34.

o assist

iracles.

he has

vonder-

dod al-

stering

ses his

ation_

iracles

orking

hich is

d this

ted to

aculous

of suc-

men's

are not

ounded

simply

g love:

on his

re, the

At the

himself

trans-

mmon

nger.

iter,

ns of

early

ington

capital

s are

we are

ettlers

The

noon

ir, for

miles

It is

st ex-

mains

es and

It is

es are

wide-

istols

upon

When

come

deal

is de-

hance

that,

, and

les or

own.

y the

aent's

rag is

de of

i and

From

ns of

city a

asure

enver

parks.

" Ex-

rick's

Sun-

unity

nery,

other

day."

inday

s will

. and

and a

my it

2.00."

ty of

Now

y will

keep

ree-

o re-

devil

Truly

their

en of

g my

boys

lican.

ks."

ough

urch

e our

It is

audi-

ity is

ce as

yland

ery's

those

isfied

, and ich a cvii. 7.)

On Sunday afternoon at two a band do, excusing themselves from contributof young men are singing "Gospel Songs" on Lorimer Street, led by a cornet. A crowd gathers. All are invited to enter the Y. M. C. A. Hall, where a prayer meeting will immediate ly begin. Denver has its faithful ones, and many of them too. The churches are well filled, even in the hottest weather. But there yet remains before the American people this great problem, How can this tide of Sabbath desecration be stayed? If this nation is to be saved from being shattered into a thousand pieces it can only be through the prevalence of that "righteousness" which alone can unify and exalt."

This morning I sat for an hour on the

well kept grounds of the Court House, whose gilded figure on the dome of the cupola is seen glittering in the sun from all directions. In front of the massive stone structure is a mineral well for public use, with a depth exceeding a thousand feet. From morn till night our people are looking out for excuses men, women and children are coming from paying their pastor; and nothing to it and going from it. They stop and pleases such persons better than to drink and then pass on. Here comes a boy with a tin kettle to be filled, and behind him a girl with a wooden pail. There is a woman with a pitcher, and he gets from other sources, and someyonder a man with the veritable "little | times the case is much worse." brown jug." Carriages stop while servants fill dishes for home use. Horse cars come to a stand and passengers alight to imbibe. They hope to cure of the Rev. S. Tenens. He was naturally their various ills by drinking of this beverage. A line of reflection is started. How anvious are human kind to get rid professionalists, reputable and quacks. and land" to places new and old. If men how impossible it is to have the they gain what they seek, it is a success many of these same have all the time little or no concern about the soul's health-that part which lives on after the body goes "to be a brother to the insensible rock and to the sluggish clod." Endless pains taken and divers means used to repair what is like the grass in its duration, and yet no thought bestowed upon that which outlasts the shocks of time, and abides in misery or days have been improved. Passing strange indeed!

When I began I expected to give some description of bright and enterprising Denver-a city of 70,000, occupying what was a quarter of a century ago, a wilderness-a city with neat treeshaded streets, along which go well dressed people and handsome equipages -a city of fine brick shops, houses and | and people should diligently consider public buildings-a city down whose avenues the eye gets beautiful vistas of the grandest mountains on the continent, and where Long's Peak in one direction and Pike's in another, each eighty miles away, are seen lifting their snowy crests into cloudland-but my moralizing has cheated me of my expectation, and these and other things must get the go by for the present.

Ac. chit RYE. Denver, Colorado, Aug. 15, 1884.

For the Christian Messenger. Incidents of Ministerial Life.

A TALE AND SOMETHING MORE. CHAPTER XI.

"Brother Tenens, what is your reason for buying a farm and spending so much of your time in agriculture?"

"That is a hard question, Alethes, and it will take considerable time and trouble to answer it."

"But it is a question which concerns a young minister, and one which is often asked; and if a farm will help me in my ministry I must somehow obtain one. Do you advise me to take such a step?"

"If you are in earnest I will be candid. To counsel you to go on a farm may lead to your stepping out of the ministry altogether. Only a few can stand with one foot in the pulpit and the other on a farm: to do so a man needs to be of the proportions of a Colossus. A farm may be a good place to retire on, in case of failure in the ministry from any cause; but otherwise, brother Alethes, have nothing to do with working a farm."

"I am not in any particular danger in the matter, but your advice must be the result of experience. I presume you were not of this opinion first."

"To some extent you are right; but I always had some doubt on the propriety of a pastor having recourse to such means of getting his living. I am bold to accuse the condition of many of our churches for driving ministers back into worldly pursuits. You know that the best of us ministers are only men at the best; and as we come into contact with the people the majority of pastors, are, after all, very much what they make us. If our people are close-fisted, or spending their money on trifles, or, as some

ing to our necessities by adding acre to acre, how are we to resist the temptation of getting a comfortable farm if we have the opportunity? Besides this, in the early part of my ministry, many of the churches were so disunited and withal there was such a love of change among the people, that a man had to farm or seek a new sphere of labor at the end of about two years. It seemed better to depend on a farm, and give

year after year." "May I ask, has your policy been a

the people cheaper pastoral labor than

to drag a family around the country

success financially, brother Tenens?" "No. I believe if I had begun by devoting a tenth part of my income to the Lor , and divided the time spent on my farm between a good library of books and religious intercourse with my people, I should have been a wealthier man to-day, even financially. Many of think he does not need their money. Usually a pastor's income from the people dwindles in proportion to what

The questions of Mr. Alethes were by no means pleasant, or much more may have been learned from the experience a man of great ability, and might have attained to the first position in the country as a preacher. It is wonderful the fifth? Who only can satisfy the measurement; but from the east to the physical disorders. They consult with what zest ministers go into worldly soul? pursuits, when once they get off the They try numerous nostrums. They track of pastoral enterprise; and perdrink of springs. They "post o'er sea haps none see more clearly than such heart in two places at the same time. which covers but a span at most. Yet | There is something peculiarly attractive in mother earth. It is impossible for some to continue planting in a freehold without discovering that their own affections, like the roots of a strong oak, are embedded in the soil. Teneo et teneor, will become their motto. Good preachers will sometimes hold and be held by a piece of land until they lose peace of mind altogether, with much spiritual, mental, and social wealth. joy, according to the way these fleeting | Agriculture is a most innocent and pleasing employment, but it is a different matter with a man whose conscience perpetually accuses him of the neglect of more important matters, and when the word of the Lord comes and says to him, What doest thou here, Elijah?

The serious concern of the constant support of the ministry clamours for redress. In the meantime both pastors the teachings of the Word of God. "The Lord separated the tribe of Levi to bear the Ark of the covenant of the Lord, to stand before the Lord to minis ter unto him, and to bless his name unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance according as the Lord thy God promised him."-Deut. x. 8, 9). "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."-(1 Cor.

We must not overlook the fact that there will often be cause for pastoral change, where neither the minister or the church, as a whole, will be much at fault. Good churches will sometimes be pastorless, and some system is needed to get the right men into the right place. That of waiting for some minister to visit them, is a very humiliating position for a church and congregation to assume, and oue that is most dangerous to their interests. There are gene rally some pastors, good and true, who are moveable; but a worthy man would rather bear the inconveniences of his present position than tramp off, unsolicited, to another church. He may find a number of preachers already in the field, and the people divided and perplexed. Many excellent ministers have been called to other parts who might have been kept at home if the churches had been awake to their interests. A minister should be invited by a church as soon as possible, and his character and antecedents carefully considered. He should be listened to in the house of God with kindness and without prejudice. His claims to esteem and regard should never be interfered with by another until the church has regularly voted on his call to the pastorate.

The contemplation of the state of the churches to-day reminds us of the testimony of Jesus, by the Spirit, concerning the Seven Churches of Asia. Truly He may be seen still in the midst of the churches. Some are enjoying the sunshine of His favor, others are suffering His rebuke and chastisement.

(To be continued.)

A man's charity to those who differ from him upon great and difficult ques tions will be in the ratio of his own knowledge of them-the more knowledge, the more charity.-Norman Mac. | youth

Cristian Messenger.

Rible Lessons for 1884. THIRD QUARTER.

Lesson XII.-SEPTEMBER 21, 1884

A SONG OF PRAISE. Psalm ciii. 1-22.

COMMIT TO MEMORY: Vs. 1-5.

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

DAILY HOME READINGS.

W. A Psalm of Praise on Earth—the Lesson. A Psalm of Praise in Heaven. Rev. vii. 9-12.

W. Occasions of Praise. Psa. cvii.

T'. The Lord's Forgiving Mercy. Ex. xxxiv. 6, 7. F. Our Sins Cast Into the Sea. Micah

The Brevity of Life. Isa. xl. 6-8 Job xiv. 1-14. A Closing Song of Praise. Psa. cl

ANALYSIS. - I. Praise for Personal Mercies, Vs. 1-5. II. Praise for the General Goodness of God, Vs. 6-19. III. A Universal Call to Praise, Vs. of undeserved kindness.

Questions. - Vs. 1-5 .- Give the mean ing of praise, and holy name. What is the first benefit mentioned? What the of God toward them that fear him is second? What is the difference between these two? What is the third? the west. Not from the north to the What is meant by this? What the fourth? Do we merit crowning? What

execute righteousness and judgment? What is meant by oppressed? What people are a standing illustration of his merciful dealings? What four traits of God's character are given in verse 8? What encouragement is found in these for seeking souls? Does the Lord ever chide his people? Why? At what is he angry in them? When is his anger put away? What verse shows that our salvation is not a matter of merit?

Vs. 20-22. - Upon whom does the Psalmist first call to praise the Lord? What is said about the might of angels? About their attitude of obedience? In what words does the Psalmist make the

"Infidelity has no songs; for it has nothing to sing about. It is songless, because it is joyless, lifeless, hopeless." Think of singing: "Blessed be chance," or, "Praise primary atoms or protoplasm, O my soul." It is the Christian that can sing out of a full and joyous heart, because he has one who loves, forgives, saves, directs him, and will take him to a blessed home forever. The devil lies when he says to young people that religion is gloomy.

The author of this Psalm is thought to be David; probably it was written in his later years. The record of God's dealings with him throughout his life, though one of sorrows as well as of joys, fills his heart with this noble song of praise. The Psalm has been a favorite vehicle of praise among the pious of all ages. Of it, Matthew Henry says: "It calls more for devotion than exposi-

Notes.-Vs. 1, 2.-Bless. " Bless," says Alexander, "when applied to God means to praise, but with a strong implication of devout affection." My soul. Not simply my lips; not with mere forms, but with my whole being; with all that is within me. See God's estimate of mere lip service and formal worship in Isa. i. 11-15. Forget not There is nothing man is so prone to forget as God's benefits, and gratitude due for them. Forget not all, i. e., forget not any. Benefits. Literally, dealings; but all God's dealings with his children are benefits. See Rom. viii. 28.

Vs. 3-5.—Here the Psalmist specifies some of the benefits conferred. First of all comes forgiveness of iniquities. David could never make too prominent the fact that he needed and received forgiveness of sin; and this blessing of pardon increased the value of every other. Healeth diseases. This, doubtless, refers primarily to soul diseases; for not only is pardon needed, but spiritual renewal also. But a devout heart refers the healing of the body to God's loving care. Redeemeth. Delivereth at cost and risk. Destruction. The grave. Many a time had the Lord delivered the Psalmist from imminent danger; and only by the sacrifice of himself does Christ deliver us from spiritual death. Cowneth thee. The Lord raises his children to the high dignity of kings and priests; but the crowning is not of merit, but of lovingkindness and tender mercies. Satisfieth. Only God can satisfy the soul, for it can be filled by nothing but by God himself, who is the good that the soul craves. Like the eagle's. The reference is to less when alone. the strength and vigor of the eaglenot that the eagle grows young again. Age and youth are not a matter of years. The saints, like the angels, never grow old, but perpetually renew the vigor which is characteristic of the period of

that God is good to all who need and trust his mercy. Justice may at times leave the courts of man, but it abides upon the tribunal of God."-Spurgeon. Moses children of Israel. His dealings with Israel are a standing illustration of his goodness. His ways and acts toward them were in grace. "He led them forth by the right way." (Ps.

Vs. 8.—Four traits in God's character are mentioned in this verse, which are just what sinners need in him: Merciful, gracious, slow to anger, plenteous in mercy. Happy for us that we have such a God as this.

Vs. 9, 10.—Not always chide (judge) He does discipline us in love that we may forsake our evil ways, but he does not keep scolding like a tyrant, nor keep his anger forever. He is slow to be angry, and quick to be appeased. He hails the first dawn of contrition in us as the occasion to "lay his anger by." He has not dealt with us after our sins. "If he had, we should have been utterly destroyed. Our lot has been apportioned not upon the rule of merit, but on the far different measure

Vs. 11, 12.—As the heaven is high, etc. This is the largest measure of comparison that we can grasp. The mercy boundless. As far as the east is from south, for that might be a definite west is indefinite, and stands for an in-Vs. 6-19.-For whom does the Lord finite distance. Removed our transgres. sions. Then why should we trouble ourselves about them any more? See also Isa. xliii. 25; xxxviii. 17; Micah vii. 19.

Vs. 13, 14.—Like as a father pitieth, etc. What tender love is this! The father pities his children when they are weak, froward, sick, fallen; when they offend, and when they are wronged. Blessed revelation, even in the Old Testament, of the Fatherhood of God Knoweth our frame. As well he may, for he made us. He sympathizes with us in our weakness; and Christ was tempted in all points as we are, that he might the better be able to succor us. Remembereth that we are dust, i. e., are short lived. We can trust him that he will not suffer us to be tempted above what we are able to bear.

Vs. 15. 16.—His days are as grass. A favorite illustration in Scripture of the brevity of human life. See Psa. xc. 5; Isa. xl. 6; Job xiv. 2. The wind passeth over it, etc. It does not need a tornado. How slight a thing-as gentle as the soft wind-is sufficient to take away life. The place . . . shall know it no more. There is no return after death; and the ranks of humanity close up, and the world goes on unmindful of our departure.

Vs. 17, 19.—But though man passes away, here is something that endures. This is that mercy of the Lord; and this stands ready to meet every new generation, and goes into eternity with all that fear him. God's love and care never die. His righteousness extends to children's children. Notice the limitation, however; it is to those that fear him, and to such as keep his covenant, and remember his commandments to do them. None can claim God's mercy as an inherited right, regardless of personal faith. None can put the boast: "We have Abraham to our father," in lieu of personal obedience. Prepared his throne, etc. Not only is the Lord in finite in mercy, but he is the universal and Almighty Sovereign, as able to save as he is willing. His is no delegated authority; and this matchless sovereignty is the pledge of our security, the pillar on which our confidence may safely lean.

Vs. 20-22. - We have here a universal call to praise the Lord, who is so won derful in power and mercy. First he calls upon the mighty and holy angels who are the prompt executors of God's purposes, and listen attentively for his commands, to lead in the swelling chorus of praise. Then he bids all orders of the heavenly host, and the heavenly bodies, all the creation of God, animate and inanimate, to join the glorious anthem; and last, he exhorts his own soul to render its tribute, end. ing the Psalm as he began it, with: Bless the Lord, O my soul.

SUGGESTED LESSONS.

It is well to have a talk with one's self at times about God's mercies. But, alas! some are not on speaking terms first three letters the same: with themselves, and are dull and list-

What if the Lord were as hard with us as we sometimes are with others, and dealt with us "after our sins"? Let his forbearance toward us teach us forbearance toward our fellows.

Call attention to the sixfold blessing in verses 3-5, viz., Pardon, Healing, Re-Vs. 6, 7.—The Psalmist now rises demption, Coronation, Satisfaction, Per-

from a view of personal blessings to see | petual Youth. Nowhere can these be found but in Christ.

Point out the eleven distinct evi dences of God's great goodness to us. a found in verses 6-19.

The Lesson for the little Ones.

Talk about the numberless common every-day blessings. Show that they could not do without these. Draw out from children names of some things they have to be thankful for. Let the children see that, though they could easily make a list of their birthday or Christmas presents, they can never count up even what God has given them to-day. Try to make them think how many more they have had this week, this year-ever since they were babies!

Now let us set down something we have which God did not give us. It is possible the children may name something they think some one else has given them. Show them how all things really come from God.

Then if God gives us so much, ought we not to thank him? Show that the thanksgiving ought to be all the way along. This will also lead to a talk about thanking God at each meal for their daily food.

Ask what is the best gift of all-the unspeakable gift, of which we learned some time ago. Show that we have more cause to bless God than the

Sing "Praise God from whom all blessings flow." -Abridged from the Baptist Teacher

Bouths' Department

Original and Selected. Bible Enigma.

Take one word from each of the fol owing texts, and form a text which describes the means of a country's pros-

"The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. xvi. 31. "For whosoever exalteth himself shall

be abased." Luke xiv. 11. "A soft answer turneth away wrath." Prov xv. 1.

"But ye are a chosen generation, royal priesthood, an holy nation, peculiar people." 1 Peter ii. 9. "He will speak peace unto his people,

and to his saints: but let them not turn again to folly." Psaim lxxxv. 8. "But where sin abounded, grace did

much more abound." Rom. v. 20. "He that is slow to wrath is of great understanding." Prov. xiv. 29.

" A good name is better than precious ointment." Eccl. vii. 1. "Fear ye not the reproach of men."

"To him that knoweth to do good and doeth it not, to him it is sin." Jas.

"If there be any virtue, and if there be any praise, think on these things.'

"He shall judge the world with righteousness, and the people with his truth." Psa. xcvi. 1.

CURIOUS QUESTIONS

No. 294. The following is a Prize Question given by a contemporary:

What verse' in the New Testament contains all the letters of the alphabet except "k" and "q"?

No. 295.

Put the letters of each word in the following lines in their proper places, and you will will have an Agricultural stanza from Tom Moore:

"Mi' a aeecrlss atloop, nda reac ton a nip Who tino eeesitxnc I meca: Fi thye edlapnt em illrd—ewsi, ro bblddie

Ot em sit' aexlyte het mesa. Het neab dan het pe yam erom oilylft wrtoe,

Tub I race ton a ttbuno orf meth; Fanciede I don hiwt tubifleau furloe Hewn het thera si dohe pu ot ym mets."

No. 296.

An enigma of eight letters: 8, 7, 6, 3, is gived to woman for a covering and for beauty. 8, 2, 5, a part of their garments to

which the Pharisees attached much im-

1, 7, 3, 8, 7, "the Egyptian servant of Sheshan, about the time of Eli, to whom his master gave his daughter and heir in marriage.

5, 6, 3, 4, wet, moist earth. The whole was a prophet who was

thrown into a dungeon, but rescued by King Zedekiah. No. 297. Find the names of two countries-

each of five letters-one in the east and the other in the west-both have the

> H. A L. N. I. I. C. No. 298.

The following is a description of very queer creature :

What is that which has three feet but should not be looked for. no legs, is all body but no limbs, has no toes on its feet, no head, moves a great deal and never uses its feet for that purpose, has one foot at each end, and the other in the centre of its body? This is a queer creature in some respects, PAY. - Watchman.

and is very popular among the ladies and some men. It never walks out, but goes with one foot where its head might be, dragging the other foot behind. These feet have nails, but no toes, no heels, and no bones in the foot. It has also nine bands, but no fingers.

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. 292 ARROW ULAI CORNELIUS SPIKENAR D MEGIDDO MEROM

ANSWERS TO CURIOUS QUESTIONS.

No. 288. Solomon (1 Kings x 28).

No. 289. Jerusalem (Zeph. i. 12). No. 290. The spirit of man (Prov. xx. 27).

No. 291. The wicked (Prov xxiv. 20).

No. 292. 2 E's, 1 Y, 1 L, 1 H, 1 N, 1 O, 1 U, 1 C. HONEYSUCKLE. No. 293.

LANE ABEL NETS ELSE

Malignancy in Journalism.

It was the remark in our hearing some months ago, of a gentlema n of eminent literary ability, that the true journalist, first of all, will keep his temper. Or, as this gentleman phrased it, he "will be good-natured." A kindly nature then, it would seem, is, or should be, a prime requisite in the walks of the newspaper, secular or religious, daily or weekly. The impression seems of late years to have been a growing one, that the exemplifying of this kindly nature, at least in journalism, is to be avoided. It appears to be judged of as a fatal enemy to whatever is most to be desired in the newspaper. Such an ideal of editing assumes an altogether different conception of journalism from that which distinguished the great editors who now unfortunately have passed away. Notably such editors (not here to speak of religious ones) as Byrant, and Buckingham, and Crosswell, and Dawson, and Greely, and Raymond, and Spalding, and Weed, not to mention others, had this idea of the newspaper, that first of all it should be informing; and further, while advocating the principles and policies of a party, it should, as a rule, seek to do this truthfully. That any one of these realized fully his own ideal, may not be supposed. But that we have fairly indicated what that ideal was, we are clearly persuaded. assured at least that such ideal stood at a remarkable remove from what is nowa-days seen; we mean the seeming purpose at all bazards to make a sensation, and to regard the failure to realize this as a capital failure in the premises.

Such an end as the one here indicated must commend itself as wholly unworthy. It is thus unworthy from whatever point of view it may be considered. That must be an unwarranted estimate of the end of a newspaper which sets out with the purpose to make it most of all, and fir t of all, pungent, or "spicy," as it is called; whereas the chief aim of a newspaper is, or should be, to give the news, that is whatever news, being news, and made the subject of editorial comment, are worthy of being recorded. The record may well be made lively and readable. But its essential value lies in this, that whatever it relates to-most of all, persons—it is and must be TRUTHFUL. If not thus, if instead, the aim be to distort, to wrest, or even to crucify the truth in order to make the paper read such record is worse than useless, nay, it becomes immoral, and by consequence demoralizing.

But there is a worse feature of the newspaper than the merely or the intensely sensational. This, obviously, is the malignant element that seems increasingly to mark sundry journals which assume, if they do not honorably aspire, to stand in the foremost rank of journalism. This malignant feature may stamp itself characteristically as the chronic type of the paper on which it becomes fixed. It there, not alone in political, but in many other matters. may "eat as doth a canker." This type of the malignant is seen daily illustrated, and in quarters where it

It will prove only gainful as well to the press as to the public to learn this lesson, that in the long run at least, the MALIGNANT IN JOURNALISM DOES NOT