

Beaver Brook comes in sight, and we see a happy picnic party smiling in holiday attire and decked out with evergreens and mountain flowers. Their smiles seem to lighten the shadows of the gorge. Up to the left is a pavilion for the practice of the Torpichorean art. Near by are groves. Many a moonlight night is here made merry with music and dancing. The god of pleasure profanes the "first temples" of the God of Nature. A few miles more and the road forms a Y, the right branch leading to Central City and the left to Georgetown. We keep our car and are borne to the latter place. Passing Idaho Springs, a resort growing in attractions and in favor, Georgetown is reached at nightfall after four hours out from Denver. This would mean about ten miles in a book of Eastern travel, but these are fast days upon which we have fallen.

Our elevation is now eight thousand feet. The town has a unique location, being pressed closely on three sides by perpendicular mountains of great height. At first the town itself can have little interest to the visitor, because the mountains compel his attention. What are those groveling, man-made structures in comparison with these colossal formations of Creative Power! By following the carriage road a short distance toward Silver Plume on the next forenoon a view is had from a rocky seat of "the Loop," and the confusion of track which we previously tried to picture to ourselves. But this marvel of engineering skill must be passed over upon the train in order to be fully appreciated. And all day, even when toiling up surrounding steps for extended views, we look forward to the evening when we shall join the train again. It is only a few months since the road between Georgetown and Graymount was completed, and no one who visits Colorado should fail to pass by rail between these places. Just at dark three of us are standing at the rear of the train as it winds around the town close to the foot of the mountain, and moves up the heavy grade. The other two are a young man from New York City, with a fresh B. A. upon him, and his sister, a vivacious young lady, profuse in the use of adjectives and expletives. Now we begin to climb the mountains by rail. Wonderful as it seemed that a railroad should be constructed along the winding gorge between Golden and Georgetown, it looked easy when compared with what was now being passed over. After going by Devil's Gate and Bridal Veil Falls, (the latter most appropriately named), the traveller sees directly above him a crescentic iron bridge, three hundred feet in length, running at right angles to the road he is on. If he has not been apprised of what he is to see he will wonder what other railway that is. But in a few minutes he is on that bridge, and looking down beholds the track from which a little ago he looked up. He has ascended along the mountain side to the left, crossed the creek, returned along the mountain to the right, as if coming back to Georgetown, but still rising, and crossed the bridge one hundred feet above the lower track. This is one of four "Loops" in the world, there being one on the Southern Pacific, one in Switzerland, and one in the Andes of South America. Still the engine keeps climbing. It crosses the gulch again, ascends the other side, goes forward and backward, but keeps on going up. Four times Georgetown comes in sight at intervals, until, when it is last seen, the train has passed over four and a half miles of road to make an advance of one mile by air line. At this point six tracks are in sight, all belonging to the same road, but each seeming to be disconnected from every other. It only added to the interest of this ascent that it was made at night. On this side and on that, away down the mountain, and away up toward its top, all along the way, the cabin fires of the miners shine out brightly. Sometimes they appear no larger than stars. It is easy to imagine the heart of the mountain a molten mass, and these hot holes through which the light comes. How lonely it must be up in those highest places! One could not but hope that the souls of the men there are as near the third heaven of the Hebrews as their bodies are to the second. What a meditative-producing effect it has to look up from the darkness of the valley to the strip of starlit sky resting upon the peaks and overarching the canon. But our reverie is cut short. The terminus of the line is reached, and steam can carry us no farther. Those who wish to go higher must here take horses. A night's rest, however, must precede. In the mountain hotel, where rations were inferior and prices superior, we thankfully partake of "great Nature's second course," and in the early morning start for the summit of Gray's Peak. The company numbered five with the guide. For three and a half miles there

was a rough wooded wagon road, over which miners' provisions are drawn. Then the narrow trail is entered, and the horses have steep climbing, while the timid among the riders watch every step. When the timber line was passed I was both sorry and glad. I was glad because my horse could rush no longer for grass. I was less fortunate in my animal than Mark Twain was in the one he rode through the Holy Land. Mark's "Jericho" kept shying both ways, so that there was not the monotony of falling continually on one side. But mine did all his shying one way, and the monotony was not relieved. I was sorry because I had said "good-by" to summer. Burdened with clothes while picking strawberries at the base, I afterwards wished for furs amid an hour's driving snow storm. Time goes slowly and so do the horses. It is unusually snowy. The faithful animals are sure-footed, otherwise accidents would be numerous. As it is accidents are exceedingly rare. On attaining one eminence long gazed at and supposed to be the highest peak, other peaks still higher come to view, and these are scaled only to discover others beyond them more Broddingsnaggian. But the trip is worth much more than it costs. The impression it makes can never fade from the memory. Let those describe it who can. All the writing about "magnificence," "sublimity," "grandeur," and all that, even by a master, will leave the tourist to find in the oft-used words of Sheba's Queen to Israel's King the fittest expression of his feelings as he gazes for himself upon these "towering Alps."

At 10.30 the task of ascent is accomplished, and we stand upon the Dome of the Continent. The sea is 14,411 feet below us. But alas! it snows and blows. The much-praised view is denied us. We cannot expatiate upon the beauties of "Lakes, forests, cities, plains extending wide." The expected opportunity for a display of rhetorical dandelions is not afforded. You are glad, Mr. Editor, if I am not. But let me get down from this region of eternal snow to where the air is heavier but less exhilarating. In two hours December is exchanged for July. The ride to Georgetown has a new interest by sunlight. Through Clear Creek Canon "tired nature" demands and receives some "balmy sleep," and amid the stupor following upon a siesta in a car seat my New York companions give me a friendly farewell, while hopes are expressed on both sides that in a few days we may meet within the shadow of the Rockies at Manitou. RYE.

Denver, Colorado, Aug. 23, 1884.

Incidents of Ministerial Life.

CHAPTER XII.

The memory of Mr. Alethes was by no means good, but as a young man he was determined not to confine himself constantly to paper, either in the study or the pulpit. There cannot be much difference of propriety between committing a written sermon to memory and taking it into the pulpit; and both are damaging to the interests of a young minister, who has to preach two or three times a week to the same people. A pastor's early life especially should be spent as much as possible in reading and meditation; from such studies sermons, full and fresh, will arise with comparatively little labor in their production, while a whole week may be occupied in writing two sermons, if there be the least temptation to the display of literary taste.

It is sometimes surprising that very young preachers have been able to feed old and experienced Christians with the strong meat of Gospel truth. Certainly truth does not rise spontaneously from the mind, unless seed has been sown. The mind is capable of conception; but first of all there must be reception, and the working together of truths from other sources, especially from the Word of God, will be productive of thought fresh and new, anticipating the Saviour's words, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

A good deacon on one occasion expressed surprise that they should have sent a boy to preach, as a supply for his aged pastor. The young preacher took as his text these words: "There is a lad here which hath five barley loaves and two small fishes." It may be said of the believing part of the congregation that they did all eat and were filled to satisfaction with the bread of life. The lad was a diligent student of the Puritanic divinity. He was by no means a plagiarist. Feeding on the truth for himself, he had made it his own in the same sense as the Apostle who said, "Our Gospel came not in word only, but also in power."

The fertility of thought in ministerial manhood, is the result of careful seed-sowing in the earlier years of pastoral life, together with the theological course of the schools of the prophets. When truth is received in the love of it, and inwardly digested, it becomes ours, whether it be the Gospel of Christ or the teachings of science. A college course in divinity is absolutely necessary to a minister who has had small advantages of instruction in Christian doctrine. When it is followed up with reading and meditation, its influence is felt to the close of life. It gives breadth and depth to the mind, and to a large extent is the cause of that serenity and confidence which adds so much to the dignity of a Christian pastor.

It is the misfortune of ministers of later years that they have so many demands upon their time, and are actually expected to employ themselves on such comparative trifles that when they grow old they are rejected as dry and uninteresting. How few there are who take any interest in a studious pastor; and yet what a craving for interest and clamour for change and variety! There is plenty of variety and interest in the pastor's library; but alas, the books cannot be read. The cream thereof should be in the pastor's mind, otherwise in preparing his sermons he will stand by his bookshelves very much like an apothecary in his drug store when putting up a prescription, who takes a little here and a little there, and with slight mixing, sends it to the patient.

The people at Taxis were not exacting on the attention of their pastor. He was the first at the scene of sickness and sorrow, and those who specially needed his presence found him accessible. There was nothing unsociable about him; but with regard to pastoral visitation, he always asked himself the question, whether there was a cause justifying the occasion of a call.

It must not be thought that Mr. Alethes neglected the use of his pen. He usually read with it in his hand and a note book before him. It is said that he would stop his horse on the road to take notes of his thoughts, and even rise from his bed at night for the same purpose. He often wrote on subjects which struck him as matters of importance, and usually sketched the train of thought in his sermons. Every successful preacher, whatever be his method, must be sure of his matter before he enters the pulpit. He should see the end from the beginning of his discourse, and the connection of every part. It will not do to go loosely to the pulpit with a general knowledge of the subject: people get wearied to death spiritually, with a general knowledge of things.

It should be taken for granted both by preachers and hearers, that if there be not hard work in the study, pulpit productions will often be nothing better than theological hash.

The normal condition of a pastor, like that of all Christians, is that of growth. Generally when he is free to pursue the essential duties and requirements of his calling, the minister grows. His piety grows as does his intellect. He grows in grace and in the knowledge of our Lord and Saviour Jesus Christ. As a consequence he grows in interest in every way, especially in the pulpit. By his holy calling and divine anointing, and also by extra advantages of learning, he is generally ahead of his people. He will keep ahead until he enters into rest, if he be untrammelled and continue true to his sacred profession.

It is part of the pastor's work to minister to the growth of God's people. Many an anxious hour is spent, earnest prayer offered, and the word is prepared with the greatest care, that the people may grow up from babes in grace to strong men in Christ. Are there any reciprocal obligations here? There are many ways in which a people may hinder the growth of their pastor. May they not often help him in his progress toward the measure of the stature of the fulness of Christ? Let them consider the matter.

Many are surprised that some pastors continue so long laboring amid extreme difficulties. There is a secret here. There are a goodly number of those who whisper kind encouraging words into the pastor's ear and do kind acts, which are not intended to be known until at last the Saviour shall say, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me." Moses' hands were heavy, and they took a stone and put it under him, and he sat thereon, and Aaron and Hurr stayed up his hands, the one on the one side, and the other on the other side, and his hands were steady until the going down of the sun.—Exod. xvii. 12.

(To be continued.)

Religion is not a call to be better than your fellows, but to be better than yourself.

The Christian Messenger.

Bible Lessons for 1884.

THIRD QUARTER.

Lesson XIII.—SEPTEMBER 23, 1884.

QUARTERLY REVIEW.

I. Repeat the Titles of the Twelve Lessons.

II. Repeat the Twelve Golden Texts.

July 6.—Lesson I. David king over all Israel. 2 Sam. v. 1-12.

GOLDEN TEXT.—I have found David my servant; with my holy oil have I anointed him. Psalm lxxxix. 20.

July 13.—II. The Ark in the House. 2 Sam. vi. 1-12.

GOLDEN TEXT.—He blesseth the habitation of the just. Prov. iii. 33.

July 20.—III. God's Covenant with David. 2 Sam. vii. 1-16.

GOLDEN TEXT.—Thy throne shall be established forever. 2 Sam. vii. 16.

July 27.—IV. Kindness to Jonathan's son. 2 Sam. ix. 1-13.

GOLDEN TEXT.—Thine own friend, and thy father's friend, forsake not. Prov. xxvii. 10.

Aug. 3.—V. David's Repentance. Ps. li. 1-19.

GOLDEN TEXT.—My sin is ever before me. Ps. li. 3.

Aug. 10.—VI. Absalom's Rebellion. 2 Sam. xv. 1-14.

GOLDEN TEXT.—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Exodus xx. 12.

Aug. 17.—VII. Absalom's Death. 2 Sam. xviii. 24-33.

GOLDEN TEXT.—Whoso curseth father or mother, let him die the death. Mark vii. 10.

Aug. 24.—VIII. The Plague Stayed. 2 Sam. xxiv. 15-25.

GOLDEN TEXT.—So the Lord was entreated for the land, and the plague was stayed from Israel. 2 Sam. xxiv. 25.

Aug. 31.—IX. God's Works and Word. Psalm xix. 1-14.

GOLDEN TEXT.—Thou hast magnified thy word above all thy name. Psalm cxxxviii. 2.

Sept. 7.—X. Confidence in God. Ps. xxvii. 1-14.

GOLDEN TEXT.—The Lord is my light and my salvation; whom shall I fear? Psalm xxvii. 1.

Sept. 14.—XI. Waiting for the Lord. Psalm xl. 1-17.

GOLDEN TEXT.—I delight to do thy will, O my God. Psalm xl. 8.

Sept. 21.—XII. A Song of Praise. Ps. ciii. 1-22.

GOLDEN TEXT.—Bless the Lord, O my soul, and forget not all his benefits. Psalm ciii. 2.

III. Take up the subjects according to the grouping in the following Notes:

The central character in the twelve lessons of the Quarter is David.

DAVID:

THE KING, I. THE WORSHIPER, II, III. THE FRIEND, IV. THE PENITENT, V. IN SORROW, VI, VII. OFFERING SACRIFICE, VIII. THE POET, IX, X, XI, XII.

We see him

I. King Over all Israel. Lesson I. At Saul's death, he had been anointed king over Judah, at Hebron, when he was thirty years old. But Ishbosheth, Saul's son, contested the sovereignty of the remaining portion of Israel, and "there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (1 Kings iii. 1). At last, at the end of seven years and a half, Ishbosheth was slain, and the elders of all the tribes of Israel came to David at Hebron to induce him to take the whole and united kingdom of Israel. They used three arguments: (1) Kinship, (2) his military ability, (3) it was the Lord's will. Having become king over all Israel, he secured Jerusalem as his capital, by seizure from the Jebusites, and entered upon his long and prosperous reign. Date of his anointing as king over Judah, a. c. 1056. Of his anointing as king over all Israel, a. c. 1048. He reigned, in all, forty years.

II. David as a Worshiper. Lesson II, III. Having made Jerusalem the political centre of his kingdom, David desired to make it the religious centre also. For this purpose he would bring to it the Ark of the Lord, which had for many years been at Kirjath jearim. His zeal in this matter, his mistake, his discouragement, and his success, are set forth in Lesson II. His piety in desiring to build a house for the Lord in his capital, is related in Lesson III. He was not permitted to erect the Temple, because the time had not yet come. Israel was not in a sufficiently settled condition. Moreover, David was a man of war, and the Temple was to be the symbol of peace. God comforts him, however, with strong promises concerning the perpetuity of his kingdom.

III. His Magnanimity. Lesson IV gives the beautiful story of grace to wards Jonathan's son; a story which may be used to illustrate God's gracious dealings with the sinner. David remembered his covenant with, and his

love for Jonathan, and for his sake desired to show "the kindness of God" towards any one left of Saul's house. He sent for Mephibosheth, brought him out of his obscurity to sit at the king's table, and restored to him the possessions of his father's house.

IV. His Repentance. Lesson V is the wonderful prayer of David after his sin with Bathsheba, and against Uriah. It is marked by deep contrition, thorough confession; fervent petitions for cleansing and renewing, and strong faith in God as one that pardons iniquity. As a channel into which the repenting soul may pour his sorrow for sin, and prayer for restoration, it has been of greatest profit all through the ages.

V. His Great Sorrow. Lessons VI and VII tell the tale of David's great sorrow, in the sin, rebellion, and death of Absalom. After the death of Amnon and Chiliab, the oldest sons of David, the next heir to the throne was Absalom, who, fearing that he would be set aside, conspired against the king, and endeavored to wrest the sceptre from him by force. His beauty of person, his princely style and bearing, his flattering arts, stole the hearts of the people, who were persuaded that David had grown careless of their rights, and was unwilling to do them justice. Setting up his standard at Hebron, and proclaiming himself king, it seemed as if all Israel had been won over; and David fled from Jerusalem to the east side of the Jordan. There, however, an army soon gathered to him, sufficient to meet the forces of Absalom in the field. The battle was fought, and the king's army was victorious, and Absalom was slain. The tidings were taken to David at Mahanaim, where he was waiting; and when he heard of Absalom's death, he uttered that matchless plaint, which has been re-echoed in many a bereaved heart since his day: "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

VI. Sin and Its Expiation. Lesson VIII gives an account of a disastrous plague which visited Israel on account of the sin of David and his people. The sin was one of vain-glory and lack of trust in God, and was evidenced in the act of numbering the people. As a consequence, 70,000 men were slain by the pestilence. But as the angel of death drew near Jerusalem, David besought the Lord to avert it from that city. In answer to his prayer, he was told to build an altar and offer sacrifices, at what was then the threshing floor of Araunah. When this was done, the plague was stayed; and we are again taught that sin must be expiated with blood, and are pointed to the one great sacrifice for sin—Christ on the cross.

VII. David as a Sacred Poet. Lessons IX, X, XI, and XII, present us with four of the best-known and favorite Psalms of David. In the first of them, the book of Nature and the book of Scripture speak to us of God; the former telling of his majesty and power in creation, and the latter of his grace and love in redemption. In the other three Psalms, we have the breathings out of intense devotion from a heart on fire with love to God; expressive of confidence, affection for God's house, faith in the Lord, joy in his service; and exhorting us to wait on the Lord, and to praise him with all our hearts. These Psalms are a rich legacy to the Church of Christ, have cheered and stimulated thousands of God's people who have gone to glory, and will encourage and strengthen his saints until the Lord shall come.

The Lesson for the younger Ones.

Every lesson contains a secret; if these are found out and acted upon, they will lead to true happiness. Each lesson may be questioned upon, so as to bring out the secret.

1. The secret of true greatness. "The Lord God of hosts was with him." 2 Sam. v. 10.

2. The secret of true worship. "O worship the Lord in the beauty of holiness." 1 Chron. xvi. 29.

3. The secret of true trust. "Thy words be true, and thou hast promised." 2 Sam. vii. 28.

4. The secret of true kindness. "Be ye kind one to another . . . even as God, for Christ's sake, hath forgiven you" Eph. iv. 32.

5. The secret of true repentance. Sorrow for sin, confession, prayer. Ps. li. 1-3. A new life. Vs. 10-13.

6. The secret of true honor to parents. "Children, obey your parents in the Lord, for this is right." Eph. vi. 1.

7. The secret of true safety. "Whoso putteth his trust in the Lord shall be safe." Prov. xxix. 25.

8. The secret of true giving. "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. xxiv. 24.

9. The secrets of God's Word. How to find them out. "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. cxix. 18.

10. The secret of true confidence in God. "Wait on the Lord; be of good courage, and he shall strengthen thine heart."

11. The secret of true patient waiting. "The Lord thinketh upon me; thou art my help and my deliverer." Psalm xl. 17.

12. The secret of true praise. "Bless the Lord, O my soul, and forget not all his benefits." Psalm ciii. 2. —Abridged from the Baptist Teacher.

Youths' Department.

Original and Selected.

Bible Enigma.

No. 294.

Take a word from each text and make up one of encouragement to benevolence:

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxii. 1.

"A man that flattereth his neighbor spreadeth a net for his feet." Prov. xxix. 5.

"A little that a righteous man hath is better than the riches of many wicked." Ps. xxxvii. 16.

"Then will the Lord be jealous for his land, and pity his people." Joel ii. 18.

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. xi. 1.

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke x. 27.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Ps. xli. 1.

"A good man showeth favor, and leneth: he will guide his affairs with discretion." Ps. cxlii. 5.

"As we have therefore opportunity, let us do good unto all men, especially upon them who are of the household of faith." Gal. vi. 10.

"Blessed are the pure in heart: for they shall see God." Matt. v. 8.

"As the mountains are round about Jerusalem, so the Lord is about his people from henceforth even forever." Ps. cxxv. 2.

CURIOS QUESTIONS.

No. 298.

Find out by the use of Roman numerals for the following, three of Israel's kings: 1. 1006 A. 2. 1050 So no O. 3. 1001 Or.

No. 299.

What two animals—of the brute creation—had the power of speech given them, of which we read in Scripture?

No. 300.

Who sold the poor for a pair of shoes?

No. 301.

Where do we read that golden earrings were a badge peculiar to the Ishmaelites?

No. 302.

What queen cried, "Treason! Treason!" in the Temple, and was immediately taken out and slain?

No. 303.

Form a diamond of words:

- 1. The head of a lamb. 2. To unite for life. 3. Smooth. 4. Condensation from night air. 5. The tail of a bull.

No. 304.

Place the letters in the following anagram so as to form a text of encouragement to do good:

Cats, hlyt drabe puno het trawes: rfo htuo hiats dinf it fater nyam yads. Give the passage.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigma.

No. 293.

"Righteousness exalteth a nation but sin is a reproach to any people." Prov. xiv. 34.

ANSWERS TO CURIOS QUESTIONS.

No. 294.

ANSWER TO PRIZE QUESTION.

The fifth, sardonyx, the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. See Rev. xxi. 20.

No. 295.

"I'm a careless potato, and care not a pin How into existence I came: If they planted me drill-wise, or dibbled me in, To me 'tis exactly the same. The bean and the pea may more loftily tower, But I care not a button for them; Defiance I nod with beautiful flower When the earth is hoed up my stem." T. MOORE.

No. 296.

Jeremiah. No. 297. China, Chili.