

On Sunday afternoon at two a band of 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 immediately begin.

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.

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 tree-shaded streets, along which go well-dressed people and handsome equipages.

AC. CHASE, RYN. 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."

"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."

do, excusing themselves from contributing 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.

"May I ask, has your policy been a success financially, brother Tenens?" "No. I believe if I had begun by devoting a tenth part of my income to the Lord, 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.

The questions of Mr. Alethes were by no means pleasant, or much more may have been learned from the experience of the Rev. S. Tenens. He was naturally a man of great ability, and might have attained to the first position in the country as a preacher. It is wonderful with what zeal ministers go into worldly pursuits, when once they get off the track of pastoral enterprise; and perhaps none see more clearly than such men how impossible it is to have the heart in two places at the same time.

The serious concern of the constant support of the ministry clamours for redress. In the meantime both pastors and people should diligently consider 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 minister 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."

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 one that is most dangerous to their interests.

A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge of them—the more knowledge, the more charity.—Norman Macleod.

The Christian Messenger.

Bible Lessons for 1884.

THIRD QUARTER. Lesson XVII.—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.

- M. A Psalm of Praise on Earth—the Lesson. T. 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 vii. 18, 19. S. The Brevity of Life. Isa. xl. 6-8; Job xiv. 1-14. A Closing Song of Praise. Psa. ci.

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. 20-22.

QUESTIONS.—Vs. 1-5.—Give the meaning of praise, and holy name. What is the first benefit mentioned? What the second? What is the difference between these two? What is the third? What is meant by this? What the fourth? Do we merit crowning? What the fifth? Who only can satisfy the soul?

Vs. 6-19.—For whom does the Lord 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? As 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 call universal?

"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 exposition."

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. Health . . . 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. Covenant thee. The Lord raises his children to the high dignity of kings and priests; but the crowning is not of merit, but of loving-kindness and tender mercies. Satisfaction. 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 the strength and vigor of the eagle—not 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 youth.

Vs. 6, 7.—The Psalmist now rises

from a view of personal blessings to see 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. cvii. 7.)

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 of undeserved kindness.

Vs. 11, 12.—As the heaven is high, etc. This is the largest measure of comparison that we can grasp. The mercy of God toward them that fear him is boundless. As far as the east is from the west. Not from the north to the south, for that might be a definite measurement; but from the east to the west is indefinite, and stands for an infinite distance. Removed our transgressions. Then why should we trouble ourselves about them any more? See also Isa. xliiii. 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 our father," in lieu of personal obedience. Prepared his throne, etc. Not only is the Lord infinite 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 wonderful 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, ending 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 with themselves, and are dull and listless when alone. 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, Redemption, Coronation, Satisfaction, Per-

petual Youth. Nowhere can these be found but in Christ. Point out the eleven distinct evidences of God's great goodness to us, as 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 angels. Sing "Praise God from whom all blessings flow."—Abridged from the Baptist Teacher.

Bouths' Department.

Original and Selected. Bible Enigma.

No. 293.

Take one word from each of the following texts, and form a text which describes the means of a country's prosperity:

- "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, a royal priesthood, an holy nation, a 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." Psalm lxxxviii. 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." Isa. li. 7. "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. iv. 17. "If there be any virtue, and if there be any praise, think on these things." Phil. iv. 8. "He shall judge the world with righteousness, and the people with his truth." Psa. xevi. 1.

CURIOS 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 have an Agricultural stanza from Tom Moore:

"M' a secerles atloop, nda reac ton a nip Who tino ceesixnc i meca: Fithyeedlapnt em illrd—ewsi,robblddie em i. Ot em sit' axlyte het mesa. Het neab dan het yam erom oilylt wrtoe. Tub i race ton a tbbuno orf meth; Fancied I don hiwt tubifau furlo; Hewn het thera si dohe pu ot ym mets."

No. 296.

An enigma of eight letters: 8, 7, 6, 3, is given to woman for a covering and for beauty. 8, 2, 5, a part of their garments to which the Pharisees attached much importance. 1, 7, 3, 8, 7, "the Egyptian servant of Sheshan, gave 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 first three letters the same: H. A. L. N. I. C. No. 298. The following is a description of a very queer creature: What is that which has three feet but 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,

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 nice hands, 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 ULA I CORNELIUS SPIKENARD MEGIDDO MERO M

ANSWERS TO CURIOS 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. HONKYSUCKLE. No. 293. L A N E A B E L N E T S E L S E

Malignancy in Journalism.

It was the remark in our hearing some months ago, of a gentleman 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 now-a-days seen; we mean the seeming purpose at all hazards 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 first 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 should not be looked for. 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 PAY.—Watchman.