## **RELIGIOUS INTELLIGENCER.**

#### "He Careth for You."

What can it mean ? Is it aught to Hin That the nights are long and the days are dim ?

Can He be tcucked by the griefs I bear, Which sadden the heart and whiten the hair?

About His throne are eternal calms, And strong, glad music and happy psalms And bliss unruffled by any strife-Now can He care for my little life?

And yet I want Him to care for me While I live in this world where the sorrows be !

ignorance.

to the fact with the first dawn of con-

sciousness, so each of us is perpetually

tempted to make this self the center

things with reference to its comfort

and sat'sfaction. Selfishness and love

set the battle in array very early in

the life of every human being, and the

shaping of character depends on that

struggle in the field of the heart. To

learn to forget self in another, to

acquire the heroic art of a true friend-

ship for another, to make use and

service to others rather than gain to

one's self, the goal of our existence,-

this is not a thing that s achieved in

a day. Life indeed has some charming

surprises that co-operate towards this

result, as when the personality of

some other person seems to furnish

the complement of our own. But

these are but openings and suggestions

of higher possib lities, which will

amount to something, or will prove a

disappeintment, according to our use

The real way to true and 1.sting love

for man and God is through steady and

loyal obedience to love as a law, until

it becomes an instluct. It is through

small surrenders of our comfort, our

interests, our conceit of ourselves, that

of them.

When the lights die down from the path take ;

When strength is fee ble, and friencs forsake :

When love and music, that once did bless, of the universe, and to estimate all Have left me to silence and loneliness. And my life song changes to silent

prayers-Then my heart cries out for a God who

cares.

When shadow hangs over, the while day long,

And my spirit is bowed with shame and wrong :

When I am not good, and deeper shade Of consc ous sin makes my heart afraid, And the busy world has too much to do To stay in its course to help me through, And I long for a Savi ur \_can it be That the God of the universe cares for me

O, wonderful story of deathless love / Fach child is dear to that Heart above ! He fights for me when I cannot fight, He comforts me in the glocm of night. He lifts the burden, for He is strong, He stills the sigh and aws kes the song ; The sorrow that brought me down He bears.

And loves and pardons, because He cares.

And all who are sad take heart again, We are not alone in hours of pain ; Our Father stoops from His throne above To soothe and quiet us with His love ; He leaves us not when the storm is high, And we have safety, for He is n'gh. Can it be trouble which He doth share? O, rest in peace, for the Lord does care! - Marianne Farningham.

working for good through all the gloom sound in doctrine. No man in my surance hold good, that it will have a and disasters of human life, and thus learns to look above and beyond them class is better versed in the original all for the triumph of goodness over Hebrew and Greek of the Bible, and evil. It is often a victory over natural I have made myself familiar with despondency, which is capable to every modern forms of belief-the 'bane and antidote,' you know." one who seeks it in God. It is not

"Yes; but what do you know of the prerogative of a few happily conmen ?" gravely demanded the doctor. stituted minds, who are blind to all 'What have you learned of sin ? That the darker side of things, and face life poor tavern-losfer yonder knows with the perpetual smile of contented depths in the Devil's power and God's patience of which you never dreamed. Love is above all things a victory. How can you preach to such as he? As each of us is a self, and wakens up

"What would you have me do?" cried the young man in surprise.

"Go out into the world, as your Master went. Mix with men and learn their temptations and the good and ill of their lives. Get close to them. Take poor outcasts by the hand, and try to lift them up. Feel with the tempted man's heart, see with his eyes, think with his thoughts. I'den you will be able to speak to menwho are like him words that they will understand. Neither they nor men of higher moral character care to listen simply to a clever literary essay in the palpit.

"You did not approve of my sermon, then ?" asked the minister.

"It was grammatical, terse, and in good taste. The allusions were apt. The poetry was well recited. You told us of a flame which you proved logically would burn us, of which you had read in three languages. If you could have spoken-as I trust you may do some day -out of the temptations of your own life; cut of your own struggles against selfishness and fleshly impulses, urging, 'Behold, I have felt the fire; it rages in every nature; it

burns on every hearthstone; it is ready

to burst forth in every daily act;' and

morning of brightness and joy. "In His fav. r is life. " And life is light, and light is morning. O, be very sure that you live in the favor of God, through Christ His Son, and then faith

will tell your soul that this night of death, likewise, is only a night, that it The Examiner.

I the montain a second

## Giving, Consecration, and Prayer.

Following the suggestion made above we select another useful paragraph from an article by Rev. E. L. Flagg, on the subject of Christian Giving. Mr. Flagg shows how it is intimately associated with Consecration and Prayer.

Giving is closely related to consecration. It is a part of consecration. The philosophy of giving money and of any other kind of Christian service is exactly the same. Cash represents so ing cash in the right spirit represents so much of life's energy going forth to bless and help humanity. Hence the collection-plate is an important part of the consecration service. Like the thermometer that indicates the degree | of heat and cold, one's generosity indicates the temperature of his piety.

Giving is closely related to prayer. It is a part of prayer. We often say 'Amen" too soon. Real prayer implies corresponding action. Such ac- you believed, wouldn't you ? tion, which is giving in one form or another, becomes the wire along which that ! the prayer-power speeds. "If I had as much wheat as you have in the barn. papa," said a little boy to his stingy ty, of commerce, and of everything father, who had prayed for a family in else.-Exchange. need of bread, "I would answer that prayer myself." That little boy was on sighed a pretty woman, whose husband the line of keeping things in their right | had just scolded her for catching cold proportion. Some things are out of all by attending a Christmas dance in a proportion. It is out of all proportion mite. The mites are all right for the stander. 25c. all Druggists. poor widow. But a rich widow or a prosperous man should devise larger things work. After the meeting a man said to him, "I want to give my widow's mite." " Wait a minute, " said Mr. Jacobs, "I want to ask you two questions. The first, Are you a widow ?' "No." "The second, Do you know how much the widow gave ?" "How much?" 'She gave all she had. Now, do you remedy to do me any good." want to give the widow's mite ?" It is most is consistent for us to sing, BAD Take my silver and my gold, not a mite would I withhold," and then withhold everything but the mite. Sur ly such a rate of giving is disproportionate and discreditable to professedly Christian people.

"I have studied hard. I think I am, so aread and dark ? For it does the as- I this part of the country that I ever heard of,' he replied. 'But who confirmed you ?' said I.

> 'Nobody,' he said. 'But didn't you tell me you were an

Episcopalian ?' I asked in astonishment.

'Oh, yes,' said the old man : 'I tell ye how it is. L st spring I was away from home visiti '. and while I was has indeed a morning of eternal joy !- | there I went ter church, and it happened ter be an Episcopal an one, and among other things I heard 'em say that they'd left undone rham things they oughter done, and done them things they hadn't oughter done ; and I said to myself, 'That's j st my fix too; and since then I've always consid-

> ed myself an Episcop nan. 'Well,' said I, as I shook the old man's hand, 'if your ideas of an Episcopalian are correct, we are the largest denomination in the world.

### Belief the Foundation.

A man said to me some time ago, 'Moody, the doctrine you preach is most absurd; you preach that men have only to be ieve to change the whole course of their life. A man will much toil and energy sealed up. Giv- not change his course by simp'y believing.

> said, 'I think I can make you el eve that in less than two minutes.' No, you can't,' he said; 'I'll never | hue of health, there is strength inste believe it.

> weakness, energy and activity take I said, 'Let us make sure that we place of tiredness and lassitude. understand each other. You say a man is not affected by what he be- Ottawa, Ont., says: "I was gre troubled with my heart, together lieves, it will not change his course !' extreme nervousness for many ye 'I do. These complaints brought about

'Supprsing,' I said, 'a man should out his head in at the door and say the nouse was on fire, what would you do You would get out by the window if

Oh,' he replied, 'I didn't think of

'No,' I said quietly, 'I gness you didn't.

Belief is the foundation of all socie-

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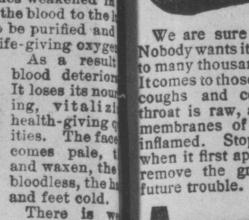
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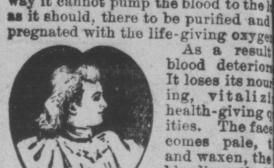
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blood was of poor quality, so much sot

became pale and languid. Milbu Heart and Nerve Pills cured me after

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Things that Need Fighting For.

Everything in the world that is worth having has to be fought for. is the other name of God, and is the When the Apostle describes faith as a victory over the world, he is not telling us something about it which is not true of every other grace and gift in the range of human life. Each of them is a victory.

Take sanity, for instance. The sanest minds, those which infect other men with their mental health, and help to keep the race from what is melancholic, fantastic, and unsafe, are those which had in them the capacity for insanicy, and mastered it by heroic effort. We see illustrations of this in Luther, Cromwell, Snakespeare, Johnson, and L ncoln,-all of them men of large and same intelligence, who have contributed to keep up the standard of mental health for the civilized world, and yet every one of them capable of saying with Shakespeare, 'That way madness lies.

indifference to fear, but a victory over it. The bravest men in the world's history have been men of natural timidity, who were afraid in the dark, or wanted to run away in the presence Great-actually did run away in their first severe encounter with it, but who mastered this timidity under the demands of duty.

Faith is that grace of which the Scriptures especially tell us that it is a victory. It is not the natural cred. ulity that fits a man to take for truth whatever is told him. Neither is it the duil acquiescence that accepts whatever our grandmother, or our nurse, or our favorite preacher, has told us for truth. Neither is it the obstinate clinging to a body of beliefs for which we have no better reason than that they are the accepted opintons of these with whom we associate, by the young minister, who had labyrinth, at dawn its path was open or the opinions we think it safest or most respectable to hold, or those we have identified with our reputation for consistency. As Coleridge says, the faith that makes a man a Christian is neither 'acquiescence without insight,' nor 'immunity from doubt would say this of it, too. The effort And the morning will come. Never through resolute ignorance,' nor 'the had cost him much study and prayer, habit of taking for granted the words and surely deserved commendation. first set His light in the expanse of the of a Catechism.' It is the victoricus But the doctor only said, "Goodoutcome of a process of struggle with morning, Willy !" and talked of the the unfaithfulness or natural atheism drought. of the heart, in which the battle is not flinched, but honestly won. The strongest believers have often been those who had the hardest fight to win Luther, Duncan, and Bushnell had. teacher of men, one whose office was To such men our Lord seems to repeat to declare the oracles of God. his saying to Peter, 'Do thou, when thy brethren.' Hope is a victory as well as faith. eyes. It is not the na ural cheerfulness which comes of a disposition to look on the the young man said presently. bright side of things. Dekens's Mark "You are fully qualified new to take were no night in our lives. Faith has Tailey is no type of Chris ian hore- charge of a congregation?" asked the learned little. no til it has learned that folness, and, indeed, is not even a doctor. possible human being. Hope is the "W 1 I hope so. I passed through triumph of a soul which has the faith college and the seminary with sice s, to believe there is an evernal widom as you knyw," the lad said modestry.

the habit grows of finding a center outside of ourselves, and we rise to the social sense of other men's personality and their rights. Step by step men climb thus to the recognition of the fact that Love embraces the universe. motive to the great disclosure of Himself He has made in His Son. But no man gets to that level withcut a bat le against the law in his members which

sets up self as the real deity, and will not be deposed without resistance. All that is low and base in human nature revelts against such a reversal of selfish estimates of life. The love that prevails is an ou come of victory. As faith, hope, and love are the results of victory, and not natural endowments, they are all within the reach of every one of us, and we are without excuse if we do not possess them, or are not on the way to them. True, they are all supernatural graces, but the power which makes them possible to us is at hand for our help. "What soldier ever serveth at his own charges ?" What government expects

its armies to equip themselves ? Nor is So we are coming to the recognition God less reasonable with his soldiers, of the fact that courage is not a natural for the strength and the equipment for this war both come from Him. But it is help to war and aid to fight, not assistance to sit still or to develop cur natural gifts into something divine. In our Lord's last words to His churches, of danger, or-like Frederick the it is to "him that overcometh" that all the blessings of Christian joy and perfection are promised.

. Not to the var quished Heaven oper s its portals ; Rest is the glory given To crowned immortals.

> Think not of mere release, Welcomed victo ious : Ged giveth more than peace, . His rest is glorious."

-S. S. Times.UROMIZ:

### The Young Minister.

homeward down the village street in morning with hope in your heart ; at the quiet Sunday afternoon, was joined i dusk the world seemed a tangle and a preached that morning in the little wide and plain before you. Pessimtsm church. He had been ordained only is the philosophy of night, optimism a week, and this was his first sermon the philosopy of the morning. since his ordiration.

then had proclaimed God's methods for extinguishing it, every attentive soul in your audience would have responded in personal sympathy and in desire for the better life."

"Young men in theological schools are sheltered, ' said Willy, coldly, "and occupied by their studies, they note little of the vice or of the temptations of human nature in the world about them."

"And that is the reason," said the doctor, promptly, "that older men and every-day business men, who are forced to see and note both, and whose daily lives are filled with besetments, are not eager to fill the pews to hear young men from the the logical schools preach. The German apprentice, when he had learned to handle his tools, went out into the world for a year or more-his Wanderjahr-to en large his experience and from personal observation to learn, if possible, how to use them with greater skill and efficiency. The same custom would be useful to the young minister."-Youth's Companion.

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"Joy cometh" with "the morning." His friends thought it "a masterly The coming of joy is certain and sure,

The Tongue. The human tongue is capable of nobler good and of more debasing evil than any other organ of man. "Therewith bless we God even the Father, and, therewith curse we men which are made after the similitude of God.' No instrument of man is capable of such infinite variety of use or of such high attainment under cultivation. It can repel or invite, welcome or warn, whisper or wail, solace or sadden, make drowsy or rouse from slumber. utter harsh discord or voice sweetest symphony. It lends itself to the lesrning of many forms of speech and can simulate even the noises in nature. It is at once s'ave and master. To him who has learned its control it becomes the willing servant instantly and perfectly obeying behest. To him who is controlled by it the tongue is a tyrannical master, turning the whole man whithersoever its utterances tend.

The torgue is a fire. When domin-THE WITNESS ated by the Spirit of the living God its purifying flames cleanse the lives of men and make earth a wholesome abode. When not so dominated it is controlled by Satan and "is set on fire of hell." Then its lurid flames devour virtue and besmirch beauty. The tongue is a fountain of waters. When the fountain is presided over by the spirit of Jesus, then the thirsty drink of its cooling streams, and the Talmage's Sermon, Money and Business weary take on new life beside its sparkling freshness. Burdened lives rest them by its inviting refreshment and go forth girded anew because of its gracious influence. But if the Master Spirit be not present to clarify hurtful poisons .- Can. Baptist. Paper. SABBATH READING is solely

"WE ARE ALL EVE'S DAUGHTERS, low-necked dress. "Then Adam's for a rich man to talk of giving his thing to cure you," said a witty byson's Cough Balsam must be the very

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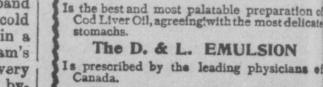
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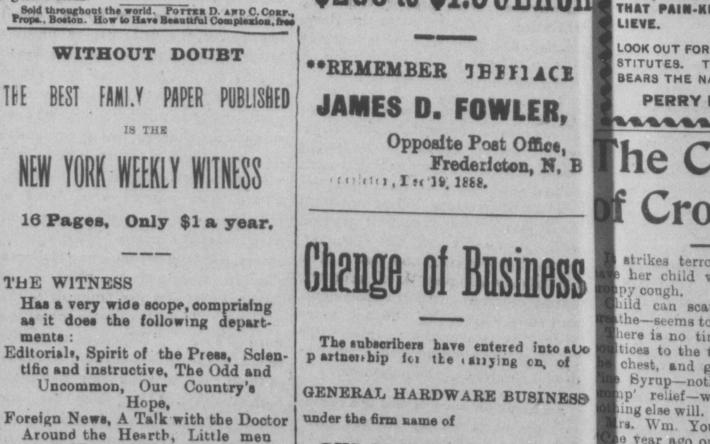
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effort." He hoped the old doctor therefore, as the morning's advent. once has a day dawn failed since God heavens.

But why the night, why the weeping, why the sorrow? The physical night The old man had known the young has its uses. Our planet could not

minister since he was born, had lanced stand unceasing sunlight on all its serhis first tooth and brought him through vice. Night is as necessary as day to the measles. It was natural that he its life and economy. Neither could their foothold on the solid ground of should call him Willy. Still, he ought man endure perpetual happiness. We Christian truth, -as Paul, Augustine, to recognize the fact he had become a cannot understand why not, perhaps, forth in muddy contamination and but it is so. We know, at any rate, that there is beauty in contrast in life, The doctor, meanwhile, eyed askas well as in color ; that if one note once thou hast turned again, stablish ance the smooth face, with a sad yet were always sounded in our lives there half-questioning expression in his gray would be no music there ; that doubtless we would never see and know, at "S , I've reached the goal at last," least never thoroughly realize, the glad, bright joy of the morning, if there that he was also an Episcopalian.

> "Li'e is sweeter, love is dearer, For the trial and the decay."

Another night will come to us to all long ?' I inquired. men. What a your that night of death,

His Church Affiliations.

----

This story is told of a minister of the Editorial, Christian Endeavor Topic, Episcopal Church, who, during a certain journey, met a citizen who claimed 'To what parish do you belong ?' "Doe' keew nuthin' 'bout any And send for free sample pages of parish.' was bia arswer. Well, to what diocese do you be-

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