (b.) the affections, and e) the desires. "Whilst I was musing the fire burned." That is, whilst I was in close and continued thought, the sensibili ties flamed forth like fire.

How extensive the domain of the sensibilities is, can be seen by reference to Roget's Thesaurus of English words and phrases, edited by Sears. Of emotion, he gives twenty-five synonyms or equivalent forms of expressions; of affection, fortyfive; and of desire, forty-six. Thus, accepting Haven to show us what feeling is, and Roget to show us its one hundred and sixteen synonyms (the 25, 45, 46, above). we have only to ask, in coming to the Bible, Do we find any forms of language-any single or compound terms-that, according to these authorities, express the idea of feeling? We find repentance, sorrow, grief, conviction of sin, broken-hearted, being pricked in the heart, with many other terms, relating to sinners; and love, joy, peace, long-suffering, with many others, relating to Christians. Do these terms denote feeling, and feeling that is of any account in the soul's salvation? "Except ye repent, ye shall all likewise perish." "Godly sorrow worketh repentance unto salvation." Take "repent" and "sorrow" from these passages, and what remains of them? And what is true of repent and sorrow in these passages, is equally true, in other passages, of all the terms which inspiration "You desire to walk upon eggs without has made use of to denote the different aspects, phases or conditions of the human sensibilities. Indeed, it would seem impossible to doubt that, throughout the Bible, what gave vitality and power to its teachings was, not the clear intellectual conception alone, but the feeling always and everywhere implied, as the effect of the doctrines proclaimed. Of course, it is understood that this statement does not ignore the divine Spirit's presence and work, but rather provides for both the one the terrible debt incurred by a life spent and the other, as there can be neither a in deeds which carry with them a fearful clear conception of truth, nor a healthful stirring of the heart without the Spirit's Great Falls, N. H.

> the Egytian Khedive has raised to the as seen from within. That which seems rank of Pacha and made Assistant Secre- to others a cutting short of activity, may tary of State, is said to be the first Israel- be to ourselves the laying down of arms no ite who has held so high a position in Egypt longer needed; our eyes may see heaven, since Joseph's time.

Half and Half Baptists.

A Baptist (by profession) said to us, not long since, that it was the custom of all denominations to lay stress on their pecularities, and, that he thought it a matter of very little moment whether a man belonged to a Baptist, church or to some other. We should like for him to see in how great value he and his like are held by at least one Presbyterian. Dr. Stuart Robinson

"The man who cares little for his own church over any other, is likely to be of no use to any church; yea, and instead of being more catholic than others, is rather even more ready to play the bigot, by setting up churches of his own by which to judge and unchurch his fellow Christians." That, we think, is a very fair statement of the case; we want Baptists who are Baptists for a reason; and for a reason as valid as the Word, and as momentous as the will, of God. As old Deacon Hard once expressed it: "Let turkeys, be turkeys, and buzzards be buzzards; but none of your turkey buzzards for me!"

"Waiting on the Lord."

Under the above heading appeared an interesting article in the Watchman of February 13th. I think, however, the writer falls into a slight error when he speaks of the "baptism of fire" at Pentecost, which phrase occurs four times. If the tongues were fire, then the original should read, glossai puros (tongues of fire), but it reads, glossai hosei puros" (tongues like fire). A thing cannot be like something and be that something at the same time. It is a mistake very often made, arising probably from the supposition that John had reference to this when he spoke of the baptism of the Holy Ghost and fire; which could not be the case, because he speaks of fire, while the tongues were only "like as of fire." An error similar to the above, and as commonly made, is that the cloud was over the Israelites when they crossed the Red Sea. I. BROWN.

Gems.

There is a dark and also a bright side to every providence, as there was to the fiery cloudy pillar that guided God's people of old in the desert. Nature looks upon the dark side and calls it sorrow and sadness; but faith sees the sun/dispersing the darkness and calls it by the name of joy .-H. Bonar.

There is gold in the rocks that fringe the Pass of the Splugen, gold even in the stones which mend the roads, but there is too little of it to be worth extracting. Alas how like too many books and sermons! Not so the Scriptures, they are much fine gold—their very dust is precious.—Spur-

The case of the thief on the cross, says old Matthew Henry, "gives no encouragement to put off their repentance to their death bed, or hope that they shall find mercy; for though it is certain that true repentance is never too late, it is as certain that late repentance is seldom true."

Dying is often called " paying the debt of nature." John Foster denies the fitness of the phrase, and insists that dying is like bringing a note to the bank to obtain solid gold in exchange for it. The aching, burdensome, decaying body is laid down and in exchange the Christian obtains victory, liberty, knowledge, rapture. O, glorious exchange! But how is it with the ungodly? They too gaingliberty from their fleshly prison, but not victory; knowledge, but not rapture. To them dying is paying entail of endless remorse.-Z. Herald.

We do not know to what unfathomable necessities the times and seasons of life and death may correspond, and as little do we know, in looking at each other's lives, what Julius Blum, the Austrian Jew whom may be unfolding or what may be concluded while our friends can see only the storm.