#### "Why Art Thou Cast Down, O My Soul ?"

My soul, why so sad and cast down ? And why in disquietude mourn? Why art thou in sorrow still found? And why so depressed and forlorn? Hope thou in Jehovah thy King, Who oftimes has been thy support; His praise in loud strains thou shalt sing, Who is still thy strength and thy fort?

Say'st thou that thy path is obscure, And thou canst not discover thy way, And lions around may devour, Are roaring aloud for their prey? Thou knowest thy Savionr is near, Whose love is forever the same; He soon to thy aid shall appear, And thou shalt exul' in thy name.

Thou oft has to combat with foes, Who fain would thy progress retard And thou wilt not in safety repose, As thou canst not discover thy guard; But aguard is still near to defend, And shelter and screen thee from harn And if on His love thou depend, Thou ne'er canst have cause for alarm.

Thy path's rough and thorny, 'tis true: But be not discouraged at this, As a stranger and pilgrim below, Thou ne'er canst enjoy perfect bliss ! But Jesus is still by thy side, To cheer the 'midst darkness and gloo He'll be thy companion and guide, Till safe thou arrive at thy home!

Thy harp on the willows is hung, And thy enemies ask thee a song. While thy bosom with anguish is wrung, And sighs check the words on thy tongue; But soon thou shalt reach Canaan's coast, And thy harp will its sweetness regain To praise with the glorified host, The Lamb who for sinners was slain! -Ch. Advocate

#### Religious Feeling.

Thought and feeling are our two ways of getting at a knowledge of God They are closely related, and, indeed, run into each other. Their mutual relations open profound paths of the philosophy of religion. In speculative times knowledge has been insisted on as the only way of arriving at God. In times of mysticism, feeling or emotion has been similarly exalted. Here, as in other cases, the truth lies in the combination of extremes-not in trying to find a middle way between them, but in uniting them. It is the aim of this article to insist on the fundamental value of feeling.

Paul stated this truth profoundly when, on Mars Hill, he declared people should feel after God with a view of finding Him. The figure refers to a blind man groping in the dark, and finding some knowledge of an object he cannot see. Plato speaks in a similar vein of those who feel after God in the dark. It is one thing to see Mount Washington, and another thing for a blind man to know its existence by touch. Touch may give a sense of reality which sight cannot give. To the eye a mirage might appear to show a mountain. But to for him. Better than all vision is to walk along a mountain's side is to be lay the timid hand of a sensitive faith sure of it. A blind man gets nothing upon the Hand that is stretched out of the completeness and splendour of the view. That depends on light. But he is just as sure of it, if he has stumbled along its base, as is the man who has seen the play of rainbows around its snowy summit. So the heathen know enough of God to make in ' the Church. The visible Church them accountable. They do not have of Jesus Christ in the world should the splendid outlook of revelation that | have every living Christian within its crowns eternity with rainbows, but fold, and none others. As a matter of their religious feeling makes them sure fact, however, there are living Chrisof that reality.

But there is yet deeper thought in and there are within the Church those the idea of feeling after God. Sight | who are not Christians. But it has stands for a mental operation. Feel- always been so. The Master warned ing stands for a closer and an earlier | His disciples that there would be tares way of arriving at knowledge. Before | in all wheat-fields. Even in His own a child can perceive, it can feel. Its small field of twelve stocks of grain touch on the mother's breast tells of there was one stalk that was a tare, love before it can tell anything with and another stalk that for a time lookits eyes. It is the touch of depend- ed very much like a tare. And from ence, stands for an immediate con- their epistles to the churches we learn sciousness. So a spiritual touch by that in the fields of the apostles tares which we feel divine things precedes were continually found springing up our mental preception of them. That with the wheat. So it has been in all is, there is a religious faculty that lands and in all generations since, and antedates knowledge, and we call it so it is now. And yet, bad as this is, feeling. It is the soul's first touch of it is better to be within the Church God, by which through the sense of than to be without in the world. dependence it comes in contact with its Maker. God has so ordered the are none but Christians. This is the range of faculties that when we put kingdom of God in the world. It is out the first sensitive touch into the not physical and visible, but spiritual darkness about us we reach him. To and invisible. Its metes and bounds define him, even to name him, may are not tangible, but intangible. To come long after. The full vision of some degree its unseen boundaries him waits till the mists of time have correspond to the seen boundaries of been dissolved in Feaven's empyrean. the Church; but sometimes they pass But not more surely has God so built without them, and often lie far within some insects that without eyes they them. God sees where they run, and become conscious of their environment | whom they include; man does not. by sensitive antennæ reaching in every But within these bounds are all God's bone. direction, than he has so built our people in the world, and none others. spirits that their outreaching inevit- And every one of them has a new ably touches God. Behold the universal ground of moral obligation. The man who never reads his Bible to Him, and is an heir of heaven and does not escape God.

This religious feeling has often been and is worth something. These citizens distrusted. People who trust it are of the kingdom of God are not perfect called mystics. The raptures of saints men, women, and children, not one who feel God, have been discredited. But feeling can no more be discredited imperfect indeed, but they are citizens than touch. It is the spiritual counter- of the kingdom, with all that that he is criticised adversely. ever vitiates the closer serutiny of open to see can fail to see that it is church's financial department.

touch. The eye may wander over good to be within this invisible spirituheaven and earth, but the finger of al kingdom of God. touch keeps its reality. And there are | And there is something better still, some qualities, as form and density, a fold still more sacred than this. It which only touch can determine. So is the fold Christ Himself. Every our speculation in religious things may | Christian is in Christ. All Christians

fountain of the God within us. Is not

this feeling of God the living fountain

of which the Saviour speaks, springing

up within us unto everlasting life?

From such wells we may draw ever-

But sometimes the knowledge of

God seems to exist without feeling.

The early feeling of childhood and

youth has been frozen in the cold.

keen air of knowledge; God may still

be admitted and his existence defend-

ed with argument; but the knowledge

brings no warmth, kindles no faith.

it and says, "Ah! God is not near me

as he once was. I own his being-

but his presence shines on my way

like the sun in winter. There is no

warmth in the thought of God." What

is the matter? Is God really farther

away? Not at all! We have kept our

thoughts of Him, but have turned our

hearts away. We are not feeling after

Him. The sun is actually nearer the

earth now than it was in July. Why

then is the chill of winter upon the

earth? Because the earth has set its

axis away from the sun. It does not

turn its face to the sun. The solar

rays come too obliquely. So God is

not far off. If you-reader-feel that

the chill of a spiritual winter is creep-

ing over you, believe it, it is not that

God has withdrawn. It is because you

have not turned your heart to him.

Not only must the surface of thought

reflect his brightness; those depths of

feeling, on which all our life turns,

must be set for God. We must feel

for our guidance and help.-Charles

"Walk in Wisdom Toward Them That are Without."

The Christian is presumably "with-

tians who are not within the Church,

But there is a fold in which there

L. Thompson, D. D.

lasting water with everlasting joy.

go so far as it will, there is always left | are in Christ. It is not blasphemy-it a place for religious feeling. And is not irreverence—it is not thoughtthere are some things which know- lessness to say this. We have authorledge never discloses and which always | ity for it. We cannot explain it, but wait for feeling to reveal. In this day | we can assert it. Paul says : "There of vaunted mental products let us hold is therefore now no condemnation to fast that knowledge of God which is them who are in Christ Jesus." And before all schools and which He has again: "That I may win Christ and put into every human breast. Talking | be found in Him." And again : "Who with the captain of a steamer when we also were in Christ before me." And were in Newfoundland fogs, we re- Jesus says: "I am in My Father, and marked on the impossibility of seeing | ye in Me." "Abide in Me." "As icebergs in such a fog. His reply was: | the branch cannot bear fruit of itself, "It is not necessary; we will be able except it abide in the vine; no more to feel them." So when the mists of can ye except ye abide in Me." It is spiritual things are heavy about us, a great mystery, but it is also a great and the eyes of thought have no power | revelation. Christ is in the Christian | ing is lost on soft Christians. Is it | Earth has furnished no specific to heat to pierce the obscurity, there is a and the Christian is in Christ. The moral sensitiveness which reveals its fire of the forge is in the bar of steel, presence. Let us own, then, this feeling at the heart that, better than all forge. The bar can get fire into it | Heavenly Rest" is not yet. War is the griefs and accumulating wounds until vision, is the sign of God's nearness. Christian can get Christ in him only by Military force is demanded and that load. But "is there no balm in Let us not be afraid to cultivate what are called the emotions. Let us dig down through the crust of conventional | ful, but very glorious. living or inherited ideas to the living

kingdom of God, and in Jesus Christ. men fled and left the old veteran to And sinners, be they who they may and what they may, great and small, all who are not Christians, are "without"all these things. They are "without" the Church, "without" the kingdem of God, "without" Jesus Christ. And the misery of it is that they do not wish to be within. Sin so blinds the eyes of them, and so blurs the truth of them, that they do not wish to be within. And the lives of some within the Church, the visible Church, are so worldly and unlovely that they repel those "without," from wishing to go "within" to them. This, if possible, is a greater misery than the other.

walking in wisdom when they seem so indifferent whether those without do or do not come within? Are they walking in wisdom when they do nothing to bring those without within? Are they walking in wisdom when they deny themselves no pleasure of the world and no desire of the heart and no demand of the will to win those "without" "within?" they walking in wisdom when they live so inconsistently and sinfully that those "without" can see no difference between them as Christians and themselves as sinners?

When will God's people !earn that it means something, means everything to be a Christian, and be "within" the Church and the kingdom of God and Jesus Christ? When they do, those "without" will clamor to come "within." - Illustrated Christian Weekly.

The Wise Preacher Will plan his work. Will work his plan. Will do his level best. Will be a soul-winner. Will wear a short face. Will not try to be an angel. Will be a man of one work. Will expect to be growled at. Will not preach party politics. Will not seek fame as a lecturer. Will not recognize social cliques. Will not mistake noise for power. Will have a lively prayer-meeting, Will get hungry like other mortals. Will not covet newspaper notoriety. Will go around with both eyes open. Will be neat in personal appearance. Will be the friend of the young folks. Will do pastoral work systematically. Will not organize his church to

Will have a due measure of back-Will look after the poor most ten-

heart, and believes on the Lord Jesus Christ, and loves Him, and is united ness.

eternal life. This means something is a minister. predecessor.

of them, and some of them are very churchly drones.

Will not apologize every time he some, and leads others into unhappitakes up a benevolent collection.

Will not feel it to be his duty to straighten out all the kinks in town. guns during the first two months.

inventions for pushing church work. Will study current events, and use

Will not be more popular with worldly outsiders than with his conse- People. crated members.

Will not go around town looking for some protruding object against which he may butt his head. - Central Methodist.

#### Trials

He suffered and died to bring us into endureth trial." The great trouble bring us into the Church, into the moment wins. It was a terrible set heaven from the place of bitterness us, of being in the Church, in the have been effective, ministers and lay- Herald. fight it out alone. What if Paul

also had faltered? few been like the many the name of Christ would have been long since for trials and resolved to disband and give up the contest. One poor woman pro-Hence, the exhortation to those tested and prayed the brethren to try within to walk in wisdom toward them one year more. They besitated, rewho are "without," to induce them if | lented, loosened purse-strings, engaged possible to come within. But are they a pastor, and before the year closed a great revival came. - Star.

## The Wickedness of Discontent.

The spirit of discontent is innate in sinful man. Rebelling against authority, warring against limitations which are our safeguard against universal disorder, the spirit of complaining and discontent mark the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can it be. Hence, discontent is as universal as fallen nature. Nothing can satisfy a man whose heart is not right in the sight of God. The things which he covets to-day he scorns to-morrow the things which he has labored to obtain he labors still harder to free himself from; and no matter how comfortable or pleasurable his surroundings, there is always something to find fault with, something to murmur

about. Many Christians have more or less of this spirit within their hearts. They are not content with such things as they have, but are constantly reaching for things which they cannot obtain, and which they have no right even to desire. The law of God strikes at the root of all this unquietness, when it forbids that covetousness of the things of others which is the cause of much of the discontent with the things which are our own.

Most men would be content with what they have did they not see some Will steer clear of corner groceries, one somewhere who has something else or something different. Their vagrant thoughts wander in forbidden fields, and with an evil covetousness they covet that which they do not possess, and despise the good gifts which God has given them.

If people would separate themselves from all these surrounding considerations, and cease to compare themselves with others; if they would think of the mercies God has shown them, the friends, the home, the blessings he has Will religiously mind his own busi- bestowed; if they would-look into the dim eyes of the sorrowing, and the Will be no less a citizen because he pinched faces of the poor; into the squalor of wretched homes, full of of need; second, desire to get; third, Will have a good word to say of his misery caused by vice, intemperance belief that God has in store; fourth, and sin; if they would see how much | belief that though he withholds awhile, Will make it uncomfortable for God had spared them which others en- he loves to be asked; and, fifth, belief dure, and how much he has given of that asking will obtain. Give these Will not get the dumps every time which others are deprived, surely there links, and the chain will reach from part of touch. No amount of seeing includes. And no one whose eyes are Will insist upon due system in the grateful and sinful murmuring and down to me; or bearing me up into discontent which embitters the lives of heaven .- Guthrie.

ness and wrong doing.

"Be content with such things as ye have," is the divine direction, and Will not fire his biggest sermonic | those who will follow it will find peace and sweetness in the quiet comforts Will fairly start folks with sanctified | and enjoyments of their appointed lot. which they will never obtain in the restlessness of discontent, in the gratithem to give point and pith to his ser- fication of forbidden longings, and in rebellion against the appointments of a gracious Providence. - The Common

#### Turned To Joy.

We live in a sad world. Tears are everywhere. Suffering, trial, sundered ties, broken hearts, meet us on al sides. Men have called this world a vail of tears, a wailing-place, one great "Whom the Lord loveth he chasten- Bochim. Every land and city, almost eth." Trials imply strength. Chasten- | every family, treasures sad memories. well to be good for nothing and these fountains of sorrow. Without escape hardship? The Saviour wants some divine interposition men go on and the bar of steel is in the fire of the tough disciples. "The Church of the from bad to worse, piling up their only by getting into the fire. The present order. The church is militant. | the heart itself breaks down under the getting in Christ. It is very wonder- means discipline. "The world and Gilead, no physician there?" Must the flesh and the devil "supply plenty this tide of sorrow evermore go un-Christians are in the Church, in the of occasions for experimental work. | checked ? Is there no healing branch kingdom of God, and in Jesus Christ. They are both bad and good things to to be cast into the bitter waters? And the value of all this may be seen have. James appreciated the situation. Thanks be to God for the unspeakable in the price paid for it. God the "My brethren count it all joy when gift of his Son, who brought life and Father so loved us that He gave His | you fall into diverse trials, knowing | immortality to light through his own Son to death to bring us into the that the trying of your faith worketh resurrection, and opened the crimson Church, into His kingdom, into His patience," is the key note of his "fountain in the house of David for Son. God the Son so loved us that epistle. "Blessed is the man that sin and uncleanlinesss. The believer knows sorrow, but at the touch of the Church, into the kingdom, into with Christians always has been and is Christ his sorrow is turned into joy. Himself. And God the Spirit so loved now that they flinch in a crisis. The A light, clear and strong, shines into us that He came into the world to side that stands best at the crucial the tomb itself, and a song ascends to kingdom of God, and into Jesus Christ, back when "all men forsook" Paul in and death; for even these afflictions This is the expression of God's estimate Rome while on trial. Just when their | shall "work out a far more exceeding Perhaps the man in middle life regrets of the value in itself, and the worth to testimony was most needed and would and eternal weight of glory."- Zion's

> THIS LIFE IS A SCHOOL.—The most advanced thinkers and teachers and What per cent. of our church mem- toilers are still under discipline and bers " endure hardness as good training. The physician knows that soldiers"? How many work harder he has just begun to learn how to under trial than when no difficulties practice medicine when age and infirmobstruct? Some have always done so, ity compel him to abandon it. The and their bravery has prevented utter faithful minister is deeply impressed faiiu.e. Had all disciples been like with the fact that his entire ministry the few the world would have been has been a work of overcoming defects Christianized long ago, and had the and improving his abilities and developing his gifts even until its close. Every true man appears to himself like gotten. A certain church had sore a child learning to walk, and it will be well if through falls and blunders he succeeds at last in learning to walk well. We need not be so much concerned about doing something before we die, but it is well for us to see to it that we become something great ere we go hence.

## Random Readings.

-A man may be doing much who is successfully overcoming adverse influences. - Spurgeon.

- God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears. - Joseph Roux.

-Spiritual life is strong just in the proportion in which it can propagate itself, and inoculate others with its essential power. - Thom.

-God is the light, itself unseen, which makes everything visible and clothes them in colors. The eye does not perceive the ray, but the heart feels the warmth. - Jean Paul.

-The one generic temptation of our natures is not to permit God to have His way with us, to do with us what He wills to do, to make us what He wills to make us . - Thom.

- What are sciences but maps of universal laws? and universal laws but the channels of universal power? and the universal power but the outgoing of a universal mind?—E. Thompson.

-If one have met a temptation and conquered it he has real pleasure, both because he hath put down the evil that beset him and because he hath proven that grace has been given him. - United Presbyterian.

- One of the old writers says that \*Christ is God's greatest ordinance in the salvation of the world." This one fact ought to settle all questions and end all debate in respect to the wisdom and sufficiency of this plan for the salvation of sinners.

-There are moments when the earthly and heavenly horizonic touch, when earth's light and heaven's darkness make a twilight. As the shadows of the sunlit clouds dance over the flowers and harvest-fields of earth, so does heaven throw light shadows and reflections on the dead level of everyday life. - Jean Paul Richter.

-Give me these links: First, sense



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WINTER ARRANGEMENT, 1890.

ON and after MONDAY, 30th December, 1889, the Trains of this Railway will run daily (Sunday excepted), as

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Cam-Accommodation for Point du Chene 11.10 Fast express for Halifax...... 13.30 Fast express for Quebec & Montreal 17.00 Express for Sussex...... 16.30

A parlor car runs each way daily on express trains leaving Halifax at 7.15 and St. John at 7.30 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.20 and take sleeping car at Moneton.

The train leaving St. John for Montreal on Saturday at 16.20, will run to destination on bunday.

#### TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex...... 8.30 Fast express from Montreal and Fast Express from Halifax...... 15.50 Day express from Halifax and Camphellton..... 19.25 Express from Halifax, Pictou and Mulgrave...... 23.30

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D. POTTINGRR, Chief Superintendent Railway Office, Moncton, N. B. 27th December, 1889.

All Rail Line to Boston. &c. The Short Line to Montreal, &c.

#### ARRANGEMENT OF TRAINS In Effect Dec. 30th, 1889.

Eastern Standard Time.

LEAVE FREDERICTON.

7.00 A. M. - Express for Fredericton

John, and intermediate points.

10.00 A. M -For Fredericton Junction, St. John and points east, Vanceboro, Bangor, Portland. Boston, and points West; St. Stephen, St. Andrews, Houlton and Woodstock.

2.55 P. M. -For Fredericton Junction, St. John, connecting at the Junction with Fast Express via Short Line for Montieal and the West.

RETURNING TO FREDERICTON.

From St. John 9.40, 11.20 a. m.; 4.10 p. m.; Fredericton Janction 11.35 a. m.: 1.17. 5.37 p. m.; McAdam Junction, 11.10 a. m.; 2.00 p. m; Vanceboro, 10.45 a.m.; 12.25 p.m.; St. Stephen, 8 50, a. m.; St. Andrews, 8.05 a. m. ARRIVE IN FREDERICTON.

12.45, 2.10, 6.40 p. m. LEAVE GIBSON. 7.15 A. M. - Mixed for Woodstock and

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