BY REV. JOHN ALDIS, CANTERBURY.

Some years ago we often heard good people talk about their "frames and feelings." We seldom hear the phrase now, and we have no reason to mourn that it is becoming obsolete. But though the "frames" seem to have been broken, the "feelings" remain. And people yet think and talk a good deal about their "feelings." Now, "feeling" is both a good thing and a good word, but it must be confessed that both the word and the thing are often greatly abused, so that some in their revulsion against the abuse would discard the use, and would fain banish the offending word from the Christian vocabulary. And it must be submitted that the word is but seldom used in the Bible. Still it is found there. We are told that our Great High Paiest can be "touched with the feeling of our infirmities," and those are spoken of as in a most deplorable condition who are " past feeling," And the thing that we mean by feeling is largely dwelt on under other names.

What do we mean by feeling? There is nothing like having a cléar definition. Half the arguments and disputes that have raised such clouds of dust in the Christian atmosphere would have been set at rest, if only the disputants had quietly agreed upon the meaning of the terms they used. Dr. Johnson gives as the first definition of "to feel," "To perceive by the touch." Thus I feel the pen with which I now write, the table on which I lay my hand. I can feel that sunshine is warm, that snow is cold. In this sense the word "feel" is frequently used in the Scriptures. Isaac said to Jacob, "Come near that I may feel thee, my son." Said Samson to the lad, "Suffer me that I may feel the pillars." need scarcely remark that this is not the sense of the word when we apply it to our spiritual life. "Ye are not come to the mount that might be touched." Your Saviour cannot, like the heathen idol, be grasped by the hand. The Sacramentarian who believes in the "Real Presence" supposes that he can feel Christ in his hand and in his mouth; "but ye have not so learned Christ," and from such religious feelings we may well turn with abhorrence.

Dr. Johnson further defines the word "to feel" thus, "To have a quick sensibility of good or evil, right or wrong." This applies to things material and physical perceived by the senses. Thus we feel bodily pain or pleasure, fatigue or strength. But in this sense we also apply the word in the moral and spiritual world. We feel kindness, we feel an insult, we feel gratitude. So when we have "a quick sensibility" to spiritual realities, we very properly say we feel them. We feel contrition for sin, we feel God's love to us, we feel safe in His hands, we feel a longing after heaven. In this sense of the word we shall all agree that we cannot have too much feel ing; and we may well pray with John Newton,

The feeling heart, the melting eye, The humbled mind below.

Thus the Apostle Paul writes to the Philippians (i. 9). "And this I pray that your love may abound yet more and more in knowledge, and (says our version) in all judgment." But the word here rendered "judgment," the noun from which the adjective "æsthetic" is derived, primarily means feeling, and I suppose we should not be far from the apostle's meaning if we rendered his words, "And this I pray that your love may abound yet more and more in knowledge and in all feeling."

Let knowledge grow from more to more, But more of reverence in us dwell, That mind and soul, according well,

Since feeling is "a quick sensibility of their state be who are "past feeling." The Greek word Paul here uses means, accord- wise cast out." ing to the Lexicon, "To feel no more pain at a thing." We have part of the is a good thing and a good word, but both lips, as if to say, "make that sound again." the one word may illustrate the other. earnestly guard against its abuse. Suppose the neuralgia has settled in a tooth, you feel pain in the nerve of the tooth. When the neuralgia ceases you feel no pain. But sometimes the dentist will destroy the nerve of the tooth; it will never ache any more, it is past feeling.

deep were the feelings of the gaoler when Gaul, breaking out ever and anon into acts "Speak, Lord, for thy servant heareth. and guard against this hardening influence, est we should ourselves become "past feel-

Feeling is then of great importance in eligion. In fact, a religion without feelng-i. e., without "a quick sensibility of good or evil, right or wrong"—is a poor religion indeed. And the word "feeling" is a good old Saxon word against which there can lie no objection. But both the word and the thing are often greatly abused, so that some good people are afraid of them. A few words, then, in closing, on the abuse of feeling.

Many Christians abuse feeling by exemolifying the character of "we live by feeling." They rarely take comfort by lookcording to their feelings about Him. They do not look out on the fair prospect of Gospel truth, but look in on that prospect ror of their own feelings, and they dim the mirror with their breadth as they stand and gaze. If you live by feeling, you live by that which is shifting as the sand, and oft deceptive as the mirage. Far better to live by faith on the Son of God. Dear reader, remember He does not change with your changing feelings. Build on this immoveable Rock, Christ, not on the fluctuating tide of your own emotions.

Often I feel my sinful heart Prone from my Jesus to depart; But though I have Him oft forget, His loving kindness changes not.

Many abuse feeling in their dealings with anxious souls. They put such questions as these, "Do you feel yourself to be a sinner?" "Do you feel any better today?" "Do you feel that you love Jesus?' All such questions are extremely misleading and mischievous. For anxious ones are thus led to the utterly unscriptural notion that a certain standard of feeling is needful as a preparation for Christ; but as the Bible says nothing about it, no one can possibly define what is the required degree. Thus commonly they are cast deeper into despondency, because they cannot find the required feelings; and they set out in the vain quest after feeling-which flies away when pursued-instead of seeking Christ. Or, on the other hand, delighted to find the desired feelings in themselves, they rest contentedly there. One of the saddest symptoms in the spiritual diagnosis is when an inquirer says to you, "I feel better than I did." Dear readers, as you endeavour to guide the perplexed on the way to heav en, strive to lead them away from self to Christ. Discourage them from dwelling on their feelings, and the less you talk to them about their feelings the better.

Perhaps some anxious seekers may read this paper. Joseph Hart's beautiful and encouraging Gospel hymn contains this complete to be stageton sit it doing mi

> All the fitness he requireth Is to feel your need of him.

But even these words may be misunderstood. Strictly speaking it is not He but he was unusually weary, and did not read you that require this. If you have no He soon discovered that the child was un good or evil, rgiht or wrong" how awful must sense of your need, of course you will not assy and was trying to move itself a little come to Him. But if you are willing to The thought flashed across his mind: "It expression implies that there had once been come, it is clear you have feeling enough. misses the sound of my voice." He brought feeling, but the feeling had ceased. The "Him that cometh unto me I will in no his mouth near the child's hands, and, after

The Gospel for the World:

The separation which race and language

work. Noah, moved with fear, prepared many others, the difference of temprement waited for nearly twenty years before an ark to the saving of his house." How which distinguishes the Teuton from the reached my fingers to his lips, and said, he cried, "Sirs, what must I do to be of open hostility. Hence, too, the opposing What condescension! What love for fall saved?" Men have cause to tremble if attitude which the Latin and Saxon races len man! Christ stooping so low author they feel no fear of God, of sin, or of hell. have assumed towards the Reformation. But the worst of all is when men are past Look, further to the marked contrast pre- ever. Some of these wretched ones around the feeling of love-when the dying love of sented by the oriental and western worlds. us have been suffering for more than eight Jesus cannot move, and when they become The inhabitants differ respectively in and thirty years; have been lying at the insensible to the deepest woes of others. cast of mind and temprement, even more edge of the pool, waiting for us to come This hardening process is gradual, and than they do in habits and features. But often unsuspected. But as surely as the while all this is so, these scattered remnants dropping well of Knaresborough ultimate- of the one human race are yet to be united Preaching. ly turns the softest material to stone, so and the power by which this union is to be does the heart become "hardened through effected is the everlasting gospel. It is a the deceitfulness of sin." Let us dread message that has one meaning for the universal heart of fallen man, suffering under the universal dominion of sin. It is a uage to language, suffers far less in the process than merely human books almost which is gradually erasing the word "barwriting that of brother in its place, telling, as it does to the weary heart of man, of ihm who is Kinsman-Redeemer. All nations are yet not merely to hear the proclamation of the everlasting gospel, but are the Baptist Association of New Bruns in accepting it to be moulded into one wick, for the outpouring of the Holy Spirkingdom of the one Lord and Master, Jes-it upon the Churches, nevertheless is us Christ. As the tribes of the South Sea plainly marked with the special manifesta-Islands are said to blunt, in token of friending direct to Christ, where true comfort ship and peace, their poisoned spears when as it makes its regular weekly visit to us only can be found; but judge of Him ac- they approached any consecrated place, so this year, conveys in each number the all the many languaged races of men are yet to dwell together in unity. This suitability of the gospel to universal need, and as it is reflected in the poor distorted mir- its consequent world-embracing character, are illustrated in the very architecture of what was once a Christian church, and which may yet be restored to its early dig-tian Commission. nity—the mosque of St. Sophia, in Constantinople. In the thick forest of its pillars there are marbles from many parts of these last few years in our churches, while the earth; even yet there may be traced there the spoils of many heathen temples. The temple of the sun at Baalbec, of Diana that shrine of Christian worship. The religion are allowed to fall short in proof the assurance that Christ's Church is confer on the church, and especially on

Sympathy and Tenderness.

Shortly after schools for the imbecile were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned to this country and commenced an institution. He advertised for the most idiotic and helpless children that could be found. Among those brought him was a little boy, five years of age, who had never generally receipted as the measure of sucmade an intentional act, had never spoken cess. Is this a healthful sign? Are we a word, and had never given a look of refloor, a mass of flesh, without even ability like the oak, or churches, weak, unstable, to turn himself over. Such was the student brought to this school. The teacher prophet's gourd. made effort after effort to get the slightest recognition from his eye, or to produce the slightest voluntary movement; but in vain. Unwilling however to yield, he had the boy brought to his room, and he lay down beside him every day for half an hour, hoping that some favorable indication might occur. To improve the time he read aloud from some author. One day, at the end of six month's unavailing effort. repeated efforts, the little one succeeded The sum of the matter is this. Feeling in placing his fingers on the teacher's same word in a medical term in common are often sadly abused. Whilst, therefore, The teacher felt that from that moment use neuralgia-i. e., pain in the nerve, and we can make good use of our feeling let us his success was assured, and, by careful manipulations of his muscles, he soon taught the child to walk; and when I saw him, at the end of five years, he stood on the platform, recited the names of the Presidents of the United States, and an- cates to the N. S. Woman's Aid Society, make, though unseen, are among the most swered a number of questions correctly. I powerful moral forces of the world. We looked on with astonishment, and said to Bro. Armstrong's most faithful and able Or, by an accident, a limb or a finger be- have many modern evidences of this. myself: "Was there ever such patience native helpers, Bro. Apallanarisiah comes permanently paralyzed. "I have What, for instance, has been all along one and devotion? How strong should be the Telugu preacher, who for sometime was no feeling in it," says the afflicted one. of the leading sources of weakness in the love of the little boy for his teacher! Was supported by Rev. C. Tupper, D.D., of "It is insensible to the touch, it is past Austrian Empire, and still more conspicu- there ever an instance of one stooping so Nova Scotia. "He was seriously ill for

Says Thomas a Kempis, "I had rather What, again is the deepest root of bitter- himself down beside me. His great heart joy "to his Father's House." His death feel compunction than define it." The ness between Germany and France. This by my heart; watched me with perpetual will undoubtedly be a severe loss to our feeling of fear also does a most salutary prominently, without, indeed, ignoring care; infused into me his own life; and Mission. izes us to stoop and wait on and wai and help them into the troubled waters .-Bishop Simpson's Yale Lectures on

> [For the Visitor.] Revivals of Religion.

Revivals of religion which, defined, re message, too, which, as it passes from lang- fer to professors, for that only can be re vived which is possessed, are of ancient as well as modern date. We learn from the invariably do. It is, in a word, a message Old and New Testament that they occurred in the Jewish and Apostolic churches as barian" from the vocabulry of earth, and they do in the Christian Churches of the present day.

The present year, although not so remarkable in revivals of religion as 1876, when thanksgiving was offered to God by tions of the Divine favor. The VISITOR, pleasing intelligence of revivals of religion which have taken place in these Maritime Provinces, and it is our happy privilege in these times of refreshing from the presence of the Lord, to take part in carrying out the commands contained in the Chris-

In estimating, however, the results of revivals of religion which have taken place we find much to encourage us and to call forth thankfulness to our heavenly Father. we cannot suppress the thought which at Ephesus, of Apollo at Athens, and vari- brings sadness, not because all the unsaved ous other shrines of heathenism, have all are not saved and gathered into our been made tributary to the enrichment of churches, but because so many revivals of very building is thus a visible embodiment ducing the great blessings they ought to yet to be the meeting place of all the peo- those members that have been newly added ple, "and they shall bring the glory and to them. There is in this highly favored the honor of the nations into it," and that Province of New Brunswick more than within its borders there will be unity and one Baptist Church, lately the subjects of revival interest, inactive, waiting aparently to do, and doing nothing apparently but during a few weeks of revival.

Rev. C. H. Carpenter was not mistaken when he wrote the following and gave it to us through a New York paper: "If we mistake not there appears to be in the present age a disproportionate interest in the work of multiplying converts over that of promoting their Christian culture." This appears to be true both with regard to the work at home and in the foreign field. The number of baptisms is too likely, under this policy, to build up cognition to a friend. He lay on the churches, which shall abide in strength and likely to perish in a night, like the

J. COOMBES.

Foreign Mssions

In a letter to the Christian Messenger from Rev. Wm. George, dated Jan. 23d he states that he expected to leave Burmah for his native Province, Nova Scotia, in a few weeks, and will probably arrive here in June next.

Bro. George has been doing successful mission work on Burmah for more than eight years past, having during that period baptized over 80 Burmans, and formed several churches, opened several chapels, and superintended a considerable day school work.

The health of Mr. George's family has been much shattered, and the American Union under whose auspices he labors, has kind ly granted him a much needed vacation. We trust he will rapidly recuperate when he arrives home.

DEATH OF APALLANARISIAH.

Mrs. Armstrong of Chicacole, communi the sad intelligence of the death of one of feeling." How sad when there is no feeling of penitence, when a course of sin can be looked back upon without emotion. Austrian Empire, and still make the strong of the stooping so look stooping stooping

ANNUAL CONFERENCE.

The conference of the Missionaries connected with our mission and that of the Upper Provinces, was held this year with Bro. Armstrong at Chicacole, and seems to have been well attended, and an enjoyable

Bro. Currie and wife of Tuni were un able to be present in consequence of ill health.

PERSONAL.

Rev. G. Churchill at the last accounts. had gone to Bobbili which is to be the future permanent field of his labor. He expected to be able to remove his family thither about the middle of March. Mrs. C.has been carrying on her school work during the year at Bimlipatam, and reports fine progress and success.

Mrs. Sanford expresses her deep thank. fulness for the presence and assistance of Miss Hammond and reports that Miss H. is studying intensely and with a good prospect of soon being able to acquire the Telugu language.

Mr. Currie's health has much improved during his visit to Bimli, and expected soon to return to his field in Teuni.

SCHOOL

VE have on hand the publications of the

besides the publications of different General Publish ing Houses in England and America.

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