

The Use and Abuse of Feeling.

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."

What do we mean by feeling? There is nothing like having a clear 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 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.

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."

Let knowledge grow from more to more, But more of reverence in us dwell, That mind and soul, according well, May make one music as before— But vaster.

Since feeling is "a quick sensibility of good or evil, right or wrong" how awful must their state be who are "past feeling." The expression implies that there had once been feeling, but the feeling had ceased.

Says Thomas a Kempis, "I had rather feel compunction than define it." The feeling of fear also does a most salutary work. Noah, moved with fear, prepared an ark to the saving of his house.

Feeling is then of great importance in religion. In fact, a religion without feeling—i. e., without "a quick sensibility of good or evil, right or wrong"—is a poor religion indeed.

Many Christians abuse feeling by exemplifying the character of "we live by feeling." They rarely take comfort by looking direct to Christ, where true comfort only can be found; but judge of Him according to their feelings about Him.

Often I feel my sinful heart Prone from my Jesus to depart; But though I have Him oft forgot, 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?"

Perhaps some anxious seekers may read this paper. Joseph Hart's beautiful and encouraging Gospel hymn contains this complet:

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 you that require this. If you have no sense of your need, of course you will not come to Him.

The sum of the matter is this. Feeling is a good thing and a good word, but both are often sadly abused. Whilst, therefore, we can make good use of our feeling let us earnestly guard against its abuse.

The Gospel for the World.

The separation which race and language make, though unseen, are among the most powerful moral forces of the world. We have many modern evidences of this.

What, again is the deepest root of bitterness between Germany and France. This prominently, without, indeed, ignoring many others, the difference of temperament which distinguishes the Teuton from the Gaul, breaking out ever and anon into acts of open hostility.

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.

Foreign Missions.

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.

DEATH OF APALLANARISHAH.

Mrs. Armstrong of Chicacole, communicates to the N. S. Woman's Aid Society, the sad intelligence of the death of one of Bro. Armstrong's most faithful and able native helpers, Bro. Apallanarishah a Telugu preacher, who for sometime was supported by Rev. C. Tupper, D.D., of Nova Scotia.

himself down beside me. His great heart by my heart; watched me with perpetual care; infused into me his own life; and waited for nearly twenty years before I reached my fingers to his lips, and said, "Speak, Lord, for thy servant heareth."

Revivals of Religion.

Revivals of religion which, defined, refer to professors, for that only can be revived which is possessed, are of ancient as well as modern date. We learn from the Old and New Testament that they occurred in the Jewish and Apostolic churches as 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 the Baptist Association of New Brunswick, for the outpouring of the Holy Spirit upon the Churches, nevertheless is plainly marked with the special manifestations of the Divine favor.

In estimating, however, the results of revivals of religion which have taken place these last few years in our churches, while we find much to encourage us and to call forth thankfulness to our heavenly Father, we cannot suppress the thought which brings sadness, not because all the unsaved are not saved and gathered into our churches, but because so many revivals of religion are allowed to fall short in producing the great blessings they ought to confer on the church, and especially on those members that have been newly added to them.

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."

J. COOMBS.

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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 kindly granted him a much needed vacation. We trust he will rapidly recuperate when he arrives home.

joy "to his Father's House." His death will undoubtedly be a severe loss to our Mission.

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 occasion.

Bro. Currie and wife of Teuni were unable 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. Sanford expresses her deep thanks 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.

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