

Emotion vs. Principle.

BY W. V. HIGGINS.

In all departments of religious life and work there is an opportunity for the proper use of the feelings. There is also room for the emotions and the conscience may be so exercised as to prove a great help in accomplishing the desired end.

THE PROPER RELATION BETWEEN THE TWO. That the conscience should always be obeyed would all admit. The question is when should the feelings be obeyed?

To what extent ought we to depend upon our feelings for an incentive to well-doing? How far should we go to ask, and have a very close bearing upon our daily lives. That the feelings should never be appealed to, or that they should not in any sense be used as a stimulus to action, no one would claim.

That harmful results follow when we depend too much upon our feelings is seen in the fact that many persons in the absence of emotion lack motive power, and hence are almost helpless in the discharge of religious duties. When they lack feeling they are like a ship becalmed at sea.

Perhaps in no sphere of religious work is there so great an appeal to the emotions as in the department of missions. Probably there is no other sphere in which there is so much material with which to feed the emotions.

The fact that we ought to crucify those feelings which oppose us in the discharge of duty is not always recognized. The fact that men are guided and controlled too much by their feelings is patent.

I have said that the proper use of the feelings may result in great good. We need something to buoy us up and stimulate us to repeated and persistent effort

ing his indulging the dangerous taste, is just the reason why he ought to resist it. There is no excuse for a man to indulge his sinful taste, and to follow his feelings contrary to his conscience.

Those writings, assuming to be works of Dionysius the Areopagite, which during the middle ages filled so large a place in ecclesiastical literature, are probably known even by name mostly to those especially interested in studies of that nature.

By far the most complete account—and it is a highly interesting one—of those writings is in the paper upon "Dionysius the Areopagite" in a volume of essays by the eminent scholar, Dr. Brooke Foss Westcott, Bishop of Durham, England, just published by Macmillan & Co.

Although bearing the name of a man who had died centuries before those works were written, they are not to be regarded as forgeries. Such pseudonymic authorship at the time mentioned, under the influence of the Edict of Milan, was regarded quite differently from what it is the case at present.

One of the most valuable uses of works like these, recovered from the oblivion into which they had well nigh hopelessly sunk, is in the insight they give us of times and customs of which history has little to say, and that little often misleading.

In this view we have been interested in Dr. Westcott's summary of what our author describes as the "order of baptism." It is contrary to the simpler "order" of this more modern age.

be thought to touch that question of a "Baptist succession" in which many of our brethren are interested. The gospel proclamation is first described, and we then read: "Therefore, whoever is enmeshed of the divine fellowship shall some Christian to take him to the minister, who receives him joyfully with a mental thanksgiving and bodily prostration to the source of all good."

Next he is led to the altar, and instructed in the nature of the baptism, and the sandals of the candidate and unclothe him. He is then turned to the west, and with gestures of abhorrence he thrice renounces Satan in set form of words.

"Meet us in the reading-room this evening at four o'clock, sharp. Business of importance to transact. Committee."

"Not by a long shot, it is 'Old Prexy' who is to be fool this time. Joe and I are determined to get even with him, and as you have a crow to pick with him too, we thought you would like to have a chance to help us," replied the first voice.

"Be in earnest in cultivating a Christianlike character. Half and half Christians, like a great many of us, are of no use either to God or to men or to themselves. Dawdling and languid, brooded up and informed by no earnestness of purpose, and never having had enthusiasm enough to set themselves fairly right, they do no good and they come nothing."

Work, however monotonous, however unpleasant, is not intrinsically bad, the heart is full of love to Jesus, and when one is conscientiously loyal to him.

removed from the hall. After quiet was restored, the irate head expressed his opinion regarding such practical jokes in a very emphatic manner, but all his efforts to discover the perpetrators of what he termed "a crime" were unavailing.

"I can't tell you, sir," said Hugh. "Why not?" asked the President. "Because I promised I would not," returned Hugh firmly.

"I have you not to insist upon my doing that," replied Hugh, persuasively. "I certainly shall," was the sharp answer, "and moreover, that I do not wish any dallying. What was the name?"

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Johns did as he was directed, and before the sun went down he was in possession of a spy bit of evidence, which he had chanced to come across in the fragments of the wig, picked up in the barber shop. The color and texture of the hair was identical with the whiskers worn by the café, and as the pieces dovetailed nicely into the various curves and notches that had been made in fashioning them, there could be no doubt as to the place where at least this part of the mischief had originated.

"Name that boy, sir," demanded the President, sternly. "I hope you will not insist upon my doing that," replied Hugh, persuasively. "I certainly shall," was the sharp answer, "and moreover, that I do not wish any dallying. What was the name?"

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Restored My Health

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