

admits may have arisen from the friction caused by the scragplag process.

THE SARATOGA OF THE WEST.

Colorado Springs and Manitou—A Famous Resort for "Crips and Tenderfeet."
Correspondence of The Republican.

COLORADO SPRINGS, Col., August, 1887.

The first question that an Easterner asks on coming here is "What supports this place?" He sees no shops, not a great many stores, and almost every one seems to be bent on having a good time. But he soon finds out, that is, if he remains here long. Invalids and tourists, — they call them "crips and tenderfeet" out here — are the mainstays of the place. On almost every other house he sees a sign "Furnished rooms" or "Board and rooms," or something of the same nature. These boarding-houses with the hotels and livery-stables embrace most of the business of the place. In summer a large part of the tourists and health seekers go to Manitou where the springs are, but in winter the hotels there are closed, and it is in that season that most of the business is done at the Springs.

The place itself is in some respects a model town. In the first place, there are no saloons here. The Colorado Springs company put a clause in the deed of every piece of land sold in the place, which stated that no liquor should be sold on the premises. This does away with saloons and club-houses and also with the excitement of prohibition contests at election. Still if a man wants liquor he can buy it at the drug stores in quantities of not less than a quart or on a doctor's prescription, or if he wants a real, old-fashioned drunk, he can go over to Colorado City, the Chocopee of the Springs, where every other place is a saloon. The town is beautifully laid out, the streets are 100 feet wide and the avenues 140. The names of the streets are mostly Spanish and many are the mistakes of the poor tenderfoot when he first attempts to pronounce them. Some of the names which are almost invariably mispronounced are Tejou, pronounced Teboue, and Hierafo, pronounced Wharf-a-no.

The population of the place is constantly changing. One probably meets more people here in a year than in almost any other town of its size in the country. A good part of the population is composed of people who are here either for their own health or the health of some member of their family. They come here, and unless they prefer boarding, they will hire a furnished house and stay until they recover. Some settle here, a great many because it is almost the only climate in which they can retain their health, and some from pure love of the country.

The railroad connections of the place are excellent. The Denver and Rio Grande road connects it with Denver and Pueblo. The new Colorado Midland road connects it with Buena Vista and Leadville, and will ultimately run to Salt Lake City. This road, by the way, is the only broad gauge road now running into the mountains, and in some places has a grade of 2 1/2 feet to the mile. It has just been finished to Leadville, and is to be continued to Salt Lake City at once. The Atchison, Topeka and Santa Fe road is building a line from Pueblo to Denver, and is soon to build a line from eastern Kansas direct to the Springs, where it will connect with the Midland, thus making a direct road from points east into the mountains.

The scenery of this part of the country has been too often and too ably described for me to again attempt it. It is all it is said to be, and although the tourist may not at first realize that Pike's peak is over 14,000 feet high, yet after he has made the ascent and been almost frozen on the summit and blistered his nose, he soon feels that it is "quite a little hill." Manitou, the "Saratoga of the West," is six miles away. The guide book says that in a few years Saratoga will be called the "Manitou of the East." Here are the springs from which this town derives its name. It is a busy place during the summer, but the hotels are closed in the winter. Taken altogether the two towns make a beautiful place to pass a summer or winter, and as a health resort are only just beginning to be appreciated by eastern people. Doctors agree that for almost all kinds of lung trouble it is the best climate in the world, and in a few years it will, it is to be hoped, become much better known as a sanitarium than it now is.

"AS YOU LIKE IT" AMID TREES.

Dr. Winter's View of Acting Out of Doors.
(From the New York Tribune.)

The comedy contains reasons why the scene should be laid in France about the time of Charles VIII, but its foliage, flowers and atmosphere are distinctly Warwickshire. The scene to-day revived memories of many nooks along the Avon. The piece was dressed in costumes from the wardrobe of the Rose Coghlan, who played Rosalind. The performance has long been distinguished. It was to-day remarkably brilliant with that abounding life and exulting sense of woman's power and beauty which certainly the poet intended to embody. It is a playful Rosalind, not a passionate one, and it is more human than poetic. This view of the character was well foreshadowed, and the execution was expert and vigorous. The lithe figure, the sweet face, the voice in which there is not one note of sorrow and the free bearing of one accustomed to woods, made this a very charming image of Shakespeare's ideal of female enchantment. Agnes Booth had a prodigious welcome as Audrey. The signal ability is more conspicuous than ever when one thinks of her power in characters of passion, her felicity in burlesque and now her fine assumption of rustic awkwardness, comic without carelessness and rich with beauty while reckless of all adornment and grace. It is a perfect Audrey. Frank Mayo greatly interested me as Jaques. There is mind in everything that he does. This performance had a rich background of thought, experience and suffering, a solid fiber of character such as one seldom sees. The "Seven Ages" was spoken with such discretion and authority as I have heard and seen no man impart to it since the part was heard of that great actor, James W. Wall-Jack, Jr.

The social value of the result in this case is not to be doubted. A great, refined and merry assemblage was convened for a good purpose, and it was impressed by a fluent and sweet delivery of some of the most delicious verses in Shakespeare, pleased by capital acting under novel circumstances, lured away for a time from the durance of iron-bound conventionality and once more reminded of serious, of high mental, spiritual, unselfish pleasures, which, as things go in the current theatrical world, are but too often neglected. There never is any need of illusion when we would study the sweet picture of human nature and the ideal presented together. The former furnishes a standard of fact by which the latter can be measured. Thus, its effect upon the imagination is not to create or deepen an illusion, but to dispel it. Dr. Johnson thought that the enumeration of the clouds and crows, the samphire man and the fishers in Shakespeare's fine description of the cliff of Dover serve but to counteract the vast effect of the downward prospect. It should be all precise, so he was pleased to say, and he esteemed Congreve's famous lines in "The Mourning Bride" a superior strain of life. To rake in the dust-heap of trivial explanation—the plays that transfigure reality are the plays that brighten and refresh, teaching us how to play our parts and keeping us playing them well.

Upon the art question that is suggested by this and by all kindred efforts to environ and saturate poetry with the dress of nature, it is not needless to expend many words. The truth is on the surface. The actual cannot take the place of the ideal. Nature and the transfigured interpretation of nature who presented simultaneously can produce no other effect than that of discord. It may seem strange at first that the literal should not consort with the ideal, but it is true. Fancy the actual Roman streets of Augustus as the enrichment of Shakespeare's "Julius Cæsar," or fancy an actual storm on the cliffs and crags of Thatcher's island as set forth in the opening of his "Tempest." The actual would swamp the poetical. Your scenery may be too good. Everything must be of a piece. The modified copy of actual, well-subordinated, is the right investiture of the poetical drama, since it only suggests and it does not detract attention from the poetic body. I, for one, believe that a reader, if he truly understands and appreciates a poetic drama, must ordinarily derive a greater rapture from

the perusal than from the prospect of it. Inauguration, left to itself, is not troubled by limits.

This has been a successful and delightful occasion and it will remain a precedent for many others like itself, but it establishes no new principle in dramatic art and those who have smiled at the real tubs and real water of Vincent Cramples will continue to smile at them as much as ever.

HENRY S. IVES'S CREDITORS.

Progress Made in Settling With Them—The Inside of the Reorganization Scheme.

Rapid progress was made with Henry S. Ives's creditors at New York yesterday. Negotiations are now going on for taking up all the Ives loans secured by Cincinnati, Hamilton and Dayton collateral, and one creditor, Irving A. Evans, has been paid \$286,000. Fellows, Morgan & Co, who carry the \$2,000,000 loan, were asked to compromise on their claim, but refused. Other creditors are considering the offers made. One of the largest creditors says that the securities are being bought up by parties who are both well and favorably known, but their names are refused. It is expected that all the Ives claims will be paid up in a few days, but the larger creditors insist on payment in full. The sale of 100 shares of Cincinnati, Hamilton and Dayton stock at par on the stock exchange Tuesday did not have much effect in strengthening the market for these securities, for yesterday morning W. H. Donald offered 100 shares at 90, and after dropping down to 50 found a buyer. One who is thoroughly familiar with the facts in the case, said yesterday morning: "Ives and those who have been working with him seem to have managed to keep control of affairs. Of the new board of directors which was elected yesterday, Christopher Meyer is generally believed to be associated with Ives; W. C. Boone is an employee in Ives & Co's office, F. H. Short is the assistant secretary in the office of the company at Cincinnati, and C. C. Waite was the general manager of the road under Ives's mismanagement. Ives and Stayner are also named as directors, so that they have six votes in the board. A. S. Winslow, the newly elected president, is a straightforward business man, and no doubt his management of the road will be wise and just. I have heard no reason given for the retirement of Stayner from the presidency and Ives from the office of vice-president, but from rumors floating about I should judge the arrangement was the result of a compromise. I am told that the Farmers' loan and trust company, for whose account 1150 shares of stock of the Cincinnati, Hamilton and Dayton road were advertised to be sold at auction yesterday, as well as other creditors, were deterred from making these sales by a promise on the part of Ives & Stayner that one-half of the pledged securities would be redeemed to-day."

FOR PASSING A BOGUS CHECK.

David J. Shea, Formerly of This City, Arrested at Holyoke.

David J. Shea was arrested at Holyoke last night for procuring money on false pretenses from Cornelius McCarty, a saloon-keeper. Shea has been stopping at the Holyoke house for several days, having arrived with a big trunk and valise and representing that he was a drummer. He went to McCarty Tuesday and presented a check for \$43 on the Second national bank in this city, which was cashed for him. The signature was a long illegible scrawl made evidently to represent a German name. The bank telegraphed yesterday that they would not honor the check, so Shea was taken from the Holyoke house last night, where he was still staying. He told several stories claiming at first that he was employed by a cigar maker in this city and afterward that he was traveling for a New York dry goods house. He is a dark heavy man with a heavy black mustache and seemed not much concerned by his arrest. Shea is well known by the police in the city, having been arrested by them on various charges for no less than six times. The most important charge against him was held by Jeweler L. S. Stowe. Shea went to the store a year ago last Christmas and asked to look at some diamond earrings. He expressed his admiration for one pair in strong terms and requested that he might be allowed to take them to show to his sister-in-law. He was allowed to do so with the provision that a clerk should go with him, but while the young man remained down-stairs Shea made off with the earrings and was not seen till he was captured by the police. He served a sentence in jail for this offense. He kept a low run dive on Bridge street for several years, which was turned into a club-room when he failed to get a license. He has also been arrested for illegal selling several times. A sentence of 60 days for a second offense for drunkenness now hangs over his head. He is an elder brother of Jehu Shea, who was tried for manslaughter at Greenfield last winter, and his father has lost most of his property in getting his oldest son out of serapes.

CORN IS KING.

Chicago Traders to Take Charge of the Wheat Pit To-day.

Secretary Stone announced yesterday the Chicago board of trade gallery yesterday that traders in corn would to-day take charge of the wheat pit, while wheat traders would take the places lately occupied by the corn crowd. The move was rendered necessary by the greatly increased trading in corn, while the wheat crowd has become so small as to require but little room. The outside orders yesterday were to buy corn, and local operators climbed over each other's attempts to purchase, with receivers also taking a hand. May and September corn was bought in tremendous quantities by the crowd nearly all day. On the bulges, the crowd would sell, but would load up again on a break of 1/8 and 1/4. The government report, while not as unfavorable as expected by many operators, induced some selling at the higher prices; but, considering the large shortage in the buy crop, there were operators who believed in present if not higher prices for corn. The market opened excited at about 1/8 and 1/4 higher than the closing prices of Tuesday; was firm and advanced with slight changes of 1/4 and 1/2 under a sharp local demand; reacted some, and declined 1/8 and 1/4 under better offerings. Owing to a desire to realize, the market rallied unsettled and closed 1/4 higher for near futures, and 1/8 higher for May than Tuesday's closing price.

AN INJUNCTION AT HARTFORD

Which May Delay the Building of the New Depot.

The building of the new depot at Hartford is to be still further delayed through an injunction, served Tuesday on the Consolidated road at the request of the board of street commissioners, restraining the progress of any work at the Church-street crossing which might narrow the street at that point. The injunction is returnable in September. Unless it be known what is to be done at Church street, no work can be done except south of Asylum street. The injunction will not stop even to decisions as to the proposed depot plans, as these involve the question of exits, approaches, descents, platforms, etc., at the Church-street end. The commission held that Church street is properly 40 feet wide at the point in question, although for a dozen years or so only a plank walk six or eight feet wide has been maintained. The railroad attorney, Henry C. Robinson, holds that the street had been abandoned and therefore could not be re-opened. He was confident, too, that the Asylum-street bridge commission, created to abolish one evil, would not create another; for a drive-way of 40 feet would take passengers over three tracks at the Spruce-street end. This would be a veritable death-trap.

THE SITUATION IN ENGLAND.

Salisbury at the Lord Mayor's Banquet.

The lord mayor's annual banquet to the ministers was given at the Mansions house at London last night. Premier Salis-

THE FUTURE OF OUR COUNTRY DISCUSSED AT MOODY'S GATHERING.

Rev. Josiah Strong on the Crisis of America's History—Prof. Drummond on the Millennium Through Christ—Premillennialism Again.

From Our Special Reporter.

NORTHFIELD, Wednesday, August 10. Of gospel harmonies, Bible paradoxes, interpretations, commentaries and literary beauties, we have had much of great interest and value; but when the results of this conference are brought together and grouped, two or three of these will be found to far outmeasure all the others in the impression made upon the people. One of these will be that produced by Prof. Drummond's matchless talks on the simplicity of the Christian life, a life free from sanctimoniousness and sentimentality, even as was Christ's; and a Christian life—strong, robust, looking so much like other men that nobody knew who he was,—a life that is not going to make us saints but real true men. Another great result as measured by the impression will be the sermon pronounced by Rev. Dr. Josiah Strong's lecture last night that it is high time there was a forgetting of denominational differences and a grand, forward movement along the whole line of the Christian army to evangelize our great country with its tremendous possibilities. And then there is a side result of somewhat huge proportions, but of little or no practical value, in the light of those noted above. This has been produced by the preaching of the more enthusiastic premillennialists whom Mr. Moody set on fire by his sermon in power. They have not yet ventured into the general or regular meetings, but have expounded, discussed and split hairs over the doctrine or dogma queried by themselves.

Prof. Drummond talked again this morning most impressively. He considered much the same topic that has been the burden of his other addresses. We are here, he said, to remind men of our Lord. And he told of how a young man came to England once who knew nothing of Christ and Christines; and he gave a full lecture. In the preparation of a lecture he chanced to read the whole of the Gospels, and the simplicity of that life and character so impressed him that he became a Christian and came to Edinburgh university to study, preparatory to going home to preach to his people. He saw nothing of Christlike men but those whom he saw about Edinburgh were so different from the Christ he had read about that he nearly repented of his faith again. The whole story is so simple that it is like Christ, and then go about our daily business; in that case we cannot help doing good. I don't want to be accused of riding a hobby, but I must give you a principle that will help Christian people to be more like Christ. Our experience is too much like a scrap-book. We do not want to be sanctimonious, but to be unfeigned in the sincerity of God's spiritual love. We can never become like Christ by trying. To obtain sanctity by struggle is an impossibility. Christ almost held that method up to ridicule. "The thing which I thought could one exhibit his stature?" We cannot become like Christ by a method of exterminating our sins one by one. Life is too short for this and the method does not touch the source of sin. This religion is not one of negatives. Nor can we become like Christ by keeping a sort of ledger of our virtues. All this is unmechanical; it is not a spontaneous and genuine growth. There is no one who can be sanctified or salvation. Death cannot sanctify a man; Christ alone can.

What is the true method of becoming like Christ? In II Corinthians iii: 18 we read, "We all with unveiled faces, reflecting as in a mirror the glory of Christ, are changed in the same image from glory to glory." In this verse we find the principle by which we are to be like Christ. The trouble, the disaster, is that we are changed into our own images. "Be ye transformed," "ye must be born again," are man's confessions to the reality of his sin. We must put ourselves into a certain condition and the effects will follow. This condition is that we all with unveiled faces as in a mirror reflect the glory of our Lord. The glory of our Lord is the character of our Lord? The question all turns upon this. It must be something that we can believe, can reflect, can see with these eyes unveiled. And the thing that can do all this is the character of Christ. We are changed in the same image from character to character. This principle was a basis in nature. We are all reflecting, we cannot help it. If I talk with a person 10 minutes he will reflect himself—his environment. It is a remarkable thing that we are changed into the likeness of things we habitually reflect in our environment. We become adapted to our environment; we cannot help it. A man and after many years become changed into the same image. We must also reflect with unveiled faces, we may go through the forms of preaching mechanically but his face is veiled. We must be open, simple, sensitive,—then we are changed. We make ourselves the most constant communion, he guarantees that we must become like him. We involuntarily become like him whom we habitually admire. All friendship is a purely spiritual relation. The strain of the yearling, looking after your sanctification will be removed. And from this assurance will inevitably come the various Christian graces. The good that a man can do is what he can reflect of Christ in the world. The final result is that we deformed wretches are to be changed into Christ's image, its simplicity, its beauty, its freedom from sin, its simplicity and sanctimoniousness. All these qualities of Christ become a part of us if we live close to them. And the effect in the Christian life is to keep in position with reference to Christ as all effort in getting a ship across the ocean is keeping her in position. Rev. Dr. A. J. Gordon followed Prof. Drummond in an eloquent address on sanctification.

Our country as the future home of the Anglo-Saxon race and the mighty opportunities and responsibilities of these closing years of the 19th century were the topic presented at last evening's meeting by Rev. Josiah Strong. He is the author of that widely-circulated book "Our Country," and his lecture was an eloquent consideration of the question. It is needless to say that the speech created a profound impression. The music of the meeting was very fine. Mr. Saekey and Mrs. M. Schilling sang together and the choir from Mr. Moody's school for boys rendered a selection that drew out cheers. The evangelist showed his admiration for this company of singers by waving his hand from the platform and giving readily up into their faces while they sang. Mr. Strong began his address by saying that if any one desires to forecast a storm in the atmosphere, he should look to the west; but he who would forecast a social storm must look to the west. Only a little while ago, he continued, the Mississippi river was the home of the nation's garbage, and now we have the whole human empire west of there. That great West has room for 202 ordinary states such as those in New England, Connecticut hid down in Colorado would make 22 such states. Yet when we have depopulated the whole world and gathered all of its people into Dakota, they would be left with only 116,000 square miles. And vast as is Texas, it is only half as large as Alaska. Between the Mississippi and Alaska there is room for a great constellation of empires. From the most arable land of the West might be fashioned the states west of the Mississippi and every acre of it would be fit for the plow. Then there are the exhaustless mineral and other resources. This West will one day have twice the population and twice the wealth of the East. It is therefore certain to dominate the East in national affairs, in shaping the nation's policy, in determining the national character and destiny. And these closing years of the 19th century are the formative period of the West. If immigration there continues at the present rate all the public lands will have been taken up by the end of the present century. What will be the character of this mighty domain? That the boy is father of the man is as true of cities and nations as it is of men. How totally different Quebec and Montreal.

They have each to the present day retained the characteristics stamped upon them by their founders. Massachusetts differs from Virginia as the pilgrim differs from the cavalier. What shall be the character stamped upon the great West? Here is a great spiritual crisis; it is a great national crisis. Let me show why it is a great world crisis. Every great nation of history has had a dominant idea; with the Greek it was beauty, with the Roman law. The Anglo-Saxon represents pure spiritual Christianity and civil liberty won by prowess and preserved by wisdom. Does it not look as if God was preparing the Anglo-Saxon race for a peculiar mission in the world, was fashioning it into a die with which to impress all mankind? Witness the marvellous increase of this majestic race. In 1700 it numbered but 6,000,000; in 100 years the race had grown to 20,500,000; in 1880 the people were 100,000,000 in number. Here the one-fiftieth part of the world's population possesses one-third of the earth's surface and rules one-fourth of its people. This race is increasing faster than all other European races put together. Its present rate of increase is kept up by 1880 it will number more than all the other European races. The line that can be expected is that in 1980 the Anglo-Saxons will number 200,000,000 against 504,000,000 of all other European races. This wonderful race has three characteristics. It has a marvelous centrifugal tendency which has extended a girdle of light around the world. It possesses an energy, untrusting, unequal, uncooperative energy. It has remarkable wealth-creating power. And this wealth is becoming more and more powerful. The civilization of the future will be a commercial civilization. Swarms are to be beaten into plow-shares; nations are to be reckoned great not by the arts of war, but by those of peace and well-being. There will be spiritual warfare as it is in carnal. Thus God seems to have intended the Anglo-Saxon race to impress itself upon all mankind? Where is this to be? It cannot make England its home. Her glory is rather of the past than the future. Africa and Australasia will have many Anglo-Saxons dwelling there, but they will be out of consideration. We have room here for the Anglo-Saxons and here is their home. No other race in the world has such a great opportunity for the development of this great race.

What is the meaning of these facts? There is no profane history. I see God's hand in all history. May it not be, is it not probable that here is the United States God is scattering the Anglo-Saxons for a new era of blessing to all mankind? Population tends everywhere to tread upon the limits of subsistence. There will be no more Columboes; no more worlds to discover. The marvellous increase in means of communication around the globe will soon equalize the distribution of populations. There will soon come a time when no relief is to be obtained by emigration. There will come an era of race competition when the fittest will alone survive. The Anglo-Saxon race will never allow itself to be crowded together as the Chinese. When this time comes it will move down upon Mexico and press upon South America. God grant that when the race thus goes out over the world it will bear in our midst spiritual Christianity and in the other half of the world. Some races will be swept away, others more strong will be forced to accept the government and religion of this race. Mankind is destined to be Anglo-Saxonized. Let us thank God we live in the closing years of the 19th century, now when life means more than it ever meant before. We stand on the apex of all ages holding in our hands the power to mold the destinies of unborn millions. I speak with all reverence when I say I would rather live to-day than to have been one of the 12 apostles of our high Lord. There are such opportunities as never did a generation before, how great are the responsibilities God has laid upon us. How are they to be met? The church needs to make a new confession of itself to God's work. The churches of the land must have such an understanding with one another, such union and co-operation among themselves all over the land as has not existed since the days of the apostles. It is so apparent that this is a time of spiritual crisis in our republic. The forces of evil are perilous in that they will not be applied as the remedy; that the dough will become separated from the leaven. In Cincinnati the masses are congregating in the valley of the river to mold the destinies of unborn millions. We are putting the dough in one pan and the leaven in the other. Nowhere else are presented such facilities for reaching these masses, for they are separated from us generally by blood, language and religion. How great the danger that the gospel will not be brought to bear upon the West and the South. Not for once is it being applied in like degree as it was in New England in its formative period. Hence the need at once of church co-operation. There is a mighty cumulative power in such union. It is the need of the hour. The speaker then told of a recent combination of all denominations in Franklin county to canvass every town and hamlet that no one is without opportunity to hear the gospel. There will soon be issued a call for a great conference of prominent workers in all denominations to meet at Washington to consider ways and means and necessities for religious co-operation. Is not the church gaining? Yes, but the number of unsaved here is steadily multiplying. At the beginning of the century they numbered 5,000,000; to-day they number 45,000,000. Are we doing enough? It took 22 Baptists last year to add one to the church, converts and by letter from other churches put together. It took nine Congregationalists to add one to the church; and eight Presbyterians to add one there. How low seem to be these consecrated to this work. But I see signs of an awakening. There is a revival, a new consecration in our institutions of learning and that means a vast deal. There is one other sign—the extremity; for man's extremity is his opportunity. We are unable to see how we can get along without this awakening.

Premillennialism had another inning at one of the extra meetings this morning, and that a telling one. Rev. W. W. Clark put it all down on a blackboard and the other side did not have half a chance. They were as dumb as mutes. Mr. Clark's argument did not seem to have a flaw in it, and there it all was chalked out in black and white. The great subject of this Bible, said Mr. Clark, is Christ. The Old Testament comes; the Acts and Epistles of the apostles and Revelation treat of his second coming. These first and second comings are vaguely referred to often in the Old Testament, and in the light of the New Testament these references can be distinguished. The Jew ignores the first coming, even as the Christian often does the second. This second coming is a personal appearance and has no reference to death; there are a score of scripture passages to show that death is not meant at all. The coming is to be a visible one. How many times does the New Testament refer to this in the plainest of terms. Christ would never have told us to look for what we could not see. Moreover his coming is premillennial. He is to sit upon the throne of David and rule the nations of the earth. Let us distinguish the periods and the scriptures will harmonize. In the first place we have a dispensation of 6000 years. Then a dispensation of promise 2000 years. Then a dispensation of probation 430 years; then a period of law covering 1911 years from Moses to Christ. Then comes Jesus and remains upon earth 33 years; he ascends into heaven, and on the day of Pentecost he sends his spirit, and there follows the period of the church 1887 years to now. The divisions of the next period are to be the second coming of our Lord. He shall come on the clouds of heaven and the dead in Christ shall be caught up in the air to meet the Lord. Here is one of the blessed hopes of this second-coming teaching—that we may be of that generation which shall see the Lord meet the Lord. Here is one of the blessed hopes of that generation which shall see the Lord meet the Lord; but we must distinguish between this and the coming of Christ with his saints. Between these two events is the period of tribulation such as that of the great tribulations such as was never seen before. And out of this great tribulation come the countless multitudes who have been washed in the blood of the Lamb. These are the elect spoken of in that book of Revelations, and for their sakes these days (this period of tribulation) shall be shortened. And shall come the Lord, with all his holy angels, sitting upon the throne of his glory and dividing the sheep from

the goats. Then follows the millennium of 1000 years, when the Lord shall live and reign with his people. Then Satan is loosed a little season and then is cast into the lake of fire. Then all the dead who died out of the Lord shall be brought up for judgment and death and hell shall be cast into the lake of fire which is the second death. The whole book of Revelations, from the 6th to the 21st chapters, arranged by Mr. Clark, treats of this period of tribulation—the tribulation. Such is a bare outline of Mr. Clark's argument which he delivered with great force and reason. He especially emphasized the differences between the Second Advent and pre-Millennialists. The Adventists hold to annihilation and several other kindred doctrines which the pre-millennialists are averse to.

The delightful landscape, the clear, cool air, the drives, the walks—all are swallowed up, forgotten in the whirl and rush of many meetings. There is a heated running to and fro, a busy scramble for dinners and lodgings and a dozen crashes to hour teachers and exponents of the Bible. No estimate can be given of the number of meetings held in these latter days. They are everywhere and confusion follows an attempt to track them all out. Moreover, the attendance is unprecedented. Every book and hymn of this dear old hour is stuffed with humanity and the overflow is extending to Mt. Hormon and up and down the Connecticut valley. Mr. Moody, however, serenely smiles and begs to announce that there is room enough for all between Brattleboro and Springfield. Among the few things in the way of entertainment and instruction, of which no mention is made above and which cannot be noted at desired length, was Prof. Drummond's account early last evening of the Christian work among young men in Scotland; Rev. Dr. Pierson's lecture yesterday afternoon on 10 metaphors of the Bible; Mr. Moody's and Mrs. A. J. Gordon's talks to a company of women under the trees on Round hill yesterday afternoon on what to do with young converts; Mrs. Gordon's meeting for women this morning at East hall for the consideration of foreign missions; and Mr. Moody's question box lecture this afternoon. Some of the recent arrivals are: Mrs. C. G. Hall, Wallace M. Allen, I. N. Bullens, Springfield, Mrs. M. J. Dickinson and Miss M. A. Pratt of Brattleboro, Mrs. L. F. Marshall and Abbie A. Smith of Turners Falls, Miss F. E. Vining and Mrs. M. C. Reed of Westfield, Mrs. C. P. Hall of Hinsdale, N. H., Rev. K. M. Woods of Hatfield, Rev. C. C. Smart and H. C. Stovenson of Pittsfield, Rev. E. S. Wright and Thomas Charnbury, E. Hohart, A. Adams, H. M. Allison of Amherst, H. W. Hall and wife of Williamsburg, Rev. F. W. Lyman and wife and Mrs. Fannie Walker of Belchertown, Ellen E. Kneeland.

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MOODY, PENTECOST AND GORDON

TALK ON ATONEMENT FOR SIN.

The Pre-millennial and Post-millennial Discussions—Closing Days of the Northfield Convocation.

From Our Special Reporter. NORTHFIELD, Tuesday, August 9. Eight days of the convocation are now past and not a motion has been made of Dr McGlynn or President Cleveland, for the conference is tending strictly to business. It is pressing on to the end now at the rate of a dozen or 15 meetings a day—three regular ones and the others so delightfully irregular that few know just when or where they are to be held. Mr Morgan of the London Christian is the man of the hour on these occasions. He is an enthusiastic Biblical commentator of great discrimination and solid judgment—warped it may be in the eyes of the more liberal than any of those found here by what they might say were old-fashioned ideas and interpretations; but strictly unerring in the opinion of his auditors. So Mr Morgan can be found at most any hour of the day expounding the scriptures to a company gathered in some upper room or seated under the trees upon some mount. Prof Drummond once in a while ventures out among these meetings and never without always being hotly pestered with showers of questions more or less knotty or tangled. His boyish face with its fine, clear cut features and his simple, unassuming ways have won for him much liking. It is perfectly safe to say that his Christian principle of cause and effect, of less prayer for faith and a better acquaintance with Christ which alone is a cause of faith has aroused some little opposition in the minds of the more emotional Christians who are wont too often to disregard causes and pray over effects in their meeting moments. At least the professor's lectures have stirred up within them a great storm that betokens much good and a much clearer Christian belief and simpler Christian life. Mr Moody's talk on prayer yesterday morning was one of his best, and tended to strongly emphasize Prof Drummond's lectures. They both made a tremendous effort to impress upon the people the necessity of rescuing the Christian religion from the theological syllogisms and dilemmas entangling it and the dead formalism that hides and drill it, and making it a thing of our plain, homely, every-day lives—a simple acquaintance with Christ that ripens as the years go on. Hence so much stress has been laid upon righteousness in their meetings—regard for the little things of life in the light of Christ's acquaintance as a means of building up a Christian character. Prof Drummond's talks all led this way; and so did that of Mr Moody yesterday—restoration and forgiveness for wrongs, confession and atonement so far as possible of sine, making the confession even as public as the transgression. Indeed, righteousness, or works, or a Christ-like life rather than mere faith, was the burden of the evangelist's address; and he might have emphasized it by saying that all his preaching and all his faith and belief, and apparent earnestness would but condemn him here in the eyes of his neighbors, were not his daily walk and conversation perfectly "square" as the saying goes. A hundred years ago the course of theology was conviction of sin, said Prof Drummond; now it is conviction of righteousness. The emphasizing of this is one of the great points of the present convocation.

Another and absorbing topic just at present or since Mr Moody's Sunday sermon on the second coming of Christ, is the pre- as opposed to the post-millennium idea. Christ will come literally as he went from earth and this before the millennium and shall live and reign with his followers here on earth 1000 years or so, during which Satan is chained, etc. This is what Mr Moody held to or at least what everybody understood him to claim Sunday. So he is a pre-millennium believer and he has many of like mind gathered here now. But there are a number of decidedly post-millennium preachers and also a number who are not of either persuasion, and all these got together and had a pleasant discussion of the subject this morning under the guidance of Mr Morgan. The pre-millenniumists were in the majority by a goodly number. The post-millenniumists, however, threw this question straight out from the shoulder in answer to certain advantages claimed for their doctrine by the other side: "We expect to meet Christ in death and be with him. What difference can it make in our Christian life and works whether we are always on the tiptoe of expectation to meet him thus or go to him, that as if we were on this tiptoe of expectation for his coming to us and instead of our going to him? In other words, what difference does it make whether we go to a friend or he comes to us, provided we are with our friend?" While this came near being a crusher to the other side who had allowed their argument to drift a trifle, it did not meet one of the points made by Mr Moody Sunday that we should get great encouragement to our evangelical work by the thought soon or at any moment Christ may come to help us in that work. The post-millenniumists have to admit, too, that there did not appear much hope of the conversion of the whole world before the Savior's coming; that the church had sunk in too many cases into a dead formalism and that the most that could be expected was that every creature should hear the gospel preached. But this is not the millennium; far from it, but nothing more can be expected as things are now, was the thought or appeared to be the thought of Mr Moody's Sunday discourse. And so we have reason to believe that Christ will come and that shortly and set up his kingdom here on earth literally; as it is now set up in the hearts of believers.

The heavy guns are now being trained for the final assault. Besides the prominent ones who have already spoken, there are on the platform last night Rev Dr A. J. Gordon of Boston and Pierson of Philadelphia and Rev Joseph Strong arrived to-day; but Rev Mr Brooks of St Louis has not been heard of lately. Then Prof Drummond is still here and will be heard from again. Rev Dr Pentecost spoke last evening. He looked much like a man of the world with his fierce moustache, cropped hair, and warty business suit of clothes; and very little like a starched and polished clergyman with customary suits of solemn black and winny respiration of forced breath. He appeared much like the model minister or Christian worker as to dress which Dr Holladay liked to describe in his writings, no different from an ordinary every-day business man. Christ as a prophet, priest and king was the subject of Mr Pentecost's sermon. We must study man, he said, in three relations; as attached to God before his fall; as detached from God or as a sinner; and as reattached to God by Christ or man as a sinner. The speaker, in short, talked on the atonement—a familiar theme to many present, but here brought forward in a different dress and by to some a new speaker. Man has tried to crow himself and put all things under his feet, but failed. But Christ came and became the head of a new race, the one man crowned with glory and honor. And man as he is in Christ is what God talks about in the eighth Psalm and second Hebrews. What is true of Christ actually is true of us potentially. I once met an infidel, said Mr Pentecost, who scoffed over the biblical fact that God had made man in his own image,—and such an image! Did you ever hear of God's image? I asked. Did you ever hear how God gave him unto the world after man had failed, and said, I will again put my image in human nature. And Christ came, and we can look at him and exclaim, There, that's what God meant when he said he made man in his own image. If we have gauged nothing else by the Bible we have at least gained a true philosophy of man. As Christ took hold of Peter to the water, so he took hold of the seed of Abraham, takes hold of us, and makes man in the likeness of God. And the speaker eloquently told the old, old story of the incarnation. Before Christ redeemed us, he must needs have identified himself with us. And he is closer of kin to us than any one. He took on our nature, shared our lot, and was tempted. He entered upon three great offices, those of prophet, priest and king. We are to teach the world; this is the first thing to do in evangelization. Christ is the great teacher. Moses was merely a pedagogue, who kept school until Christ came. There was no salvation in the law. Jesus did not come to tell us how the world was made; he came not to tell us the story of the old creation but that of the new; that story how we, of the first Adam, could be made the second Adam. Christ saves by his priesthood. He becomes our brother close of

kin, our advocate before God. Here we stand guilty; there is no question of our guilt, Christ our brother, rises for us, says we are all guilty, without excuse, and then he takes our sins upon him. Christ as our king defends his people, puts their enemies to flight, watches over them as a shepherd his flock. Mr Pentecost closed by relating an incident that happened while Mr Moody was holding meetings in the tabernacle at Boston. There was a great crush one night and the doors had to be shut long before struggling hundreds outside could get in. There was room for nobody. Policemen guarded the doors. I wandered down to one of the side-doors, said Mr Pentecost, and watched the various devices used by those left out to get admission. A fine lady in a fine carriage was whirled up, and thought her social position would gain her admission; but the policeman said there was no room. Next came an alderman and besought admission and there was no room for him; the policeman was firm. Then a man wandered, who said it was his only chance to hear Moody, that he had come quite a distance, and besought admission. He put a card in the policeman's hand; he was a well-known governor of one of our states. But the policeman had to tell him to move on. Next appeared a little man in ordinary dress and with the appearance of a countryman, and wanted to get in; but the policeman roughly bid him to move on. He was about to give him a push when the little man espied me, and rising on tip-toe shouted, "Will you tell Mr Moody his brother George from Northfield is out here and wants to get in?" And his message went to the evangelist on the platform, and when he heard it he shouted to the surging crowds around him, "Make way for my brother George," and George was admitted and sat by the speaker on the platform, which was the throne of that meeting. So we are brothers of Christ, and in the great day he will admit us to reign with him forever.

Rev A. J. Gordon of Boston spoke this morning on the same theme discussed by Mr Pentecost. The subject, great as it is, and important as it is still, needed his fine face and deep, rich, eloquent voice to keep the interest from lagging. To speak plainly, the topic of the atonement is very familiar and much worn to a majority present, and I heard some regret expressed by some after the meeting that the discussions had drifted that way. It is worth while in this connection to quote a few lines from Prof Drummond's address of Saturday night: "The details of the atonement are questions which concern the government of God. If we choose to pry into them we shall find we are undertaking a very difficult task. The attempts to explain the process of salvation simply lead people into confusion. In my own country half the evangelistic meetings are taken up with attempts to explain the atonement. That is salutary without regeneration, without any spiritual effect produced by the spirit and heart of the atonement itself. I should go further and say that I think the emphasis ought to be placed more upon the whole work of Christ than it has ever been. The atonement is a question of status, man's standing in God's sight. People are not so much concerned about that as they used to be." Dr Gordon read from the first two chapters of Hebrews concerning the co-descension and exaltation of Christ. There must be some standard of measure for this, said the preacher, and we have it in this case in the nature of angels. He was for a while a little lower than the angels; he had to taste death and was therefore not like the angels. Secondly, we are told that he was made higher than the angels. "I am he that liveth and is dead." Only Christ can say that, not the angels. Christ caught hold of the seed of Abraham as he did of Peter. He did not lay hold by an outward but by an inward grasp. For that the law could not do in that it was weak in the flesh. The law was hung down to perishing humanity like a great cable and they had not the hands or the strength to grasp it. So Christ came into our flesh. Here is the difference between Sinai and Bethlehem. In the one case the Lord came down to man; in the other into man. Christ, being in the form of man, thought it not robbery to be equal with God, or that equality with God was not a thing to be grasped. So he let go. Christ, incarnate, renounced the sovereignty of the universe, let it go and took hold on our weakness, littleness and shame. Yet it is said all this is difficult and hard to understand. The speaker illustrated it by the story of Napoleon who, wandering among his outposts one night found a sentinel asleep. Instead of ordering him shot, the emperor took up the fallen musket and kept guard while the soldier gained his rest. Then he awoke him, put the gun in his hand and went away. That was law and grace. So 'twas not impossible with God to take our place and march the weary march around that he might finally deliver us. The incarnation was not the end of Christ's humiliation, but the means to that end. Christ did lift up the cross, but first took us all to the cross. So he died in our nature and with our nature. As the lamb caught in the thicket was sacrificed in place of Isaac, so Christ with a crown of thorns was sacrificed for us. Abraham's seed died for Abraham's seed. This is the inner view of the atonement. When Christ took hold of Abraham's seed, he did not let go of it and never will. He was the first begotten of all creation; the first begotten in creation; and the first begotten among many brethren. As the lineaments of our countenance grow in years to resemble those of our parents, so we who are sons of God shall come to be like him. Who shall separate us from the love of God? In all these tribulations and persecutions we are more than conquerors; for we are victorious in defeat. Are we getting the victory through cross-bearing? Where are the nail prints in our hands? Except a man daily take up his cross and follow Christ, he cannot be his disciple. H. E. Hastings, the Boston Commemorative preacher, made a few remarks on prayer.

People continue to come and go and the meetings continue to increase. The conference is fairly humming and will end with a flourish. Mr Moody is agitating the project of a summer hotel and a meeting of men of means interested was held yesterday, but no result was reached. Mrs Bullens of Springfield has one of her old Chinese pupils here with the expectation of having him enter Mr Moody's school. There are now six Chinese in the school. Among the later arrivals are: Dr C. S. Hurlbert and wife, S. H. and Mrs Pratt, Isabel E. Eustis, Mrs J. H. Allis of Springfield, Mrs S. B. Houghton of Vernon, Vt., Mrs Arthur Pratt of Brattleboro, George S. Dodge of Rutland, Alice E. Dickinson, Jennie M. Van Hoon and A. A. B. Munn of Hadley, Ella L. Bennett of Dummerston, Miss Ellen C. Parsons and Mrs H. B. Rice of Northampton, Kate L. Jagger of South-nupton, Misses M. G. Spalter and G. E. Cook of Keene, N. H., P. F. Earnon and wife of Wendell, Rev E. Squire and Elinor R. Squire of Warwick, Rev John W. Harding and wife of Longmeadow, G. E. Fisher and wife, Mrs In-croon, Mrs C. H. Kellogg, William Dwight and H. Sterns of North Amherst, Rev Thomas P. Field, Mrs Field, O. F. Bigelow, Mary H. Bigelow, Miss Carr, William F. Cinnrey, Henry S. Hubbert and Mrs E. A. Winn of Amherst, Misses Mary and Abbie Campbell of Pittsfield, S. Ayers of South Hadley, S. W. Hawley, Mr and Mrs H. W. Fuller, Mrs Leavitt, Mrs Varney, Mrs Wellington and Mrs Allen of Brattleboro, Mrs H. L. Graham of South Gardner.

CIVIL SERVICE REFORM.

THE MEETING OF THE NATIONAL LEAGUE AT NEWPORT.

President George William Curtis's Annual Address—Reports showing the Progress of Reform in Sundry States—Nothing to be Gained from Either Party in Massachusetts.

NEWPORT, August 3. The session of the national civil service reform league were opened with a public meeting at 11 a. m. George William Curtis delivered the annual address of which the following is an abstract:

Mr. Curtis quoted Abraham Lincoln as having said in his great debate with Mr. Douglas in Illinois that with principle nothing can fail, without public sentiment nothing can succeed, and the speaker proceeded to state that the object of the national civil service reform league was to induce public sentiment. Until the pension votes and the return of the rebel flags, partisan hostility to the present administration pressed itself upon the public mind, its failure to conform to an absolute standard of reform, a conformity, however, which the securing party does not affect to maintain wherever it has control. The division in the administration party, which is obvious and the springs from the honest nation and another striking illustration of its strong hold upon the public mind. Moreover, the possibility of success in the reform of the party in the election of next year undoubtedly depends upon its renomination of the President, who is identified in the public mind with the cause of reform. Should President Cleveland renounce his reform principles, the speaker said, he would undoubtedly be abandoned by so large a body of citizens as to bring his reelection into serious peril. There are unmistakable signs of the rapid growth of a public sentiment in favor of reform. The speaker then proceeded to discourse upon the corruption that is ever prevalent in public offices, whether federal, state or municipal, and referred at length to the recent aldermanic bribery cases in New York city. Legislators, he said, and other officials, both in the state and great offices, by the practice of political assessments and by the organization of political methods well called the machine, are set to the highest bidder.

Mr. Curtis quoted Mr. Bishop in New York recently, as to the amount of assessments in that city. He said that many of the assessments are paid by the poor, and that many of the assessments are paid by the poor, and that many of the assessments are paid by the poor. He also mentioned the fact that many of the assessments are paid by the poor, and that many of the assessments are paid by the poor. He also mentioned the fact that many of the assessments are paid by the poor, and that many of the assessments are paid by the poor.

A business meeting followed and Mr. Curtis was unanimously re-elected president and accepted the office in a few brief remarks. The report of the treasurer was read in his absence by Mr. Howes, who with Mr. Howes is acting as secretary, showing balance on hand of \$707. Messrs. Montgomery and Lambert were appointed auditing committee.

Reports from 40 various associations were made. Sherman S. Rogers reported for the Buffalo membership of 230. The association has a large balance in the treasury. Neither of the cities in the city is a friend of reform as a party, but a large proportion of the members of both parties are in sympathy with the work of the league.

Mr. Gregory reported for Wisconsin. There are two associations, one in Milwaukee and the other in Madison. Both are in excellent condition.

Mr. Hitchcock reported that St. Louis has 200 members. Neither party supports the league, but the association includes many members of both parties. The association is active and vigorous.

Mr. Montgomery of Pennsylvania reported a satisfactory year for his association. He detailed the controversy with the postmaster of Philadelphia over the examinations in office. The year has been active and one and especially for Philadelphia, he saw some rays of hope.

Dorman B. Eaton inquired if there was proof that out of 194 appointments in the post office of Philadelphia 192 were of the Democratic party. Mr. Montgomery replied that a canvass made by the association showed that this was true.

Mr. Hitchcock of St. Louis added to his report that the civil service reform bill was introduced into the state Legislature last winter, but was not passed.

Mr. Story reported for Massachusetts. It is obvious that nothing is to be gained there from either party. Under the existing control nothing can be expected there in the cause of reform, and yet the cause is growing in the State.

Mr. Grover of Chicago reported that his association was reduced to 200 but was in an active condition. The association has become convinced of the necessity of some restriction to the power of removal of extended powers of commissioners to examine witnesses and give oaths, also of greater publicity in cases of removals, etc.

Mr. Bonaparte of Baltimore was called upon to tell something about Higgins. He thought, however, that Higgins might be left alone until the report of the committee on resolutions was received, as he would probably form a large part of that report. He had heard it suggested that President Cleveland desired the reform system of the country to have an awful example, and had selected the federal system of Maryland as that example. If so he thought the experiment had been eminently successful. He thought that the number of people of Maryland who understand and are willing to support reform principles is increasing. The association is ready for any work that may lie before it, and will endeavor at all events to make the way of the reformer as straight as possible.

Senator Foulke of Indiana reported that his association was advancing the cause of reform in that State. He averred that the entire State of Indiana was being run by a machine and the reform association is being hounded and foot and consigned to the hands of the spoiler.

The committee on resolutions reported the following: The national civil service reform league, while acknowledging the many excellent appointments made by the present administration, the frequent instances of executive disregard of merely

partisan demands, and conspicuous instances of the retention of satisfactory officers during their terms, has yet learned with profound regret that the change in the civil service is so great as to forecast its complete partisan reconstruction by the close of the administration. The league does not believe such a change to have been required by the condition of the service nor justified by the intelligent public desire or expectation. Holding that the changes of inferior officers should not be made for partisan reasons or merely for the purpose of making places for others, it regards the action of the administration in this respect as a confirmation of the system of abuses which the league seeks to reform and as furnishing a mischievous precedent for succeeding administrations.

FINANCIAL.

REPORTS FROM WALL STREET.

WALL STREET, 11 a. m. The opening of the stock market this morning was very active and strong, first prices showing advances over yesterday's final figures of from 1/4 to 1/2 per cent. The latter in Lake Shore stocks furnished the majority of the business, namely: Reading, Western Union, St. Paul, Northwest, Lake Shore and Lake Shore. The market was very feverish and unsettled during the early dealings, but became firm to strong again. The rise culminated at about 10:30 a. m. when the market was 1/2 to 3/4 per cent above the opening, and after that time the market yielded and part of the improvement was lost. At 11 o'clock the market was quiet and heavy, generally at small fractions above first prices.

TO-DAY'S QUOTATIONS.

Bids at 1 O'clock.

Table with columns for Bonds, Northwest cons, do debentures, etc. Includes various stock and bond prices.

while New York reports a 5 per cent rate for the same. It appears that the country banks and those in the smaller cities are better supplied with funds than the Boston and New York banks, and manage to supply their customers at legal rates.

Few changes of consequence are reported in the local wholesale markets this week. Oranges have fallen 50 cents a box and the highest grades of lemons have fallen about the same amount for the same quantity. Granulated sugar has risen slightly. Haxall flour has advanced 10 and 15 cents a barrel, and there have been slight variations in other commodities. Spruce frame timber has risen 3c.

The New York Commercial Bulletin says of the dry goods market: "Business in commission and importing circles was only moderate the past week owing to oppressively hot weather which checked operations in fabrics, but there was a good, steady movement in staple cotton and woolen goods, dress fabrics, gingham, prints, hosiery, etc., on account of former transactions and the tone of the market, continues firm. The jobbing trade is gradually improving, and large jobbers are doing a good package trade in domestic prints, etc."

Springfield Wholesale Markets.

Table listing prices for Flour, Meats, Vegetables and Fruits, etc. Includes items like Flour, Pork fresh, Beef fresh, etc.

The clearings at the Springfield clearing house to-day were \$179,501.37, balances \$56,235.45.

Wm. P. Matton, No 28 Kinsman's Block, 232 Main Street.

Quotations on R R stocks, grain and provisions received over private wire.

Telephone No 2

CHARLIE advertisement: Hurry up and make that lemonade, I am choking for some, and this lady says it would be refreshing, as she has looked all over the city for thin suits for her boys and can't understand why she did not come here first and save much time and lots of money. It has taught me a good lesson and I won't forget where to buy my Boys' Clothing. Charlie give that other boy a glass of lemonade. 308 Main St.

G. H. Curtis

ALL WOOL

TRICOT

Short Lengths 55c per yard. 1-4 to 5 yards, 65c per yard. From the cut 75c per yard, 90c. These are all yard and a half and All Wool.

New Case Prints, Remnant 5c PER YARD.

Very Best Quality. HAMPTEN REMNANT STOK 137 STATE STREET

The General Markets.

Table with columns for Cotton, Flour, Sugar, etc. Includes prices for various commodities like Cotton, Flour, Sugar, etc.

already begun to do mighty work. To him they turn—not to the sons of the prophets. These had stood to view afar off while he was obeying the call of God. There are sons of the prophets in our own day who will not recognize as God's prophets such unendured persons. But when the men of the city—not the children who were the oppressors of a community grown childless, nor the mingled women who ruled over an effeminated church—found among them an Elisha—a representative of God's salvation (for such is the meaning of the name)—they went to him. They made no plea or prayer. It is sufficient for God and for God's true servant to be told the need. The confession of it is prayer enough. Let the ill condition be all told out at the throne of grace, and he who sitteth on the throne will prove himself Jehovah-Rophi—the Lord that healeth thee. (Exod. 15: 26; 23: 25; Psalms 41: 4; 147: 3; Hosea 6: 1.)

And now the remedy. They must bring a new cruse and put salt therein, and the salt must be cast into the spring of the waters, and then, "Thus saith the Lord: I have healed these waters: there shall not be from thence any more death or barren land." (2 Kings 2: 21.)

This miracle does not stand alone. It points back to Marah's bitter waters, where Jehovah first revealed his name of Rophi. (Exod. 15.) For "Moses cried, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." What did that tree foreshadow? Surely the cross of Christ, "who his own self bare our sins in his own body on the tree." (1 Peter 2: 24.) Elisha's miracle points also onward to the waters of the Dead sea healed by the river of life, which being brought forth into the sea, the waters shall be healed. (Ezek. 47: 8.) John with clearer vision saw that that river proceeded from the throne of God and of the lamb. (Rev. 22: 1.) In either case the healing of the waters was due to Jesus Christ and him crucified. The new cruse for which Elisha called, represented the body which God prepared for him who came to do his will, and which was filled with the salt of eternal truth. "I am the way the truth, and the life; no man cometh unto the Father but by me." (John 14: 6.) The life we have lived may have been never so naughty, causing barrenness and death; but let the truth of Jesus Christ and him crucified be cast into the spring of our life, and the waters which flow from us shall be healed. "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7: 38.) The Gentiles walk in the vanity of their mind, being alienated from the life of God; yea, there are false brethren over whom apostles weep because they are enemies of the cross of Christ. "But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." (Eph. 4: 20, 21.) This is the salt which seasons the church's life; as it is written—"Let your speech be always with grace, seasoned with salt." (Col. 4: 6.) This is the one remedy which every true prophet, evangelist, pastor, or teacher, will prescribe; and then Jehovah-Rophi will heal the waters, and there shall be no more death or barren land.

At the close of the meeting, Mr. Moody announced that he would begin moderately, in order that the people might not get wearied at first, and so there would be only two meetings a day for the present. "We'll give you all you want before we get through," he said, reassuringly, as some in the audience appeared disappointed. According to this announcement, no meeting in the afternoon was held, except a gathering to organize a permanent choir, which will be repeated to-morrow. An excursion was taken to the Mt. Hermon school, and teams will go over there every week day afternoon. Mr. Moody insists that no one's education is complete till he has seen Mt. Hermon.

Mr. Sankey arrived from New York and came in to the evening meeting, but did not take any part. Over 400 were present. After short prayers by Mr. Hawley of New York and Evangelist Hammond, Prof. Towner sang "Deliverance will come," which was received with great interest. Mr. Moody then rose and continued the subject of last night and this morning, assurance and the Christ-faith. He said that most of the delegates had come to be prepared for work. We want more attention to the inner life. The best Bible definition of faith is "the substance of things hoped for, the evidence of things not seen." It is the same kind of faith which is the foundation of all business that is the basis of Christian works. This idea that a man may have a good creed or a bad creed if he is only sincere in his belief, is an invention of the devil. It makes all the difference in the world what we believe on. What roots are to a tree, faith is to a man. Again, if we had not laid good foundations, many of our buildings would have tumbled down in the terrible storms of the last 30 days. A great many Christians fail because they have not laid good foundations. The Bible is full of promises, but you do not get one of them without faith. "But I would not stop a second to find out whether I had got the right kind of faith: I want to know whether I have got the right kind of Christ. Any kind of faith that leads to Christ is good. Knowledge, assent and laying hold are all necessary to faith. God never asks a man to believe without giving him something to believe. You receive the testimony of men; now receive the testimony of God. A man cannot believe in this book without its changing his life.

"There is not a shade of truth in the statement that a man can't have faith. Would God tell a man to believe, but not give him power to believe? Has God given a promise in the Bible that he did not keep?" But when a man says he cannot believe himself, he is a good way toward Calvary. Any man that has ever made an impression on this sin-cursed earth has done it because he had faith. Christ says, "if ye have faith as a grain of mustard seed," it is not the quantity, but the quality that counts.

Faith is not feeling but assurance. "Satan can make me feel almost any way, but he can't shake my faith. Faith is only the hand that reaches out and takes God's gifts; and we need not be looking at the hand all the time, but at the object. Faith is not sight. We want faith to believe it is coming out all right when we can't see the end. True faith is just to take another at his word. How are we to get it?" Mr. Moody described how he prayed for months in Chicago for faith, "and I thought it was going to strike me like lightning," but finally the truth flashed upon him as he read: "Faith cometh by hearing, and hearing by the word of God." Get acquainted with God. The more I know a true man, the more I believe in him, and the more I know an untrue man the less I believe in him. There is no true prayer without submission to God's will, and we must have authority in God's word that it is his will before we can have faith that our prayers will be answered. Christ honored faith, wherever he found it, and he found it in unheard of places. The Gentile woman, the publican in the temple, and the four who brought the palsied man to Christ, all had wonderful faith. A vivid description was given of the healing of the palsied man, and the lesson was drawn that if we have skeptical relatives who have no faith, we may have faith for them. At the close, the speaker made a short appeal to the unconverted, urging how easy and short a process it was to get faith.

Mr. Moody was at his best, to-night. He held his audience in the closest attention to

every word, and the universal interest shown was remarkable, even for Northfield meetings.

Mr. Morgan offered a brief petition, and the last half hour was spent in a testimony meeting on faith. Mr. Francis of London said on Mr. Moody's definition of faith, that Cain and Abel both had faith, but there was a difference in the object of their faith. Many mistake in working for salvation, the Lord wants our faith to be exercised for another, Christ. Points urged by the different speakers were the necessity of faith to Christian works, God's desire that men should believe in him, the active nature of faith, faith grows only in the valley of humility. Rev. G. E. Lovejoy spoke of the importance of the subject, and gave an excellent illustration of the way in which faith comes to unbelievers. Mr. Morgan commented on the 11th chapter of Hebrews, and the subject was well illustrated by many other speakers.

The meeting was closed at about 9:30, Mr. Moody's regular hour, though more time could have been used, and he announced that the model of Solomon's temple, which is in the north room of Stone hall, will be open every day from 9:30 to 10:30 a. m., and from 3 to 4 p. m. He threw out the suggestion which is always made at the students' school. "Get some of these Bible students off among the trees and pump them." He mentioned Dr. Clark and Mr. Morgan as suitable subjects for this summary treatment. The grounds are already ornamented with several tents where camping parties are located and it will add to the picturesqueness of the scenery to see half a dozen groups scattered among the trees talking over the Bible and asking knotty questions of the leading speakers.

F. L. N.

THE NORTHFIELD CONVOCATION.

Gathering of Workers at Mr Moody's Summer Conference — The Opening Prayer-Meeting.

From Our Special Reporter.

NORTHFIELD, Tuesday, August 2.

Mr Moody opened his fifth conference for Bible study to-night, in the midst of a crashing thunder-storm. The roads about the seminary buildings ran rivers, but 200 or more ministers and co-workers, including not a few women, young and old, waded through the streams to the hall in the seminary building, where the meetings are to be held. Mr Moody conducted the service. That the blessing of God might rest upon the conference was the burden of his prayers. He read from the eighth chapter of Romans. W. W. Clark then gave the key-note of the convention, which was, he said, "faith born of a knowledge of the word of God," and the audience joined with him in reading passages from the Bible bearing on this subject. He dwelt on the strong expressions there, of the completeness of the atonement and of the assurance that Christians shall not come into condemnation, but are passed from death into life. Mr Moody, R. C. Morgan, Francis Murphy and many others in the audience spoke briefly on the topic of the meeting and an inspiring praise and prayer service was the result.

Nobody knows what is coming next, for of course there is no fixed program of exercises — not while Mr Moody has charge of affairs. Sufficient unto the moment is the subject suggested or inspired by that moment. But of a few things all are certain — that there will be some enthusiastic meetings, that there will be no less than two and often three of these every day for 10 days and that they will be attended by at least 300 visitors and addressed by a number of prominent speakers, some of whom are making their first pilgrimage hither. Already there are 250 men and women present and many more are expected, although the number present at one time will not much exceed 300. This, it will be remembered, is Mr Moody's fifth conference for Bible study and methods of Christian work. Some of the invited speakers who are now here or will be are Rev Drs A. G. Gordon of Boston, A. T. Pierson of Philadelphia, James B. Brooks of St Louis, Josiah Strong of New York and W. H. Green of the Princeton theological seminary, Revs H. B. Hudson of Brooklyn, Sewall of Schenectady, N. Y., W. C. Van Meter of Rome and many others. Then there are present Francis Murphy, the temperance reformer, H. M. Moore of Boston, S. E. Bridgeman of Northampton and R. C. Morgan, editor of the London Christian, — all of whom will take active parts in the conference. Prof Drummond of Edinburgh university will probably be present although he has not yet arrived. Rev H. W. Webb-Pehloe, the well-known English preacher who was expected, sends word that he will be unable to attend the meetings. All the 300 people or more will be quartered in Marquand and neighboring halls, while the meetings will be held in the large hall of the seminary. The two important meetings of each day will be held forenoons and evenings, while the afternoons will be devoted to praise and prayer services and recreation.

THE CHRISTIAN CONVOCATION.

Northfield Seminary Buildings Crowded With Visitors—Addresses by Prof Green of Princeton and Editor Morgan of London.

From Our Special Reporter.

NORTHFIELD, Wednesday, August 3.

All the seminary buildings here are now full of people attending the conference, and the overflow is being turned toward the private houses of the village. No less than half a dozen persons were stowed away in some of the rooms last night, and quarters on these terms are hard to get. Still the visitors are coming, and what to do with them is a question. The disappointment felt over the absence of one or two prominent speakers who were to have been present is disappearing in the face of the unusually large attendance. The seminary grounds have become a great summer resort, and Marquand hall makes a fine summer hotel, even down to a barber-shop and boot-blacking establishment rigged up among the pianos in the basement. And board at this hotel costs but \$1.50 a day. Thus with the hills, the river, the noble old trees and delightful scenery generally which has now become famous, there seems to be nothing wanting even to people who should care to come here merely for a pleasurable rest. But there are few such. "I came here for a blessing," said an aged woman who told that she had been crowded out of her room by the crush, "and you will please disturb or inconvenience no one on my account." This blessing seems to be what all are in search of and the spirit in which the first meetings are conducted shows them to be very earnest in the search. Even the barber-shop before mentioned has a Bible by the chair and the barber is a Christian worker even when not regularly employed.

It is a cosmopolitan audience that assembles each day. This is an old feature of Mr Moody's meetings here which promises to become much older. There are among the speakers ministers and prominent workers from the South, West and Canada, beside New England. Then there are men from England and Italy and foreign lands without Europe. Most of the men have brought their families and women young and old are in the majority. There is much regret expressed over the absence of Rev H. W. Wash-Papros, the eloquent English preacher. He was to have been one of Mr Moody's prominent actors in these meetings, but after embarking for America was called back at Queenstown by the news of sickness in his family. Beside Mr Morgan of the London Christian, Mr Francis, a Christian worker of England, Miss Miller of London and Miss Davidson of Bridge of Weir, Scot., are present. From Montreal come G. H. Dixon, F. N. Dwyer and J. Louson. J. A. Whipple, the evangelist of Boston, is among the later arrivals. Western Massachusetts is not largely represented and the assembly is the very farthest from a local one. Rev G. E. Lovsjoy of Franklin, Mrs Henry Naylor of Lenox, F. R. Marvin of Great Barrington, Mrs S. White of Ludlow, R. F. Perkins of Saundersville and G. H. Morse of West Warren are among the Massachusetts people. J. H. James of Rockville, Ct., and L. H. Newhall of Hinsdale, N. H., are also here.

Half an hour of singing conducted by Prof D. B. Towner, instructor at the Mt Hermon school, preceded the meeting this morning. A choir from that school assisted. Rev F. S. Hamlin of Washington and Rev John Ellsworth of New York offered prayers. Prof W. H. Green of the Princeton theological seminary gave a strong address. He said he had a word to bring from Peter as Rev Mr Clark had from John the evening before. He dwelt upon faith as the first and absolutely essential element in the Christian life. But faith is only one essential. So Peter addresses those who have faith, "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." There can be no holiness acceptable to God without faith. But Peter bids us add to this faith, on this for a foundation we must build. Faith may again be regarded as the seed of a Christian's life, which, being cultivated, sends out its ramifications, branching out freely. If one is constantly engaged in doing what a Christian should, then will the faith grow into the graces that constitute Christian character. Peter bids us not to spend all thought on faith—a direct effort to believe but to cultivate a well-rounded Christian character. So in the passage quoted he sets before us the graces that adorn this character. Holding fast to all we gain, each step taken makes the following easier. So we go on to add grace to grace till we reach the full stature of men. Here the speaker called attention to the similarity in meaning of "add" and "minister" used in the passages read. The word in the Greek is used to express the idea of adding or contributing something to the welfare of the public. So the Christian, in cultivating these graces, is contributing to the public welfare. The speaker compared these graces to a choir composed of faith and her seven sisters, so in developing these graces we are training a band of singers where all must be in harmony or only discordant sounds come from them. Therefore we should use all diligence in having this noble choir so that its discords may delight the world. Shall it not be thus that the world is converted? That the power of this music shall be such that its strains will be caught up over the earth? As music so the unrivaled power of holy living will sway assemblies. And the reward—not a bare admission into heaven is here promised but an abundant entrance shall be ministered unto us.

After prayer by Rev W. W. Clark, Editor R. C. Morgan of the London Christian spoke of men of one idea, especially as illustrated in the lives of Elijah and Elisha. A consecrated man, he said, was a concentrated man—a man with one idea—God. These were they whom God uses to turn the world upside down. There is one story in the records of scripture, said the speaker, which seems expressly written to show that the man of one idea is mighty with God and with men. When Elijah threw his mantle upon him, Elisha left his plow, slew a yoke of oxen, made fuel of his agricultural implements, gave a farewell feast to his family, and followed Elijah. Nothing could be more significant of his fixity of purpose. It was like Caesar passing the Rubicon; or like the general who burns the bridge and leaves his army no retreat. But Elisha is subjected to a series of the severest tests, so that had there been any faltering of purpose he must have been proved unfitted to be the successor of Elijah. He is first tested by the prophet himself, who says: "Go back again; for what have I done unto thee?" But Elisha, as we have seen, forsakes all and follows him. When they travel from Gilgal, Elijah says, at each stage of the journey, "Tarry here, I pray thee; for the Lord hath sent me to Bethel . . . to Jericho . . . to Jordan." But the man of one idea makes the same unaltering, unflinching reply,—"As the Lord liveth, and as thy soul liveth, I will not leave thee." The visits to these scenes of wickedness (Gilgal, Jericho and Bethel) seem to have been expressly intended to bring vividly before Elisha's eyes the character of the work which lay before him, and to test to the uttermost the fixity of his purpose and the tenacity of his resolve. Another test was brought to bear upon him in this discouraging attitude of the sons of the prophets. At Bethel and at Jericho they ask, "Knowest thou that the Lord will take away thy master from thy hand today?" But Elisha knew that though Elijah might be taken, Elijah's God would remain. And he maintained his ground. It is the man of one idea and that idea is to do the will of God who goes from strength to strength.

There have always been men—gifted men, but lacking sympathy with God and knowledge of his ways—who have stood afar off to view the workings of unprofessional men whom God has sent—men of the mountain like Elijah, plowmen like Elisha, men of the wilderness like John the Baptist, carpenters like Jesus. They are 50 to one, they stand to view, they ask questions, they suggest difficulties, they raise objections—but they make no progress themselves, and they try to hinder those whom God has called. The man of one idea is content to stand in a

minority of one; and yet he is not alone, for the Master is with him. God hates mere professionalism; and the majority has never yet in the history of the world been right. But what is this Jordan over which they pass? It is the river of judgment and of death. Not the death of the body, not the dissolution of soul and spirit; but the judgment and death of self. It is that inward death of which Christ and his apostles spake so much. When they have passed over Jordan, Elijah says, "Ask what I shall do for thee before I be taken away from thee," and Elisha says, "Let a double portion of thy spirit be upon me." But to show that he is able to hear the gift Elijah says to Elisha, "If thou see me when I am taken from thee it shall be so unto thee." And Elisha did see and as Elijah was taken up he rent his clothes in twain and picking up the mantle of Elijah, went on his way. Jordan once more divides at the new prophet's word; and the sons of the prophets, who had stood to view afar off, come and bow themselves to the ground before him when they see that "the spirit of Elijah doth rest on Elisha."

Mr Morgan's address closed the morning meeting. He, by the way, is Mr Moody's London publisher, and so these as well as previous meetings at Northfield have been fully reported in the London Christian. There will be no meetings in the afternoons now for some days. Instead there will be excursions into New Hampshire, drives over to Mt Hermon and anywhere else where one chooses to go. The great company are given by Mr Moody full freedom to do as they please about the seminary grounds, and most of them accept the liberty—never tiring of walking over the beautiful spot. Before the conference closes, however, there will be three long meetings each day with doubtless no end of branch praise and prayer services. Some of the more prominent speakers are yet to come.

AT EVANGELIST MOODY'S FEET.

Representatives from All Quarters of the Globe Gathered at the Northfield Convocation—Talks on Faith.
From Our Special Reporter.

NORTHFIELD, Thursday, August 4.

Last evening's meeting was a very impressive one. It was a veritable Moody and Sankey service, with Mr Sankey an unnoticed spectator in the back part of the hall. There was a great audience present, and Mr Moody spoke with even unusual power. He talked of faith to persons on whose faces shone the most child-like faith as they listened to the evangelist. Gathered upon the front seats, wrapped close to the platform, sitting literally at the feet of Mr Moody were men from the four quarters of the earth, and from all stations in life. Between two rough-haired Northfield farmers who had known the evangelist for years, sat foreign missionaries, listening to his words for the first time. A man who had been rescued from the slums, of New York sang and prayed and listened along with a London editor, a London evangelist, a Christian worker from Rome, another from India, ministers from the South and the cities of the West and East. Of women, too, there were not a few. It was a decidedly representative Christian gathering, all fervently singing or eagerly listening to the plain, blunt, unpretentious man talking of faith and illuminating his discourse with homely illustrations drawn from the common walks of life. Prof Towner greatly assisted Mr Moody with his singing.

After Revs Mr Hawley of New York and E. P. Hammond of Connecticut had prayed and a dozen songs been sung, Mr Moody said he wanted to follow up the subject of Christian assurance started by Rev Mr Clark at the opening meeting. Most of the delegates here, he said, had come hungering and thirsting for power from on high, and he proceeded to point out the relation between faith and this power in a powerful address of half an hour which, like all his addresses, cannot be reproduced on paper. Faith is the fountain of the Christian stream; "the substance of things hoped for and evidence of things unseen"; he considered this last the best definition he knew of. He next touched upon the saying that if a man is only in earnest, it makes no difference in the world what he believes. This is the devil's doctrine, shouted Mr Moody; it makes all the difference in the world what a man believes. If I lay hold of truth, it will save me; if a lie I shall somewhere be dashed to pieces. Here are Christians falling all about us; they have no foundation, no faith to stand on; they doubt, they are earnest in their doubts, and by and by down they go believing that because they are in earnest or sincere in doubt and disbelief, therefore it makes no difference. It is faith that links us to God. Lay hold of those promises and apply them to the soul. But you can't believe? Not so; you can, or God never would have asked it. He would not command men to repent if they did not also have the power to repent. I found a man in one of my audiences once, said Mr Moody, who was shaking his head, twisting about and saying he could not believe. Believe what? the evangelist asked of him, and repeated the question as the man uneasily shook his head. The doubter was about to say "God," but Mr Moody pressed him so with his simple question that he finally admitted he did not believe in himself, which was the sum and substance of his doubt and disbelief. Here the speaker paid a tribute to the Jews; he liked them; they were once God's chosen people. He believed that sometime they would be turned to Christ in a day and become missionaries of the cross to the ends of the earth; and they would make the very best of missionaries.

Every man who ever accomplished anything on this sin-cursed earth, continued the speaker, had faith. It linked them to the object of faith; Christians it links to God. And it is not so much the quantity of faith as the quality that makes the difference. How are we going to get that faith? I prayed for months for it, said the evangelist, and thought of receiving great power to awaken nations and all that sort of thing. And faith came, but not in that way. "Faith comes by hearing and hearing by the word of God," and in this way faith came to me. But faith must have a warrant in scripture. It will not do to suppose that because we have faith whatsoever we ask in prayer will be granted. It is God's will, not ours, that is to be done. How pleased Christ was with simple faith when on earth was illustrated by many delightful stories from the Bible. The speaker closed with a reference to the thief on the cross, who at the last moment had faith and was remembered by his Lord in paradise. Even in the agonies of death Christ saw and was touched by this evidence of faith from the thief by his side; and the thief passed by Moses, Abraham, Isaac and Jacob, passed by the prophets and the disciples who were at that moment doubting and stood at the head. "Verily I say unto you, this day shalt thou be with me in paradise." So the last shall be first and the first last. The audience was greatly affected by Mr Moody's talk, and after a prayer by Mr Morgan of London some 20 persons in the audience talked a moment of faith, giving a bit of personal experience or reading an illustrative verse from the Bible, or relating an anecdote.

This morning's meeting had for features singing by Mr Sankey, a critical examination of the harmony of the gospels by Rev W. W. Clark, and short addresses by Rev Mr Francis of London, E. P. Hammond of Connecticut, and Mr Morgan of London. Mr Clark had the main features of his address tabulated on a blackboard. There were two methods of studying the gospels, he said, historic and spiritual, and he laid special stress upon the fact that the evangelists may differ but do not disagree, which last is quite another matter. He also spoke briefly of the objections raised to the theory of inspiration of the gospels and answered them. Then he described some of the characteristic features of each gospel. They were written in the four great countries of that time, widely separated and without concert. Matthew wrote his in Palestine, Mark in Italy, Luke in Greece and John in Asia Minor. In character, likewise, note the difference. Matthew is Jewish; he looks at Jesus in the light of the prophets, Mark speaks for the Gentiles, while Luke is universal and John spiritual. Their themes differ; for while Matthew dwells upon Christ's Messiahship, Mark treats of his ministry, Luke of his humanity and John of his divinity. One speaks of him as the son of David, the second as a servant, Luke as the son of man and John as the son of God. When these evangelists describe Jesus they differ, but do not disagree. Matthew applies such terms as king, royalty, etc; Mark speaks of him as a worker, Luke as an philanthropist, and John as God manifested. So in the special truth each emphasizes. For while the first speaks much of righteousness Mark talks of power, Luke of sympathy and John of divine glories. Christ's great discourse in Matthew is the sermon on the mount, in Luke the sermon on the plain, and in John the talk in the upper room. Matthew's great subject is law, Mark's labor, Luke's love and John's life. Christ's genealogy is treated at length by Matthew, neglected by Mark, touched upon by Luke in the third chapter, and dismissed with a single verse at the beginning of John. In his birth Matthew says he was born king of the Jews, Luke horn a savior, John pre-existent. The four writers, in their accounts of the inscription on the cross, afford a good illustration of difference and perfect agreement. Matthew says: This is Jesus, the king of the Jews; Mark: The king of the Jews; Luke: This is the king of the Jews; John: Jesus of Nazareth, the king of the Jews. Adding all these together, so to speak, we have the full title: This is Jesus of Nazareth, the king of the Jews. The speaker also brought out the characteristic purposes of each, the parables reported where Matthew has his grouped, Mark has only two. Luke has them in order and John

new parables. The authors may be described respectively as topical, chronological, biographical and metaphorical. The speaker had also counted the peculiar passages in each gospel and found 106 in Matthew, 72 in Mark, 97 in Luke and 87 in John.

Rev Mr Francis of London next spoke of the security and practical life of believers. He found apt and ample illustration in the 28th chapter of Exodus, where the heads of the 12 tribes of Israel are set in precious stones. The signification of each name and its application to the life of a Christian formed the substance of the talk. Editor Morgan of London emphasized the points made by Mr Francis. Names of tribes were placed upon the shoulders according to birth, which signifies equality—each child of God for example is as secure as another. But on the breast-plates they were placed in a different order, and Judah and Reuben got the first place, rated according to their several attainments. So our position before God will be the result of truth and faithfulness on our part. Rev E. P. Hammond, who has been working in Norway and Sweden, spoke briefly, relating several experiences here and abroad.

Sufficient interest has already been aroused to necessitate afternoon meetings; so while some have been driven over to Mt Hermon or off on the hills, others have gathered under the trees in front of Marquand hall this afternoon and put knotty biblical questions to Rev W. W. Clark. He is a scholarly man, full of resources and possessing an intimate knowledge of the scriptures. He has a church on Staten Island. So far Revs A. J. Gordon of Boston, James H. Brooks of St. Louis and A. T. Pierson of Philadelphia and Prof Drummond have not been present, but all of them will be here by tomorrow probably, save perhaps Mr Brooks. The general attendance continues large. Mrs L. N. Bullens and Miss Julia R. Smith of Springfield are here—the sole representatives so far of the city of homes. Other recent Western Massachusetts arrivals are Miss N. E. Comins and Mrs J. T. Hunt of North Hadley, Miss Libbie Kilborn of Pittsfield, L. R. Gatee of Holyoke, Rev William P. Clancey of Amherst, Miss H. A. Cleveland of South Deerfield and Rev C. T. Holt of East Brookfield. The washouts on the Fitchburg have caused much inconvenience and travelers from the east last night had to hire teams east of Millers Falls and drive up. They did not reach here till early this morning.

MR MOODY'S ADVENTISM

EXPUNDED AT NORTHFIELD.

Christians Urged to Watch for the Second Coming of Christ—The Evangelist Preaches on Friday A Striking Illustration in the Meeting.

From Our Special Reporter.

NORTHFIELD, Monday, August 8.

Hundreds of people from all the country round helped to swell the audiences at yesterday's meeting. It was a beautiful a day as was ever seen Fully 1000 persons packed themselves into the assembly-room of the Stone hall in the morning to hear Mr Moody preach. The sermon was on the second coming of Christ. It made a deep impression. There are two classes in the church at the present time, he said. Some take the ground that our Lord is to come before the millennium and others that he is to come after. All agree that he is going to come. We want to hold the truth as we see it in love, and not harshly insist upon controverted points. But I say if ministers would only preach his coming either before or after the millennium it would quicken the church. For my part, I believe the scriptures teach that he is going to come before the millennium. I don't like to be dogmatic and blame other men that don't see exactly as I do, for I think harm is done by some taking up this doctrine and setting facts with it because they do not see as they do. I know there is a class of people who say: "You ought not to bring this subject up before young converts, because it is so dark and mysterious and so prophetic that the young disciples cannot understand it." Now, in Paul's epistles, 13 times in his different epistles, he refers to baptism and 50 times he refers to our Lord's return. Now there is no church but what make a very great deal of baptism—it is one of the foundation-stones; but no Bible is said about Christ's coming. It is said in the scriptures will get the young converts into a log; but why was it that Paul, writing to young converts, brings it in in nearly every epistle? There are 27 chapters in the New Testament, and 318 different passages about our Lord's second coming. Now what makes the 10th chapter of 1 Corinthians so sweet to the church of God? What makes it one of the most precious chapters in the whole of the Bible? When we have lost our friends how we turn to that chapter! What is it there that gives us such comfort? It not only speaks of his death and burial and resurrection, but it tells us he is going to come again, and with him he is going to bring our friends.

In the 1st verse it says: "Behold, I show unto my mercy; we shall not all die, but we shall all be changed." Glorious thought that we shall all be changed even without death—there will be some people that will pass into the death, but some will be caught up and changed without death.

Now I have got the same authority that he is coming back that I have for his birth—angels announced both. When he went up those men stood there gazing up at him as he went up through the clouds; and two angels or two men—perhaps it was Enoch and Elijah, dropped down by their heads and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken from you into heaven shall so come in like manner as ye have seen him go into heaven." He went up unexpectedly, and he is going to return unexpectedly. I know some people say that this means death but if you will notice carefully there is not a place, I believe, in the New Testament, where it is told to be watching for death. He is to be watching for his Lord. People say what is the difference. There is a great deal of difference between watching for life—or translation—and watching for death. There is not much comfort in watching for death and the grave, but there is a good deal of comfort in watching for our blessed master's return. Now to see that death and the second coming of our Lord are different. Will you turn to the 4th chapter of 1st Thessalonians, verses 13-18. "First we believe that Jesus died and rose again, even so them also which sleep in death shall be raised with him. They are going to accompany him when he comes back." "For this we say unto you by the word of the Lord, that we which are alive and remain until the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first." "They will be up out of the dark sepulcher before the unbelieving dead rise." "Then, we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." Now there comfort—"comfort one another with these words" and all through out the scripture this blessed doctrine is to comfort and to cheer the church down here in the wilderness. The story of the coming of the overcomer in 10 vigils is told to bring out the scripture this blessed doctrine is to comfort and to cheer the church down here in the wilderness. The early Christians not only believed this but taught it and urged people to be watchful for his coming. Mark seldom ever speaks about watching but what he does is to speak about Christ's return; for example in Mark xli: 24. Now if God told us to watch, it is to raise, run. If he tells us to stand still, stand still. Now our only watch for Christ has left us word, watch, watch.

I know there is a class of people who say this doctrine is too wonderful—that it is so wonderful it cannot be true. I want to say that his second coming in all the glory of that upper world is not nearly as mysterious and as wonderful as his first coming. If some one had died before Christ came, that he was to be born and laid in a manger, that Herod was to try to slay him—and the whole story of his humiliation, crucifixion and resurrection—if the whole thing had been foretold just as it happened, I don't think there would have been a man on the face of the earth who would have believed it. If you had told how God's Son would leave his glory and dignity throne to come down to this world, and be spit upon by men, they would not have believed it; they would have said God would not tolerate it—that he would not let his Son be treated in that way. Yes, his humiliation is twice as wonderful as his coming in his glory with his angels. And he has promised to come. "He who has come out. Did he ever break his word? Didn't he promise the Saviour; and didn't the Saviour come? Didn't he come and man try to prevent him? But he came, and did the work God had for him to do. Then when he went away he said he would send the Holy Spirit, and the Holy Spirit came some days afterward; and hasn't he been here ever since? Then he said: "I will come again." What makes the 14th chapter of St John so precious? Is it because of those precious passages he has gone to prepare? I will tell you what makes it so precious "I will come again," he is coming back. Read the 34th verse of Luke's 21st chapter. There again we are told to watch. He has to be up and watchful that sees the morning star; and if we are watching, we shall be ready when Jesus comes. And although he may come suddenly and unexpectedly we shall meet him with joy and gladness. He has been gone a long time, it seems, but you know a thousand years is as one day in God's sight; and it is only the afternoon of the second day after all with the Lord. It may be very soon now; he may come suddenly at any time.

Now let me call your attention to the epistle Paul wrote to the Philippians, the third chapter and the 21st verse: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Also in Titus, second chapter and 13th verse: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This is the true attitude of the believer, to be looking, to be watching, to have our conversation in heaven. We are aliens down here. We ought to be like sentinels in an enemy's camp, on the alert all the while—watching. I can imagine some men saying, "What are you going to do with those people who have died during the past 1600 years, that expected the Lord to come in their day." I am going to say they died doing what the Master told them to do. He told them to watch. That was enough; and though death overtook them

while they watched, they must have had a glorious end, because they were obeying the Master. The true attitude for every child of God on this earth for 6000 years except for us, has been to look for a man from heaven. When Adam fell he was promised, "The seed of the woman shall bruise the head of the serpent;" and for 6000 years this promise was expected. Now when Christ had been here for 33 years he said, "I will come back," and he sent those angels to tell them to the true attitude of every child of God is to be watching—looking for the man from heaven; and I don't know of anything that will take a man out of the whirlpool of this world sooner than this doctrine. I tell you hands and stocks will look very trifling compared with it; they will look like dust in the balance—the things of this world will be very small—like a man on a cord hanging from the highest a man goes up in a balloon, the smaller looks the earth. So when our life is hid in Christ, and when we are constantly looking about him things that look pretty small down here and heaven will be very near and very precious. Some of the objectors to this doctrine say if you teach it you discourage work; and they say some three times as much work as I saw this doctrine. I never met with anything before that so stimulated me to work. I look down upon this world as a man on a wrecked vessel, bound to go down, and God has given me a life-boat, and said to me: "Rescue every man you can, get them out of the perishing world." The world they do want it likes about this, but God is going to destroy it. I sometimes think if an angel were to wing his way to heaven, and tell them that there was one in the world here on earth—it might be one of those shoeless, coatless ones you call a street Arab—with no one to lead it to the cross of Christ, and if God were to call the angels round W. T. Elsing of New York. Mr Moore, who by the way, is not a minister but a business man, spoke on the words, "Ye are not your own but living citizens of Christ." Mr Elsing told of his work in lower New York and brought out some startling facts. He said Christianity was losing ground in New York city below Fourth-street. There must be churches for the masses in these quarters. Only through the masses can we reach the masses.

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THE NORTHFIELD CONVOCATION

ADDRESSED BY PROF. DRUMMOND.

Ernest Talk on Faith, Prayer and Spirituality—A Converted Jew's Hope for His Race.

From Our Special Reporter.

NORTHFIELD, Saturday, August 6.

Prof. Drummond, the Christian scholar and scientist, spoke to the plain, common people here assembled last night even as he did to the nobility gathered in London's drawing-rooms a few years ago when his famous book, "Natural Law in the Spiritual World" first made him known. And he spoke of the small things of every-day life as a means of building up the Christian life and his words seem to sink deep into the souls of all. His speech was slow, deliberate, exact, weighty as to every word, full of thought and force and logic and devoid of any show of embellishment, but he captured the audience by storm nevertheless, although half of those present were what the speaker alludes to as unreasoning or illogical women. His address was delightfully refreshing, weighty as it was, for it was as different from anything that had preceded as it possibly could be. Then, too, it came with added force from the reputation and attainments of the speaker. Mr. Moody declared it had done him a world of good and that was the way all felt. Of course there was a large audience and not the least of the features of the evening was Mr. Sankey's singing of a Scotch song and the fine performance of Prof. Tomber's choir of boys in the choir school. Mr. Moody held the choir in rapt attention, and he sang to the point. There were 500 or more voices in the room and all were heard in the concert.

Prof. Drummond said that the mistake and disaster of the Christian world is that we expect to have these beatitudes (just read by the audience) without fulfilling the conditions attached to them. How can we expect to have the kingdom of heaven without being poor in spirit; how can we expect mercy without being merciful. This fundamental mistake of modern Christianity living in the ease of the material world, longing that so abundant in the church. Everywhere in America I struck that strain. Only a few nights ago I started to lecture on science, but was so moved by the hungry, unsatisfied faces in my audience that I shut up my lecture, opened the Bible and took out a few crumbs of life. This intense longing may mean religion, so called, or the want of it. It may be the effect of reading churches and conferences year after year without getting any good, or it may be the effect of something else. And so now many resign themselves to their low degree of Christianity and say, "This is the best I can do." They are spiritual invalids. I want to had some principle, something solid, something on which to stand the strain of life. Why is religion so dissipated? Why do we have so heterogeneous sermons? Why does every sermon we hear put out of mind every last sermon? It is because the religious life is without foundation, without a sensible, solid, intellectual principle on which to rest. I will try to point out that principle which may give permanence, stability, vivacity to the religious life. It is the principle that every effect produced upon the soul of man is the result of some pre-existing cause. Therefore there should be more praying over causes and less moral effects. Nature abounds ample illustration. Nowhere in the world but in a cause and effect is a cause for everything we see or hear or feel. Not an action but what can be traced back to a cause. So in religion. If a man possesses a certain joy or peace, it is a cause and effect. What Christian grace do you want? Perhaps a little more joy. Got it? Has been praying for it for years and have not found it. Joy is an effect; it must have a cause. What is this cause? In the parable of the vine Christ stated the cause: "Abide in me." "If ye abide in me, I will abide in you, and ye shall bear much fruit." I will write unto you that ye may be full." How Christ bases everything upon some cause. If ye love me (a cause) ye will keep my commandments. "If ye abide in me and my words abide in you, ye may ask what ye will." etc. The conditionality of all God's promises is the point here. Where a cause is not stated it must be understood. All the promises are understood.

The emphasis of the Christian church is laid too much on effects. Religion is the simplest thing in the world. Things here go on not by magic but by law, law absolutely simple, absolutely unerring. It is the everlasting lesson of science, law is sure and inevitable. I wish the women would pay especial attention here. They have too generally a little idea of cause and effect. They have rather a pretty idea that all things will work right somehow. I remember of a woman whose sick antelope died and she was told by her physician that she could not live. Now a man in like circumstances would have become at once resigned to his fate, would bow to the immutable laws of the universe. Not so this woman. She declared she would fight death, and she did, but death came—an effect with a cause, all of which she failed to comprehend. Let us get into the Christian life a little science. Nature and the eternal truths of God are older than religion and they pervade religion. Our common, every-day lives are the means God implies by which we shall build our Christian lives. A farm or an office are not places to make crops or money, but men. All the little things about our daily toil are the framework and scaffolding of our spiritual life.

Does faith come by prayer? Rather does it come by hearing, by personal acquaintance. Nature says so. It does not need to be worked up; it cannot be; it will work itself up. So lean a little more heavily upon Christ. Enter more fully into the everlasting nature of God. Faith comes not by magic but by experience. How about patience? asked Mr. Moody. Patience, said the speaker, grows out of successive acts of patience, trials and temptations. The greatest of all temptations is to be without temptation. What needles we should be were we permitted to live as we wish to. "Oh, for a lodge in some vast wilderness." So with religion can it be acquired by praying? It cannot be manufactured. We fall in love in nature; so do we in religion. Come into the presence of Christ. The apostles did not have to work up a love for him. They could not help but love him. We love because he first loved us. The love is an effect; it is dependent upon "because he first loved us." Then let us get into the place and heart of that love of Christ, into his radiant living personality. Simple fellowship in Christ—all in religion grows out of that. How are we to abide with him? Love, obey, love. This is arguing in a circle, but it is the way of the affections. All these causes and effects are related by the nature of things and not by any command of God. They are organically related; one cannot be without the other. Christ is the fountain head of all things. The method of salvation is infallible. "The will is the man who is immovably centered." Get in among these simple laws and blessing will follow. Don't reduce religion to a common friendship, it is objected. There is nothing earthly so common as friendship. There is no degradation in the level of common things. The family is the nearest thing to heaven and to us.

How can we get peace? asked Mr. Moody. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." We can't miss it, said Prof. Drummond. Peace will come as we fulfill the conditions laid down here. View God made the world, be set causes at work which made it and are making it at work. The world is not making itself. With 2,000,000 years the whole continent of America will be rubbed down by these rivers. Within less than 6,000,000 years Britannia will be rubbed down by the waves. Not by divine fiat does God make worlds but by setting causes at work. How much more easy it is to make a simple watch, than to make a watch that will make a watch. So by making a Christian—builds up his spiritual life by means of influences constantly playing upon it even as the life is built up by natural laws. There is no perhaps in the Christian life. What we have to pray for is to be kept abiding in Christ, in constant and near relations to him. And

how can we keep it up? There is nothing to keep up. This Christian life is not an art but a him.

Mr. Morgan of London, and Eve W. W. Clark and Jacob Freebman of New York gave the addresses of this morning. Mr. Morgan treated of the epistle to the Philippians and the trouble two sisters or women at variance with each other might stir up in a church. He said every quietly disposed perfectionist. They (the perfectionists) have anticipated the resurrection. We cannot be perfected in our present body. Paul here puts his foot upon the idea that we can attain to the full perfection of our natures in our present body. Rev. Mr. Freebman, a Christian Jew of New York, gave an eloquent talk on the mission work being done among God's scattered people. He was building up a mission in the metropolises and many great things the Lord was doing for them. He had visited Jewish missions abroad and found converts going on everywhere among these people. The cry is now becoming general among the Hebrews, "Is not Jesus the Christ?" A large collection was taken up at the doors of his on this work. Rev. W. W. Clark gave a thoughtful address on the Old and New Testaments. The marked differences of the two he dwelt upon. The first reveals a covenant of law; the new a testament of grace. The old demands something; the new presents the free gift of God. The old demands holiness; the new gives holiness. In the old, blessing are of an earthly character; in the new, spiritual and heavenly. The actions of the two are different. The Jew was commanded to smite and kill, while the weapons of the Christian are love and carnal. "The worship is different; the Jew had access to the holy of holies in the old dispensation, but in the present age all believers are priests and may worship God in any place. The harmony of the two books is clearly shown. Luther said the New Testament is enfolded in the Old and the Old is unfolded in the New.

Prof. Drummond again talked to-night, and another crowded house listened eagerly to what he had to say. It was an even more interesting discourse than that of last night. In the first place he said that he would look up the subject of his previous address and expanded it. He could not tell how anxious he was for his heart to firmly grasp the principle there laid down. Since coming to New York he said his heart has been bleeding for so many Christian people I meet. Their religion seems to be wearing them out. They are running to books, treatises, conferences, etc., but they cannot find it. Now if we go away from here with but a few scraps, it will be of no use. But if we get hold of God's eternal principle, we can have it in our hearts on which to build a whole future. This principle is not created in the heavens, but wrought in us by intelligent means. What a complicated thing religion is without Christ! But this gives it unity; it presents answers to the most difficult problems. Personal religion is friendship with Christ. This was the character of the apostle John's religion; with Peter it was a fight; with Paul's it was a struggle. John has formulated his conception of Christ's religion in a few simple words, and it is by far the highest conception of Christ, the Christian and of the church. He lived in a way that was in friendship with Christ. If there arises any problem in Christian experience, his answer will be found along the line of friendship. I once asked a man how he knew God was in him. He said, "Because I know the author, was the reply. He who knows God knows by instinctive feeling what He says or does. If we know God as our friend, the more we understand his ways. Deserve this fellowship with him if you would know his will. Get hold of this principle and test it. It has one advantage—infallibility. I can guarantee this. This is a solid assurance, but I have nature and experience behind it.

This principle leads straight to Christ, away from ourselves, men and books. We are too much occupied with ourselves, our faith, peace, love, etc., and we must get out of ourselves and away from this feeding and living upon our own emotions and feelings. The attempt on Christ and then shall we be delivered from ourselves. A man once was going home from a late and dissipated entertainment, when he came upon a statue enclosed by railings. He began to walk around outside the railing in his stupor, and walked and walked around, looking at the statue. Finally he called for a policeman to get him out of the enclosure. So we walk round and round our own statue and finally try to get out. As long as we walk with our backs to the sun we will see only our own shadow. That is the road and fix the look upon Christ. I have been asked to-day how this principle is to be reconciled with prayer. Does prayer come along the line of cause and effect? Does a miracle? Does praying for a life where death seems inevitable? I will answer with a parable. A steamer is crossing the ocean and a little boy playing upon the deck loses his ball overboard. He urges the captain to stop the ship, but his plaything may be recovered. The captain said he could not stop the engines and the ship for that. The boy is impressed with the idea that the engines cannot be stopped. The captain said his sister is playing upon the deck when she loses her plaything down among these engines. She wants them stopped but her brother convinces her that this is impossible. But the captain goes down and recovers the doll without stopping the engines. The next day there is a cry of a man overboard and the engines are at once reversed, the ship turns back in its course and the man is saved. To the boy it was a miracle—this turning back of the ship—but to the engineer it was simply the reversal of a certain piece of machinery. Now for that purpose. When the ship reached land the captain hought another and better ball for the boy. Thus in all three cases the prayers were answered, two without stopping the machinery of the universe; one with stopping the machinery but with cause. The boy had to wait but his prayer was answered in a measure beyond what he had reason to expect. The girl's prayer was answered but in a different way than what she expected. The man's prayer was answered by means of an apparent miracle. A miracle is not a violation of the laws of nature but, like the reversal lever of the engineer, is a piece of machinery, a part of those laws, to be brought into use only at rare intervals and on special occasions. God made the machinery to start with; but there is something more important. The passengers are of more importance. So far as I have been able to see, most people do not get their prayers answered. So many give up prayer because it seems to make no difference whether they pray or not. They neglect the causes on which these efforts depend. "If ye abide in me and I in you, ye shall ask what ye will and it shall be done unto you." Here are two immense conditions to be fulfilled before we are entitled to have prayers answered. Live consecrated lives; this is a fundamental. Everything we then ask will be in accordance with the divine will.

Again it is asked, Do you find atonement in nature? In words I do not but in spirit I do. The spirit of the atonement is everywhere to be seen. It is one of the greatest lessons of nature, that everything lives in death. Sacrifice runs all down through it. It is life for life. Why the words of the doctrine are not found is because it is a question of law and when you introduce this into science there is confusion, sacrifice, death—this is the spirit and heart of it. What we have mostly to put before people in teaching this is not so much the way the finding of the cost was arrived at, but the cost itself. Attempts to explain the atonement to people are useless. It bothers the evangelists over the ocean much. They spend much of their time in making strange syllogisms on the atonement that explain nothing and do no good. Let the emphasis be placed on the work of Christ. There has been a great change in 200 years. Most men nowadays are troubled over the question of righteousness; then it was over the conviction of sin. The order of theology is not always the order of life.

How can a life of fellowship with Christ be sustained? How are such relations sustained in natural life? This is the answer. Introduce social life into the spiritual world. Here on earth we keep such relations as friendship by intercourse, correspondence and the like. So we must keep up our friendship with Christ by talking, thinking, meditation, prayer. Therefore to sustain this Christian life, keep along the line of social law. Now are we to get into that relation of friendship with Christ. How can we get to know him? Lay aside all theological formulas,

Do not begin by formal introduction. If in the inquiry meeting, don't begin by reading a text. Begin generally with a few words of conversation or open the conversation with a few words of prayer. Confide with Christ. Read what he says and find his influences playing all over your life. People differ in becoming acquainted with Christ even as they do in our social life. Some form an acquaintance quick; in others it ripens more slowly. "First the blade, then the ear, then the full corn in the ear." And having once formed this acquaintance, it is a great thing to keep on. We may not be able to see the master but great good cometh from looking even where we are unable to see the object. His image may be vague at first, but soon it will become more distinct and we should see him face to face. Will I have all these things perfected in me before it is asked. What a question. You will never die. Eternal life begins now, with your acquaintance with Christ. It is eternal life in the nature of things. Don't think anything sudden is going to happen at death. You will grow as a berry grows. Christ can produce a change, not death. I was taught in the Sunday-school that God had so loved the world that he gave Christ that I might bid peace, rest, heaven. The teacher was grievously in error. The first of his instruction on this point was all right, but he never got to the end of that verse, never comprehended it. Look not for peace and rest but for a more abundant life—the life of trusting in him which is everlasting. Work out this principle of your religious life and make it your own. Tell some one about it; it will greatly clarify the whole thing. Remember that it is not what you have been taught; it may be and it may not be. Truth can only be found in God and nature, and if you are looking at him you will be able to find it out.

Prof. Drummond's impressive discourse occupied about 45 minutes, when, after some beautiful singing by Mr. and Mrs. George C. Stebbins and Mr. Sankey, the audience was dismissed. The overflow of visitors continues and the weather is delightful. All the halls are packed full and all the private houses. Ever since one of the speakers said a day or so ago that we were too afraid of our dignity, there has been a noisy, rollicking day game of ball on the grounds in front of the grand hall participated in by ministerial arms and legs and voices. The greatest good-natured prevail. It is in part due to the good food served by pretty waiters-girls from the Moody school and no glibbing towels; and by the clear fresh air unobscured by tobacco smoke or the fumes of whiskey. Mr. Moody, in his boundless hospitality, seems to stand afar off waving his arms and shouting at the top of his voice, "Help yourselves." And all obey. Some of the later arrivals are: Edward C. Hazen, T. H. Atchison, Mrs. D. J. Barrett, T. E. Blasters, Mrs. N. E. Lawrence, Mrs. Hinsdale Smith, Miss C. H. Smith, R. A. Russell with his wife and child, Mrs. E. C. Bell, and Mrs. J. Blackmer, all of Springfield; H. A. Campbell of Montague, Mrs. S. C. Crowell of Greenwich, Miss C. L. Biabe of Westfield, Dr. F. W. Adams and wife and H. C. Reed and wife of Royalston, C. W. Bennett of Palmer, Mr. Oliver Pease, Mrs. Charles Bennett, Mrs. J. E. Gilbert and Mrs. G. L. Smith of Amherst, Rev. R. S. Underwood and family of Northampton, Rev. M. S. Hartwell of Winsted, N. H., Mrs. Louise Birt of Liverpool, Alexander Yan Millingen of Robert College, Constantinople, Mr. and Mrs. Henry Naylor, founders of the Bereah mission of New York city, Father J. A. O'Connor of the converted Catholic Union newspaper and C. K. Ober of Salem, general secretary of the Young Men's Christian association.

Prof. Drummond, the Christian scholar and scientist, spoke to the plain, common people here assembled last night even as he did to the nobility gathered in London's drawing-rooms a few years ago when his famous book, "Natural Law in the Spiritual World" first made him known. And he spoke of the small things of every-day life as a means of building up the Christian life and his words seem to sink deep into the souls of all. His speech was slow, deliberate, exact, weighty as to every word, full of thought and force and logic and devoid of any show of embellishment, but he captured the audience by storm nevertheless, although half of those present were what the speaker alludes to as unreasoning or illogical women. His address was delightfully refreshing, weighty as it was, for it was as different from anything that had preceded as it possibly could be. Then, too, it came with added force from the reputation and attainments of the speaker. Mr. Moody declared it had done him a world of good and that was the way all felt. Of course there was a large audience and not the least of the features of the evening was Mr. Sankey's singing of a Scotch song and the fine performance of Prof. Tomber's choir of boys in the choir school. Mr. Moody held the choir in rapt attention, and he sang to the point. There were 500 or more voices in the room and all were heard in the concert.

THREE GREAT ADDRESSES.

DR. GORDON, DR. PIERSON AND
DR. JOSIAH STRONG.

The Condescension and Exaltation of
Christ — Messianic Metaphors — The
Spiritual Crisis in America — Many Extra
Meetings — The Accommodations Tested
to Their Utmost Capacity.

SPECIAL CORRESPONDENCE OF THE UNION.

NORTHFIELD SEMINARY. }

Tuesday, August 9, 1887. }

The extra meetings of the Moody convention began to-day, and every moment of the time is now occupied. The weather continues almost perfect, and open air gatherings are held at all hours in the Senior glen and on Round hill, south of East hall. H. L. Hastings of Boston, who arrived late last night, is no mean addition to the list of speakers. He, with Drs. Gordon and Pierson and Mr. Clark, will be most prominent in the meetings of these last few days. Other arrivals have been more numerous than was ever known before at this season in a convention. The buildings have been packed to their utmost limit, as was the case on Sunday, and a number of people were left without any accommodation whatever. Mr. Moody sent 18 persons over to Mt. Hermon to-night, where they will be furnished lodging and breakfast, and will bring them back to the morning. "The town is full," he said, this afternoon, "but we can overflow into Gill and Mt. Hermon, Hinsdale, and even send them up by late train to Brattleboro, or down to Greenfield and Springfield. I don't want any of you to go away; there is plenty of room in the Connecticut valley for all who want to attend these meetings." Some of the local arrivals to-day are Mrs. J. H. Allan, Miss I. B. Eustis, Wallace M. Mullen, A. P. Cowles and wife, Mrs. C. G. Hall and S. H. Pratt and wife of Springfield, Ellen C. Parsons, Mrs. J. R. Tyler, Misses Mary and Abbie Campbell and Miss Ellen E. Kneeland of Northampton, Rev. John W. Harding and wife of Longmeadow, Miss Kate L. Jagger of Southampton; Miss Alice E. Dickinson, Miss Jennie M. Van Horn, Asa B. Munn of Hadley, E. Hobart, E. S. Wright, A. Adams, Thomas Charnbury, H. M. Allison, William P. Clancy and H. D. Hubbell of Amherst, H. W. Hill and wife of Williamsburg, Mrs. L. F. Munshall and Miss Abbie A. Smith of Turner's Falls, Mrs. Smead of Greenfield, Rev. I. C. Swart and W. C. Stevenson of Pittsfield, and Henry A. Rogers of Worcester.

The first meeting of the day was at 9 o'clock in East hall, with Mr. Morgan as leader, though several other speakers were there, and the audience took up the argument with great freedom before the meeting was over. The subject was the second coming of Christ, and Mr. Morgan stated essentially Mr. Moody's position of Sunday. He was followed by Rev. W. W. Clark, who expanded the idea of the encouragement afforded to the Christian by this theory. He apparently differed from Mr. Moody, not in the fact of this encouragement, but in the reason for it. Mr. Moody gave as his reason for the Christian's encouragement the expectation that Christ would come as a helper in Christian work; while Mr. Clark's reason was that it would keep us more steadfast in the Christian life. The greater part of his listeners evidently agreed with him, but there were some "post-millennialists" present and they were not disposed to leave the matter there. Some one finally asked: "What difference does it make whether we go to our friend or our friend comes to us?" the idea being that in death we go to Christ, which is to us the same as his coming to us, with the implication that death is what is meant by all references to the second coming of Christ. This question seemed to be rather of a poser, and was not directly answered, but two or three spoke in support of the pre-millennial view, urging the importance of God's purpose in this matter. There was of course no open conflict, but a difference of opinion was very manifest, and the subject will probably come up later.

The regular session opened after the usual service of song, with Mr. Hastings at the desk. He read and commented on Luke 11, thus continuing the subject of yesterday's prayer. He quoted the statement of a man who, hearing another make an excellent prayer, explained it by the fact that he "practiced it in private," and urged the importance of private prayer. A Christian once told him to a big meeting that he felt so much like a backslider that he wanted to go forward for prayers. "I told him to go backwards into the woods for prayer," said Mr. Hastings. He then gave a vivid description of the importunate man's success in getting bread from his neighbors, and said that importunity is here to be interpreted shamelessness. In reference to human parents giving good gifts to their children, he said, "Did you ever hear of a father who kept a cupboard full of stones to give one now and then to his son when he came home hungry? Did you ever know a father who kept a box of snakes to give to his son now and then when he was hungry and wanted a fish? If we knew how God wanted to fill us, instead of crying so much, we would get our dishes ready to be filled." There was no argument in the talk; it consisted entirely of funny stories, interspersed with witticisms and jocose remarks, but seemed to be well appreciated.

The speaker of the morning was Dr. A. J. Gordon of Boston. He is without doubt the finest looking man on the platform. His clean shaven face bears the mark of benevolence and there is sometimes a twinkle in his eye, but the characteristic feature is the massive forehead which shows such remarkable keenness of intellect, and such a comprehensive grasp of his subject in all its details. He continued Pentecost's subject of last evening the condescension and exaltation of Christ which he treated by argumentative analysis of Scripture. Reading the first two chapters of Hebrews, Christ he said, was made lower than the angels, that he might taste death for every man; angels could not die. He was made better than the angels, in that not one of the angels knows what it is to be raised from the dead. In Heb. 2:16, the word "take hold" is the same word employed in the saying of Peter where the Lord "caught" him. As in that case, so after the degeneration of the flesh, Jesus Christ caught hold of the seed of Abraham, that he might rescue it, yet not by the outward, but by the inward grasp. "Just as my brain lies hold of my body with its nerves and cells, grasps and sways and controls my body, so Jesus Christ became the brain of Christianity, and lifted it up. Paul says that the law is weak, after he had said that the law is holy and to be obeyed. The answer to the difficulty is that the law is weak through the flesh, not by itself. In the same way a horse would be weak through a rotten harness. The place where it is weak is the place to be mended, Christ came into the world to mend humanity just where it broke. If a drowning man's hands are so paralyzed that he cannot grab a cable flung down to him he is drowned; he needs a stronger rope, we need stronger hands. Christ came thus: he

There are three phases of redemption; prophecy, priesthood and kingship. Only a brother could be a prophet. The first thing to do in evangelizing the world is to teach the world concerning themselves and God. But Moses was a pedagogue that kept the school till the teacher Christ came. Christ came to tell us the story, not of the old creation, but of the new creation. How God could take a lost sinner and make a saint out of him. He came to open to us the wonderful story of God's great redemption, to open to us the world of unseen things, and to tell us how we might enter that world. How ignorant we are in his presence, and, truly enough, as we measure man's condition, but did you ever know Jesus to send people away for their ignorance?

Next, Christ saves by reason of his preaching. As our brother, Christ discharges the office of priest for us. The teacher comes from God to us, the priest goes from us to God to secure for us our forgiveness. If a strange advocate should be appointed to a prisoner accused of a great crime, he would not be very anxious about the case. But if the finest advocate at the bar should declare that he recognized his brother in the prisoner, and should undertake his case, the prisoner would know that he would make the case his own. But we have more than that. We stand guilty without question at the bar of justice, and Christ says: "I am not ashamed of these sinners. I make their case my own," and not only that, but he makes us his own. He does not plead any excuses, but makes his plea on the cross. After having expiated our sins, he passes through the gate of death and appears before God and obtains eternal redemption. All we have to do about sin is to hear the word of forgiveness and justification, and to abandon it.

It was the office of a king under the old Jewish rule, not to sit on his throne and receive taxes to gratify his own honor and glory, but to defend the people, to stand before their enemies, secure their inheritance, and go in before them as their protector. Christ is the king that will bring deliverance for us. It is our brother who is on the throne. If some of you think the Christian is not entirely delivered, because he has to die, then we have the teaching of the apostle, that "when he shall come there shall come to pass that which is written, Oh, death, where is thy sting. Oh, grave, where is thy victory." Our King will be the plague of death, and the destruction of the grave. Dr. Pentecost told in closing an incident which occurred during one of Mr. Moody's Boston meetings. After ladies of wealth, merchants, aldermen, and governors had been turned away a little man was admitted because he was Mr. Moody's brother. The application is easily seen.

After this there will be three regular meetings, one being added at three in the afternoon. The others will be shortened, however, so that the time occupied will not be much greater than now. F. L. N.

TOURING BY WHEEL.

FROM SPRINGFIELD TO THE WHITE MOUNTAINS BY BICYCLE.

The Results of a Trip Through Mud and Rain—A Solid Coating of Mud—A Deserted Quarry—Some Sample Vermont Roads—Narrow Escape From a Serious Accident—Never Coast Hills Unless You Can See a Clear Road to the End—The Second Day's Ride.

SPECIAL CORRESPONDENCE OF THE UNION.

LITTLETON, N. H., August 9, Second Day.

During the night it cleared off, and in the morning, although there was a heavy fog, it gave promise of a pleasant day. The first thing we paid attention to was our wheels. I never saw such a sight as those wheels were from top to bottom. They were one mass of solid mud, and it would have been impossible for one to tell whether they were nickel or enamel. The little wheel and pedals were so full of mud that with a good twist they would not revolve more than two or three times. These we took out, cleaned and wiped each ball separately, and after spending several hours on the wheels had the satisfaction of seeing them again look more like themselves. When this task was finished we started for Brattleboro, only seven miles distant. After riding about two or three miles we came across the once famous slate quarry which is now full of water. It is several hundred feet in length and about 90 feet deep. From the top of the ledge to the water it is 60 feet and the water is 30 feet deep. As one stands on the ledge and throws in a large stone a report like a gun is heard and the water flies up several feet in height, thus giving one an impression of the force of the water. We remained here nearly a half hour listening to the reports as we hurled in large stones. It is said that there are many black bass in this place, but we did not try to prove the truth of the say-so, as fish were known to touch lines dropped by us. Just above the quarry is a spring of cool water as man ever drank and as it is on a direct line of the road, we would advise all wheelmen to stop and test the truth of our statement. At Brattleboro we were met by Charles Crosby, to whom we were considerably indebted for the pleasant time given us. From Brattleboro to Putney the roads are fine, comparing favorably with our Holyoke road, but considerably more hilly, all of which elevations, however, can be climbed. At Putney, dinner was taken at the Kendrick house. We took the wrong road in leaving Putney, which led over the mountain instead of around it. Such a road (it can be called one) would be hard to find in Massachusetts, but they are quite a common thing in Vermont. Sometimes we would have to push our wheels over piles of loose stones, then, by following ourselves in some pasture, then, by following a cow trail, would take a winding path through the woods. A few yards at a time is all that one would care to ride on that road without first getting insured in some accident company. However, we finally struck the right road and brought up at Westminster.

The ride from Westminster to Bellows Falls is quite a pretty one and would make as pleasant a run as one would care to take. The day was such that one could not but enjoy the scenery, which is rather frequent intervals. It was on this road that I narrowly escaped what might have been a serious accident. While coasting down what appeared to be a gentle slope, I saw a team driven by a man suddenly appear. Whistling and putting on the brake for a moment, I had back and held my breath till I was going slow enough to catch my pedals. The woman seemed to understand what was required and pulled out on one side of the road to let me get by. I was turning in the road and a decidedly sharp one, too; then it pitched down hill considerably steeper than Harrison avenue. By use of the brake and back pedaling I reached the bottom in safety but as I looked back and saw what I had been through I made a vow not to coast any more hills unless I could see the bottom. Had it not been for the team I surely would have been going too fast to have made the turn in safety and probably would have sustained injury to both myself and wheel. On reaching Bellows Falls the second road to Claremont by a wheelman, who was very kind in explaining in detail all the points on the road. From Bellows Falls to Claremont, 20 miles, is the finest country I ever rode through. The roads are smoother and much nicer than the Boston "sand-papery" roads. At Charlestown, while eating ice cream, quite a number of wheelmen gathered to see "those fellows from Springfield." In some way or other news had reached them that we were coming and they wanted to get a glimpse of us. But as I had heard that old man Barnum was always looking out for some curious object, I did not consider it at all strange. After a short spin from Charlestown, a wrecking train came along, and we indulged in a little sport with it. Next I saw that the train was coming. I finally reached, and we put our wheels to rest in the Belmont hotel where we were kindly treated. After supper the time was spent in looking over the town, which one can do in a very few minutes. From the common a fine view of Acute mountain can be obtained.

DEATH OF JOHN DELANEY.

A Noted Contractor and Wealthy Citizen of Holyoke Dies.

HOLYOKE, August 9. A telegram has just been received from Water Hill, R. I., announcing the death of John Delaney of this city. He had been for years engaged in business as a contractor for stone masonry, flagging and cement work. He was the owner and builder of the marble block upon the corner of High and Dwight streets, one of the handsomest structures in the city, and was probably the richest individual in Holyoke.

TRE CHICAGO BOODLERS.

They Are Tenderly Treated by the Sheriff in the Case of McGarigle. CHICAGO, August 9. The sheriff and his assistants seem to be pursuing the same course with the convicted boodlers now in jail that he did with McGarigle. The ordinary rules of the prison are broken down for their benefit and they are treated with the greatest possible consideration. While the common offenders are obliged to see their visitors on Tuesdays and Fridays only, the boodlers see their friends whenever they wish, and a constant stream of callers has invaded the jail since Friday night. The boodlers also occupy the boys' department in the jail, which is cut off from the regular cells and their meals are served from a neighboring hotel by obsequious waiters. Yesterday it was decided that the motion for a new trial will be argued on October 5. All the circumstances attending McGarigle's escape are now so completely known to the proper officials that the indictment of every one who aided him to get away is proclaimed. A special grand jury is to be called without delay. Its first business will be the investigation of the conspiracy that ended in the flight of McGarigle. The paint and putty job, the biggest steal the county suffered from in any one Canton, was done by the boodlers, who then claim their attention. Not a doubt is expressed that Dr. St. John will be indicted for his share in getting McGarigle off.

FOUND DEAD ON THE STREET.

Sad End of a Formerly Temperate Young Man at Worcester.

WORCESTER, August 9. William Lundahl, a Swede, about 25 years of age, employed at Howe's annealing house at the Washburn & Moon wire works, was found dead on Grove street, this morning. He was lying upon his face which was swollen and discolored, and an American bulldog revolver of 44 caliber, was beneath him with two chambers empty. Lundahl had been drinking, it is said, for the past three or four days, and was last seen at his home yesterday afternoon, when he talked about going West and exhibited a revolver which he had purchased. No wound or mark of violence have been found upon his body, but it is thought he shot himself in the mouth. He had been in this country about three years, and had always been steady and temperate until the last few weeks. He leaves a young wife and one child 10 months old.

HOME FROM ALASKA.

The Good Time the Senators and Governors Have had.

TACOMA, W. T., August 9. The steamer Olympian has just returned from a trip to Alaska bearing back Senators Cameron of Pennsylvania, Vest of Missouri and Farwell of Illinois, and Govs. Swinerton of Alaska and Hovey of Montana, and others of distinction from all parts of the United States and from England. They say the scenery was something wonderful. The gold mountains of Douglas Island were particularly astonishing. Alaska Indians they found far advanced in civilization and Christianity. Liberal contributions were made by the excursionists for the Indian schools, and the senators promised co-operation in still further enlarging them. The party witnessed the departure of an Indian fleet of six sailboats from Metlakatla, British Columbia, for Port Mendenhall, Alaska, being an advance division of 1000 Indians who seek better homes in our country.

The Millers' Suits Against Worcester.

The cases of the Blackstone valley millers, located in Rhode Island, against the city of Worcester, were argued in the United States circuit court, and are being heard by three commissioners appointed by that court. The closing argument for the respondents was made, this morning, by George D. Robinson of Chicopee and Springfield. George F. Hoar will follow for the petitioners.

A Public Advertisement.

From the New York Sun. The undersigned is open to engagements in such cities and towns of the West and South as may desire to secure his services for the purpose of attracting crowds, booming cattle fairs, increasing hotel and railway business, etc., etc. No places where howl and Panthers are allowed need apply. Answers in person will be dipped out. Address, G. C. Washington, D. C.

Death of an Old Boston Merchant.

BOSTON, August 9. Henry Hastings, one of the oldest merchants of Boston, died this morning. He controlled during his life a large fleet of American merchant vessels, many of which are the largest ever built in this country, and was one of the survivors of the few merchants engaged in that business.

Gen. Boulanger Criticized.

PARIS, August 9. The newspapers condemn Gen. Boulanger's letter to his second as an attempt to reopen a question which every body considered settled. They charge that his object in writing the letter was to keep his name prominent before the public. It is not expected that M. Ferry will make any reply.

FINANCIAL.

REPORTS FROM WALL STREET.

WALL STREET, 11 a. m. The stock market was strong at the opening this morning, first prices being from 1/2 to 3/4 per cent. above yesterday's closing figures, while Canada Southern's was up 1 per cent. The market was quiet except for Reading, St. Paul and New England and prices had a sagging tendency in the early part of the day, which, however, soon disappeared. Fluctuations were very slight, however, and the market remained steady throughout, becoming extremely dull late in the hour. New England was entirely devoid of feature. New York advanced 1 1/2 per cent. At 11 o'clock the market is quiet, but firm, at small fractions above the opening figures.

TODAY'S QUOTATIONS.

The General Markets. NEW YORK, August 10, 1887. COTTON steady. Uplands 9 1/2 Orleans 10,

sales 2570 Futures opened steady August 9.29, September 9.36, October 9.37, November 9.32, December 9.27, January 9.28, February 9.21, March 9.23, April 9.17, May 9.14, FLOUR unchanged. Sales 15,500 barrels. Receipts 23,000 pkgs. Wheat 1,200,430.00. Southern 3,303,500. Western 1,600,000. Sales 66,000 bushels. Receipts 38,300 bushels. Corn opened 1 1/8 cents. Receipts 1,210,000 bushels. Oats 3/4 cent. Receipts 104,000 bushels. BEEF dull. LARD stronger. BUTTER firm. SUGAR quiet. COFFEES dull. PETROLEUM steady. RICE firm. COFFEE steady. FAT HULL TALLOW quiet.

Money and Bonds.

NEW YORK, August 10. Money on call 1 1/2 easy at 4 1/2 per cent; prime mercantile paper 5 1/2; bar silver at 56. Exchange is dull and unchanged. Butter business done at 4 1/2 and 4 3/4 for 60 days' bills and 4 3/4 for 90 days' bills. Government bonds were dull and generally steady. Railroad bonds were dull and generally steady.

Bids at 1 O'clock.

Bonds. 3 per cent..... Northwest cons 137 4 1/2 extended..... do debentures 103 4 1/2 reg..... 127 1/2 Ore. Nav. Bonds 113 1/2 4 1/2 coup..... 127 1/2 St. & San F. 113 1/2 4 1/2 coup..... 110 1/2 St. C. Bond, F. ind..... 28 Pacific 6 1/2..... 125 St. Joseph..... 127 1/2 C. C. 6 1/2..... 120 St. C. & Pao 1st 115 105..... 115 do 2nd..... 114 1/2 Cen. Pac. 1sts..... 115 1/2 D. & R. G. 1sts..... 120 1/2 do West 1sts..... 75 D. & P. & P. 1sts..... 85 Erie seconds..... 85 1/2 M. K. T. & Gen. 6 1/2..... 70 Kan. 6 1/2..... 104 do 1st Den. 4 1/2..... 116 Lehl. Wilkes..... 115 Nor Pac 1sts..... 115 1/2 do 2nd..... 109 1/2 Railroad, Telegraph and Express Stocks. Adams Ex..... 149 Morris & Essex..... 70 Allegheny Central..... 75 Nash & Chattanooga..... 70 Alton Ter. H..... 37 N. J. Central..... 70 do prof..... 37 N. W. Central..... 70 American Ex..... 108 Nor & West pref..... 70 Boston A. L. 1st..... 108 St. Paul & N. W. pref..... 70 B. & O. 1st..... 55 do prof..... 30 1/2 Bur. C. R. & N..... 45 do prof..... 30 1/2 Canada Pacific..... 55 do prof..... 30 1/2 Canada So..... 25 1/2 N. Y. Cal & S. L..... 17 1/2 Cen. Pac. 6 1/2..... 26 1/2 do prof..... 30 1/2 Cen. Pac. Pacific..... 26 1/2 Ohio Central..... 26 1/2 Ches & Ohio..... 10 do prof..... 25 1/2 2d preferred..... 14 Ontario & West..... 16 1/2 Chicago Alton..... 149 Ontario Sav..... 16 1/2 do prof..... 17 1/2 Ore. Trans..... 27 Col. & N. O..... 39 J. & C. 1st..... 40 C. & S. L. & P..... 16 Geo. D. & E. T..... 40 do prof..... 42 1/2 C. & N. O..... 39 J. & C. 2d..... 40 Cleveland Coal..... 54 Keith..... 57 1/2 Consol. Coal..... 30 Rich & Danv..... 57 1/2 Del. Hudson..... 130 1/2 do W. P..... 2 do Leachman..... 130 1/2 do W. P..... 2 Den & Rio G..... 26 1/2 do prof..... 2 Erie..... 30 1/2 do prof..... 2 East Tenn..... 62 do prof..... 3 1/2 2d preferred..... 24 1/2 St. Paul..... 11 1/2 Fort Wayne..... 150 St. P. & M. Man..... 11 1/2 Gen. S. J. & O..... 27 St. P. & Omaha..... 11 1/2 Harlan..... 10 do prof..... 11 Houston & Tex..... 11 1/2 preferred..... 11 Ind. & W..... 19 Union Pacific..... 5 1/2 Kan & Tex..... 27 1/2 U. S. Express..... 1 Lake & W..... 8 1/2 do prof..... 1 1/2 Leachman..... 130 1/2 Wells Fav Exp..... 12 Long Island..... 14 1/2 Western Union..... 1 1/2 Lon & Nash..... 45 Atlantic & Pacific..... 1 1/2 Lou & N. W..... 48 Col. V. & T. 1st..... 8 1/2 Manhattan Beach..... 13 Mill L. S. & W..... 8 1/2 Manhattan Hill..... 111 Union & B. B. Ferry..... 8 Mem & C. 1st..... 10 N. Y. & N. E..... 4 1/2 N. E. & C. 1st..... 10 N. Y. Oil..... 4 1/2 Mich Elevated..... 157 1/2 do 2d..... 4 1/2 Mich Central..... 184 1/2 do 3d..... 4 1/2 N. Y. & C..... 99 Kingston & Penn..... 1 1/2 N. Y. & C..... 99 Bull. Rock & Pitts..... 7 1/2 Miss Pac..... 100 1/2 do prof..... 1 1/2 Wheel & L. Erie..... 13 1/2

WATERLOO, August 9. The receipts for the week were: cattle, head, sheep and lambs, hogs, calves, etc. 21 ranged; Beeves, a few choice, P. extra 66.50; first quality 50.00; 2d, 45.00; 3d, 40.00; working oxen 4 1/2; tallow cows 115.00; calves 2 1/2; milk cows and calves 3 1/2 yearlings 8.50; 2d, 7.50; 3d, 6.50; Northern dressed hogs 7 1/2; sheep and lambs in lot 12.50; 4.50 each, extra 12.50; 2d, 11.50; veal calves 2 1/2; 3d, 1.50; 4th, 1.00; 5th, .75; 6th, .50; 7th, .25; 8th, .12 1/2; 9th, .06 1/4; 10th, .03 1/4; 11th, .01 1/2; 12th, .00 1/2. At Liverpool. LIVERPOOL, August 10. Cotton firm, with improved demand. Uplands at 9 1/2; 1000 and export 10 1/2; rest 10 1/2; American 10. Futures firm. August 5 1/2; September 5 1/2; October 5 1/2; November and December at 5 1/2; December and January at 4 1/2; January and February 5 1/2. September at 5 1/2-5.

The Cattle Market.

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Ferdinand Starts For Bulgaria.

VIENNA, August 9. M. Natchevitch, the Bulgarian foreign minister, accompanied by Prince Ferdinand of Saxe-Coburg-Gotha and retinue, has started for Bulgaria. It is officially announced that Prince Ferdinand has been permitted to retire from the Austrian army.

Steamer Arrivals.

At New York, Nevada from Liverpool; Clontegnos from Havana; Ems from Bremen; Greece from Havre.

At Glasgow, State of Nebraska from New York.

Suicide from Melancholia.

LOWELL, August 9. Ann Fahley, aged 19, employed at the Hamilton mills, committed suicide last night, by taking Paris green. She has been troubled with melancholia.

CHRISTIAN WORKERS.

THE FIFTH ANNUAL CONVENTION AT NORTHFIELD.

Plans and Prospects of the Gathering—A Large Attendance Assured—Some of the Notable Clergymen and Laymen Who Will be Present—A Brief Resumé of the Conference of a Year Ago.

SPECIAL CORRESPONDENCE OF THE UNION

**NORTHFIELD SEMINARY, }
Monday, August 1, 1887. }**

Less than three weeks ago, 500 college students crowded these seminary buildings at the close of Mr. Moody's second school for Bible study and now almost as large a number of ladies and gentlemen are coming for a similar purpose. The fifth conference for Christian workers opens to-morrow evening, and will hold two sessions daily until Thursday of next week. Ten days at the Northfield conference! What prospect could be more delightful to the tired workers in city and country? The hot weather of the past three weeks has driven thousands of people to seek coolness and recreation among the mountains and at the seaside. But there is always noticeable a scarcity of religious observances in these places. Religion is too often left behind with the home, and the various summer resorts are not in general noted for the piety of their visitors. Even those who are earnest in Christian work labor under peculiar disadvantages in trying to do their duty in such localities. How desirable it is that there shall be towns to which one may go for a week or ten days and, while not neglecting the physical rest so greatly needed, be free from that enervating lowering of moral tone which so often shows itself in the loss of church attendance and interest during the fall.

If there be such a place it is Northfield in the first two weeks of August. Only those who have been here can appreciate what may be said about the scenery. Many a man has looked from the windows of Marquand or East hall in the seminary and declared that the view up and down the river to the mountains beyond, was the finest in New England. The air is generally cool and invigorating, and, even on the hottest days of this extremely hot "spell," there is almost certain to be a breeze blowing on the hill. Then the accommodations furnished in the seminary buildings are equal to those of the best hotels, and \$1.50 a day is a more moderate charge than a summer hotel keeper thinks of.

But that is not what people come here for. Fully appreciating the kind treatment which they receive at Mr. Moody's hands, they make their object the stimulation and growth of their spiritual life. It was well said at the school for Bible study, that Christian workers should not spend all their time in giving out. They must take something in, or their moral force will become weak. And where can this "taking in" be done better and more conveniently than here, where surroundings combine to make the occasion restful and pleasurable as well as profitable. The regular meetings will be confined to the morning session at 10 and the evening session at 8, while the afternoon will be left free for rest and recreation; though, if the customs of past years be followed, there will be more than one afternoon gathering under the trees that is not down on the program. As for the program itself, that is made out as the meetings proceed, and nobody knows what a day may bring forth. Only a general indication can be given from the list of speakers.

The most celebrated man on the list will not be here, and he will be sadly missed. Mr. Moody expected Rev. H. W. Webb-Peplow, of London, one of the most eloquent and earnest of English divines, and indeed he had already sailed, but was called back at Queenstown by telegram, on account of sickness in his family. He was to be the central figure of the convention, except, of course, Mr. Moody himself, and at such short notice it has been impossible to secure any one to fill his place, but there will be many other speakers to occupy the time. Dr. A. T. Pierson of the Bethany Presbyterian church in Philadelphia will be here all the session. Dr. A. J. Gordon of Boston will also be present part of the time. James H. Brooks, a prominent clergyman of St. Louis, and Dr. Josiah Strong, the author of "Our Country," will come for a few days. Hiram Camp of New Haven, who is expected in a day or two, is president of the New Haven clock company, the largest manufacturing concern of that kind in the country. He is also president of the trustees of the Mount Hermon school, and was the first giver of \$25,000 toward that institution in 1880. David M. Weston is another invited guest of note. He is a well known Boston merchant and a trustee of the seminary, for which he last year built Weston hall, the large three story building back of East hall. Others who will be here are E. P. Hammond, the Connecticut evangelist, E. W. Hawley, a New York editor, and S. E. Bridgman, the Northampton publisher. All who have seen or read of Prof. Henry L. Drummond of Glasgow and his talks at the school for Bible study will be pleased to hear that he is to be here within the next week, though on what day is not yet known. Prof. D. B. Towner will lead the singing and, with the Mount Hermon male choir, will prove a delightful surprise to those who have not heard him.

Very few have been the arrivals to-day as the opening session is not till to-morrow evening, but among the early ones are John A. Whipple, the Boston publisher, George I. MacKelway, a business Christian worker of Philadelphia, and R. C. Morgan, Mr. Moody's authorized London publisher, and editor of the Christian, which has always reported these conventions very fully. To-morrow will bring the bulk of those who wish to attend all the sessions, while hundreds of transients will come in for a day or two. Fully 350 permanent guests are expected from the engagements already made, and the audiences will in many cases be 50 per cent above that number.

In view of what is expected in the next few days, it may not be uninteresting to recall a few of the many good things offered to the Christian visitors to Northfield at this time last year. The fourth annual convention of Christian workers opened on Wednesday, August 4, 1886, and continued its sessions until Friday evening of the following week. The attendance averaged about 500, and as many of the visitors came for only a day or two, several times that number enjoyed the privileges afforded. Among the speakers were some who will be on hand again this year and others whose voices will be missed, but their places will be filled by new men of great ability. Mr. Moody was of course, as he is now, the center and spirit of the gathering, but Dr. Marcus Rainsford of London was much enjoyed, and, with his charming English manner, won his way into the hearts of all. Dr. A. J. Gordon of Boston, Dr. A. T. Pierson of Philadelphia, Maj. D. W. Whittle, the Chicago evangelist, and Rev. Nathaniel West of St. Paul, Minn., were other speakers.

The singing was a feature of the convention, as it is wherever Mr. Moody goes, and Prof. Towner and Mr. James McGraobahn proved admirable leaders. What impressed the spectators was, not so much the words that were spoken, as the manner in which they were spoken, and the evident interest and reverence of the audience, as shown by the universal attention and silence during the meetings. The atmosphere of the place was religious, in the deepest sense, but not sanctimonious.

The convention was entirely undenominational, as is seen from the topics, which were the fundamentals of Christian life and thought. Doctrinal controversies do not flourish in these meetings, and the only one last year was a two days' discussion of the premillennial theory, which was deemed too fundamental to be neglected. The first two days of the session were spent in consideration of the unconverted and the inquiry meeting, and the third on "Christ as the God Man," and "The Relation of Repentance to Faith." Sunday, two powerful sermons were preached by Dr. Rainsford and Mr. Moody, and few of the 600 who listened to them have forgotten their earnestness and influence. Masterful interpretations of Scripture were given on Monday, and after the doctrinal discussion already referred to, the convention closed, Friday, with most impressive services on "The Power of the Spirit for Service."

It would hardly seem possible that this year's convention could be more spiritually helpful than was the last one, but its program is certainly not less attractive and judging from appearances the attendance will be fully as large. F. L. N.

CHARMS OF NORTHFIELD.

A SCHEME TO ERECT A LARGE SUMMER HOTEL THERE.

The Advantages of the Village for Such an Enterprise—An Ingenious Device for Obtaining Pure Spring Water—Opening Session of the Conference—An Earnest Address by Rev. W. W. Clark of New York—Many Arrivals.

SPECIAL CORRESPONDENCE OF THE UNION.

NORTHFIELD SEMINARY, }
Tuesday, August 2, 1887. }

The town of Northfield, with its natural advantages and the attractions of the Bible school and annual conference, would make a delightful summer resort for many who are unwilling to go to the fashionable watering places. This fact is just being appreciated by the inhabitants, and they are anxious to push the place for all it is worth. Property has already been bought with the intention of forming a company and building a first class hotel for summer visitors and it is stated that Mr. Moody will guarantee a subscription of \$100,000 if the scheme is carried out. Some people are rather skeptical about the matter, as the proposed site lies 50 yards or so back from the village street, and it would be necessary to lay out a new street for that distance. But a survey for such a street was made yesterday, past the grounds of the new church, and a town meeting will be called as soon as legal notice can be given, to see what the voters will do about the matter. It seems probable that the hotel will be built in the near future. It is proposed not to have the rooms all arranged for transients, but to reserve a large section of the building for family suites, which will be separated somewhat on the principle of city "flats." This, it is thought, will be more likely to suit a number of gentlemen who would prefer to spend the whole summer with their families.

This matter brings forward another of considerable interest. Northfield people have long been troubled with a lack of water for domestic purposes. There are many springs on the neighboring hills, but they are very deep, and only in narrow ledges, so that comparatively few houses have wells which are good in dry times. A little below the depot, however, there is a glen called "Cooper's cave," where the water from numerous springs trickles out, forming a little stream, even in the driest weather. For the last 40 years several attempts have been made off and on, to force this water up to the street, 100 feet above, and some 108 rods distant. Two machines were put in at different times, and over \$1000 spent on the enterprise, but all to no purpose. A few years ago, when Mr. Sankey came here, he became interested in the matter, and anxious to make some arrangement himself. He was finally induced to buy the ground where the springs were situated, against the advice of his neighbors. But the active agent in the scheme was George Long, an experimental mechanic, who lived near the spring, and had set his mind on carrying the thing through. He even guaranteed a delivery of 40 barrels of water a day, and this was the final inducement which led Mr. Sankey to try the experiment. The contract was made, last year, and in November, the water was brought through the pipes, and has been running ever since. Mr. Long went over the ground with your correspondent this afternoon, and told the story of the work. He had at first calculated 64 barrels as the daily delivery, but there has been more water in the past six months, and 107 barrels is now the normal capacity of the machine.

"Cooper's Cave" is a delightful wooded glen. At its upper end is a tile set endwise, into which the spring water is led by slits and branch tiles. This water is of the purest quality and does not vary more than a degree from 46° summer or winter. From this tile it is drawn by an inch and a half iron pipe to the machine about a hundred feet distant. The latter consists of a double-acting Blake pump with a cylinder three by six driven by an overshot water wheel 10 feet in diameter. This wheel rests on 34 steel rolls and is driven by the surplus water which is drawn into a small artificial pond, and thence to the wheel by a three inch feed pipe. When this feed pipe is filled with water, the piston makes about 10 revolutions a minute. The pressure is about 60 pounds to the square inch, amounting to 350 pounds on the three inch piston. At present this water is supplied to only two families besides Mr. Sankey's, but there is enough to furnish 20 families with all that necessary for domestic purposes. Mr. Sankey uses a garden hose, which throws 30 feet, besides the regular pipe for use supply. Eventually, he will sell his rights to the neighbors, until the water is all taken, for the delivery pipe is long enough to carry all that can be driven by the pump. If the supply can be increased sufficiently, it is not beyond the range of possibility that enough water may be secured to furnish the entire village. By the way, this Mr. Long, who was the inventor and builder of the successful machine, seems to be a genius in his way. He built the little engine used by Superintendent Mulligan of the Connecticut River railroad with the small car engine, and is now at work on a steam engine which he hopes to perfect as a road engine.

The seminary has presented a much more interesting seminary to-day than it did yesterday. In the morning an excursion to Mt. Mansfield was taken by those who arrived last night, and shortly after 10.30, the office of the conference hall was crowded with arrivals from the early trains and an almost continuous stream poured in during the afternoon. At about 7 o'clock in the evening a thunder shower came on, which lasted for nearly two hours, and the opening session of the conference was begun in rather unfavorable surroundings. The storm came down in torrents, with gusts of wind and the lightning and thunder forcibly illustrated the speakers' remarks. Then, neither Prof. Towner nor Mr. Sankey came there to lead the singing, which was done much of the vigor and earnestness which is customary here. But there were over 200 present and the storm only increased, if any thing, the interest and assurance of the speakers. Mr. Moody opened the meeting, after a prayer by Mr. Moore of Boston, with a prayer of his own for a blessing on the conference and its influence. "As the Lord and storm sweep over the earth," he said, "so may thy blessing sweep over us. Help us to remember that we do not live in this world, that our citizenship is in another world." Rev. W. W. Clark of New York was then introduced, and gave the keynote to the whole conference from the passage: "These things have I written to you that believe on the name of the only true God, that ye may know that ye have eternal life." 1 John 5:13. Dr. Clark is a man of medium height, with dark hair and a bushy brown beard, whose kindly look straight into the minds of his hearers, and whose voice, calm but earnest,

carries his words straight to their hearts. He announced as the subject of the text, Christian assurance. This is the keynote of the epistle and of this conference because no one can grow in grace and help others unless he knows his position in Christ. The speaker then briefly spoke of the differences between the Gospel and the epistle; the first says "believe," the second goes further, and says "know." He illustrated the necessity of consulting the Word rather than personal feeling by the sailor's dependence on the chart instead of his own geographical knowledge. John 5: 24 he divided under seven heads, and dwelt briefly on each of them. First, the words "Verily, verily," indicate the importance of the passage. Second, "I speak," Christ's words are authoritative. Third, hearing the Word means appropriating into the very soul the truths spoken unto us. Fourth, "believing on him that sent me." There is a difference between believing, and believing on God. Many do the first, but not the second. Fifth, "hath everlasting life," that is the result, if we fulfill these conditions. Eternal life is life in his Son. There is more importance in the character of that life than in its length. Sixth, "Shall not come into condemnation," if we build on the rock, our houses cannot fall. "Oh that this convention may not only not build on wood or stubble, but may build on such foundations as shall endure forever." Lastly, "and is passing from death into light." Dr. Clark dwelt for a moment on the negative assertions which continually run through the Gospel, and then told the story of a lady who had lived for years in ignorance of the Bible promises of assurance, and of her joy on his calling her attention to these passages. "The first thing after leading a soul to Christ is to give it assurance of its position in relation to him." The lesson was made practical by asking questions in regard to personal salvation, which were answered with promptness and assurance. The speaker then gave a vivid description of a scene on a sail boat with a dragging anchor, and emphasized the necessity of the hope in Christ which is as an anchor safe and sure. Many passages were quoted to show the Christian assurance of the apostles. He warned his hearers that a Christian should never be so confident of his own salvation as to neglect his religious duties. The practical lesson was thus summed up. "Now that ye are saved, now that ye know it, go forth as the sons of God and work out that salvation with fear and trembling. Give diligence to make your calling and election sure." He closed with an appeal to the unconverted, based on the other side of this lesson. Assurance for the saint and the wrath of God for the sinner are found together. "Do not tell a sinner that he is in danger of being lost, he is lost. If we could realize this awful truth, we should do what we can to bring them into the knowledge of the truth and convince them of sin and lead them to accept Christ. We must not terrify sinners, but persuade them; and in order to persuade them, we must have a full understanding of the terrors of the law."

The address was followed by the appropriate song, "He that heareth and believeth," and then Mr. Moody jumped to his feet and called for short testimonials and thoughts on this subject. Fifteen or 20 rose in their seats, and one after another expressed themselves in a sentence or two. Mr. Francis of London, a well known Christian worker, said that the whole truth hinged on how much one believed the Word; and emphasized the statement that blessings depend on the Bible, not on human feelings. R. C. Morgan of the London Christian, said that assurance depends on faith, and assurance not built on experience is not true assurance. Many other words of testimony were given, all earnest and telling. One man spoke of his conversion in the Water street mission in New York city. Another illustrated the necessity of working out what God works in us. The point was brought out that when we know that we are legally God's freemen, no power can keep us in subjection, as the slave kept in false imprisonment for 23 years, effected his release when he discovered his new legal status. A missionary, commenting on the words, "God loved us," said that the chief anchor of any tempted soul was the knowledge that God wanted his salvation more than he did himself. "A Christian is saved, not only from sins, but from the power of sin. Men will ask you if you are saved from sin, and you must answer yes or no. A man who has stood before 500 or 5000 Mohammedans to teach every day for years, has to be sure of what he says. I was sure, but for a long time couldn't tell why. I finally found that I must take it on God's say so."

Mr. Moody said that the three classes of people who never ought to have assurance were those who had never been converted, but had joined a church to get assurance, those who believed, but did not confess Christ, and those who were unwilling to work for Christ. On the last class he was especially severe. He said that God never intended a lazy person to have assurance. "They are always looking at themselves. Somebody has said, if you want to be discouraged look within you, if you want to be distracted look about you, but if you want to be satisfied look above you. Some people live on doubts, because they have nothing else to do. Just be occupied with the Master and his work and you will have assurance. No matter what the feeling, the relation with God is the same, and even death cannot change it." The meeting closed with the benediction, and the audience quickly dispersed.

The evening trains brought many more guests, and already the buildings are crowded. What will be done with those who come unannounced in the next few days is an undetermined question. Among others, Francis Murphy, the temperance orator, came to-day, with his daughter, and expects his son and wife in a day or two. He will probably be heard from before the conference is over. Dr. Piersou of Philadelphia has engaged rooms in town with his family, and is expected to-morrow. Prof. Towner is lodging at Mount Hermon, and will drive over every day. The storm prevented his appearance this evening. Hardly any of the speakers have yet arrived, and no one is registered from Springfield. There has been a marked change in the air, which is much cooler than a few hours ago, and this, with present indications, points to the largest conference ever held in Northfield. F. L. N.

selves if there be a more excellent way which they have not found out. What I should like to get out of this conference would be a principle that would last, not some illustration, not a little light on a few texts, not a momentary uplifting of the heart to God, but something solid, that would stand the strain of life for the next year.

Why is religious life so disveiled, by bits of last Sunday's sermon and paragraphs from books we read when we were young, and bits of illustrations? Why is there no vertebral column in our spiritual life, and why is it that every sermon we hear seems to put out the sermon that we last heard; so that we are prepared to give up to-day almost any thing we have heard. If we come across a new prophet or book? It is because we have our religious life without any foundation, any solid, simple, natural principle on which to establish it.

What I should like to point out to you in a few moments now is a principle which will give stability and certainty and vitality and permanence to the Christian experience of any one of us, no matter how disveiled and unsatisfactory it may have been in the past. That principle is what I have already shown, that every effect produced upon the soul of man is dependent upon a previous cause; instead of praying for effects, pray for causes, and that you may be allowed to fulfill them. Let me lay the basis in nature, which can help us immensely in the Christian life. Nothing happens in this world by chance. There is no "perhaps" in nature; there is a cause for every thing that we see, or feel, or hear. Though we may not always be able to trace the causes, there is nothing without a cause in the world. It is the same in religion. If a man has religious joy and peace, these things have not come down like snowflakes from heaven, they have come from divine causes which can be produced anew. More, if we fulfill these causes, they cannot but be produced anew. If you can get that spirit into your life, you have an infallible rule of life.

Let us take an application or two. You say: "I should like to have a little more joy." "How are you trying to get it?" "I have been praying for it." That is not the way. I appeal to you, whether you have got joy in answer to prayer. If you have, pay no attention to me, I am appealing to those who have not. Nobody can get joy without praying, and prayer is an infinite help in getting joy, but joy is an effect from a previous cause. If you turn to the parable of the vine, you will find the cause stated with perfect clearness and decision by our Lord himself. "These things have I written unto you, that my joy might remain in you, and that your joy might be full." Joy is the effect of living in that parable. How, then, are you to get joy? Abide in Christ. It is more striking in Christ's later utterances how he bases everything on a previous condition. John 14, 15 are full of "ifs." "If ye love me ye will keep my commandments, and I will pray the Father and he will give you another comforter;" "He that hath my commandments, and keepeth them, he it is that loveth me;" "If ye abide in me, and I in you, ye shall ask what ye will and it shall be done unto you;" "All things work together for good to them that love God." The emphasis of the Christian church has been far too much upon effects, and far too little upon causes. Do not imagine that religion is a mysterious thing. It is the simplest thing in the world. People are infinitely perplexed about religion; they think that the whole religious world is so uncertain, things going on by caprice rather than by law. A complete delusion. It is a succession of simple instances of cause and effect, just like the natural world, absolutely simple and absolutely unerring. That is the eternal truth of nature and the everlasting lesson of science that law is sure and inevitable and that nothing can happen in the world except by cause and effect, the perhaps unknown cause and effect.

I am not talking to your emotions, but to your understanding, and I would like to ask the ladies present to take special attention to that, because ladies have less sense about cause and effect. They have a way of thinking every thing will come out all right. It is very charming, but it is very unnatural and very inconsequent, and if we introduce that into religion, vagueness must characterize our whole Christian life. To give yourself a more robust Christian life and a more sure Christian experience, you must learn this principle. Get into your Christian life the Lord Jesus. It is no heresy here, because I am basing every word upon him who made science and made nature, and all these "ifs" are eternal "ifs" which cannot be set aside by religion. Nature is older than religion. The Bible came out of religion, not religion out of the Bible. These truths were all of them in the society of things before the book was written at all.

As another illustration, Mr. Moody called for patience. Patience, Prof. Drummoud said, can only come by the successor to God's patience. "Canst it all joy when ye fall into the divers temptations." What is this? What is the use of temptation? Because the greatest of all temptations is to be without any. What makes a man good in any thing? Practice. So with the Christian. While we are talking about patience, we may be getting inspiration to get patience, but are not getting patience. Why has God put you into life where you are hurried from morning till night. You say, "If I could only find a lodge in some vast wilderness, what a Christian I'd become." What a noodle you'd become. Every appeal to your impatience is an opportunity to learn patience.

Has God's spirit nothing to do with it? God's spirit works through means, and our common, every day life is the great means that God employs. He may use other means, but in ordinary circumstances, to ordinary people, it is along the line of cause and effect that we are to get these things fitted into our spirits. The farm is not a place for making crops, it is a place for making men. An office is not a means for making money, it is a means for making character. All your cares and anxieties and temptations are just so much material which God uses to convey to you that which is spiritual. This is the framework and scaffolding of the spiritual, and so long as we have the five senses we must deal with the unseen through what we can feel and handle.

Some of you want faith. That does not come by praying. Have you got that before? What is the natural basis of faith? How did I learn to trust Mr. Moody? I heard through friends that he was trustworthy. Faith cometh by hearing, the Bible says, and so do nature and society. Again, faith comes not only by hearing, but by personal acquaintance. Instead of having to work up faith by going to meetings and praying for it, it will work itself up in you, if you get acquainted with God. The way to increase faith is to lean a little harder on Christ, and to look a little closer into the face of God as revealed in natural history, as revealed in the lives of the people, as revealed in our own experience. It doesn't come by magic, but by experience and knowledge. Is love, the highest of the Christian graces, coming in this way? I should like any man to stand up and tell me if he has got more love, by asking for it. Love cannot be manufactured, you fall in love, you cannot help it. It is exactly the same as religion. John and Paul and Peter never had to ask whether they loved Christ or not, they could not help it. Not only our love to him increases with our acquaintance with him, but our love to every body. "We love because he first loved us." Not "we love him," but we love every body, even our enemies. Get into the

bliss and light of that love of Christ, not wrapped up in phrases or in theological forms or in church symbols, but get it from the living, glowing, radiant personality of the man who walked this earth. Every great thing in religion comes out of that simple faith, increased and in another way. Just as we abide in Christ we love him.

How, then, are we to love him? "If ye love me, ye keep my commandments." If ye keep my commandments, ye love me. Is that an argument in a circle? It is not an argument at all, it is the way of affections. You cannot argue it out, or it ends in a paradox. You love a person just as you love in their interests and not in your own.

These causes and effects are not related by an arbitrary command of God, but by the nature of things. The philosophy of the thing lies in the very meaning of the words themselves, and if you examine the relations of cause and effect, you will see how this is.

It comes to this, that the fundamental idea of all these religious experiences is Christ himself, and that they are to be derived from him in natural ways, which are really supernatural, but not the less intelligible, and that if we pursue that line, we cannot help getting these things. How hopeful that fact makes the future. If you get among these laws nothing can move you.

"Ah," you say, "you reduce religion to a common friendship." Who talks about a common friendship? There is nothing so divine in this earth as a friendship. What is heaven? Heaven is a father and his children, that is all. It is the perpetual friendship. You can't get a higher definition of the Christian's relation to God than friendship. There is no degradation in the level of common things; God made them all. He made the laws of society that in and through these things we might learn that his other laws are the same laws in another relation.

Mr. Moody asked how to get peace, and was answered by the Bible; "Be careful for nothing, but in every thing by prayer and supplication let your requests be made known unto God, and the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."

The speaker created some mirth by calling attention, in support of the statement that God's material causes which have made the earth are still making it, to the fact that in nine millions of years America would be rubbed away to the farthest points of land and that the same facts would remove Ireland and Scotland in five million years. He closed as follows: Therefore, what we have to pray for is to get into that relation, and to be constant there, and then every thing else will come. The work of driving a ship across the Atlantic is spent in keeping it in position. Pray that you may be kept in the right position with reference to Christ. Some body says, "I wish I could keep it up." You have nothing to keep up; it is not an "it," it is a "him." We think it is religion to be filled with enthusiasm, but religion is a personal matter.

The closing prayer was offered by Mr. Clark, and then Mr. Sankey announced that he expected Mr. Stebbins and his wife to-morrow to help in the singing. Mr. Clark returns to Boston to-morrow, after speaking in the morning, but he will come back again, next week. F. L. N.

POWERFUL ADDRESSES

BEFORE THE BIBLE STUDENTS AT NORTHFIELD.

Rev. W. W. Clark's Study on the Old and New Testaments—Another Masterly Address by Prof. Drummond—Delightful Weather for the Meetings—The Special Correspondence of the Union.

NORTHFIELD SEMINARY, Saturday, August 6, 1887.

To-day has been unusually cool and pleasant, and crowds have come to Northfield to spend Sunday with Mr. Moody and his co-workers. There is not an unclaimed bed in the seminary to-night, and coils have been brought over from the boys' school at Mount Hermon to be utilized in every corner where one can be stowed away. The halls and piazzas were filled this afternoon with groups of ladies and gentlemen chatting pleasantly and admiring the scenery along the river. Rarely do the woods and hills look so fresh and green at this time of the year, and, strange to say, though the assemblage is so large, the purity of the air has not been once tainted with tobacco smoke. Another of the attractions of the conference is the variety and good quality of the food, which is excellently served by pretty waitresses from the seminary and town.

Springfield has the largest delegation of any city. The following persons registered here to-day: T. E. Masters, D. Miss N. E. Lawrence, R. A. Russell, wife and child, Edward C. Hazen, T. H. Atkinson, First Methodist Church, Concord, N. H.; C. Bell, Mrs. J. Blackmer, Rev. H. S. Underwood and family of Northampton, C. H. Bennett of Palmer, Mrs. Oliver Pease, Mrs. Charles Bennett, Rev. J. F. Gilbert of Amherst, H. A. Campbell, J. Montague, Miss C. L. Bisbee of Westfield, Dr. F. W. Adams and wife, H. C. Reed and wife of Holyoke, and Mrs. S. G. Cowell of Greenfield are here. From the city of Liverpool and Mark Longford of London came to-day, Mr. H. M. Morse's friend, Francis O. Winslow of Norwood, and his wife, and Y. C. Coe, Secretary of the Union of Salem arrived this evening. Among the arrivals this morning was James A. O'Connor, editor of the Converted Catholic Union of New York. Somewhat familiar to our work is that of W. C. Van Meter at Rome. Mr. Van Meter gives very interesting testimony in regard to the spirit of opposition to Bible and evangelical work in Italy, and the prosperity of the mission in the past year. The pope has always hated the work. Plus VII said: "I tremble at the spread of the Scriptures! Their distribution is a most serious crime—a crime which must be extirpated—a most corrupting pollution of the faith of any soul." Plus IX, after he had opened the Vatican synod, said that the priests, the most unwieldy of all errors, such as "pious reading," and now Leo XIII declares: "Their schools are drawing the children from the church. If she loses them, all is lost. Let us not be deceived by all the eulogies of my beloved Rome against this deluge of heresy." The prosperity of the mission is shown from the fact that during the summer months 9,000 Scripture cards have been distributed. The mission has paid the salaries of 35 teachers in the evangelized night schools of the region, and has translated and distributed 10,000 copies of the Holy Scriptures and Sunday school lessons for the last year. No public address has been given by Mr. Van Meter but these facts, obtained in private conversation, will be of interest to all who are attending the conference. The Mount Hermon male choir is here, and sang at both sessions to-day. The rendering of "By the Waters of Babylon" was particularly fine. This choir has had a great deal of training, and is always well appreciated at the seminary. Mr. Moody never let them stop at the morning sessions, "Just one more while you're here." Prof. Tower was asked by Mr. Moody to sing "The Boy at the Fountain" at the opening of the morning session. Prayer was offered for the students of the Bible school killed ten years ago in the Ashtabula disaster. The young men have been educated by Mr. and Mrs. Erdman of New York and are present at this conference, as they were last year.

Mr. Morzen gave the opening address, in which he presented some thoughts suggested by a recent address of Prof. Drummond. He said that the value of Prof. Drummond's address last night was that he gave us a principle which was what was wanted to counteract the work of the people. He did not make as much of the Bible as they might because they do not get the key to it. Its primary subject is Jesus Christ as the center of the universe. They say to understand any of the epistles is to get the key to the core. The difference of feeling between Eudotis and Synthebe was the key to the parable of the fig tree, though they are only incidentally mentioned. The matter was settled here by the disputants being lost in the unity of feeling with all their friends. Unity is the point insisted on throughout the epistle. The key to the parable of the fig tree is holiness, and all the errors which have cropped up in relation to perfection are anticipated and met. A sketch of the difficulties answered here were given, and stress was laid upon those of religion and perfection of the body, the subtlety of the latter doctrine lying in the inference from it that all the body is holy, and appetites of the body are holy. "Perfection of the body" is a good thing, but perfectionism is an "ism," and is therefore not a good thing." He presented two thoughts in conclusion. If we have the key to the core, every thing will fall in with it, and strengthen our position. Second, if we see difference of doctrine, let us take Paul's appeal to ourselves, and help our brethren to get the key to the core.

Rev. W. W. Clark then gave a Bible study on the Old and New Testaments. He called on the audience to assist him in reading references, and to give their own comment on the blackboards. It is given in full below:

God has revealed himself to us in two ways in his word, and in his works. In the former we have the demonstration of his power, and in the latter the revelation of his truth. Two books are before us, the book of nature and the book of the word. The words of the former: "The heavens declare the story of God and the firmament showeth his handiwork" and also of the latter, "Thou hast made us, and we are thy handiwork." By his consistent reference to these two themes he indicates that we are to compare these two volumes together—the volume of God's works and the volume of his word—and to illustrate one by the other. How beautiful is the book of nature, with its illuminated pages, but yet more beautiful is the Bible and the word of God. The word of God will never pass away.

The proper study of both volumes will

lead to the conviction that "God is and that he is revealing himself to us by his works." "The New Testament," "one must enter into the kingdom of the natural world as one enters into the kingdom of heaven. It is a living thing, and it is not to be brought in preconceived notions to the study of either book, but in the spirit of a humble child of God we are to search for what is new and old. The Scriptures when students draw from the Scriptures what they have already put in, their object of investigation is to force the Bible corroborate their own views. Such students are *eisegetes* and not *exegetes*. We should study the Scriptures, not to find what we want the Bible to say, but to find what it does say—not bringing our doubts but our faith, and saying, 'Lord, I believe.' 'Speak, for thy servant heareth.' Bowing, then, in submission to the Divine Author, we take up his volume of Revelation, 'Bible' means scroll or book. 'The' signifies the Book of books. 'Holy' means sanctified, set apart. 'The Holy Bible' is only one true book, sanctified by God and set apart for the use of his children. The book, then, is ours, an inheritance of every man, and it is our duty to read it. We find not one testament, but two—the Old and the New.

I. THE DIFFERENCES.—These are very marked. The aim and scope of each Testament is peculiar to itself. The New is not a sequel or appendix of the Old. In a certain way the Old is put away to make room for the New. The latter is not a continuation of the former, but a better one (Heb. 7:22, 8:1, 10:1). "He is the mediator of a better covenant which was established upon better promises." The old was good, but the new is better (Heb. 8:13). The law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh to God.

"So near—so very near to God, Nearer I cannot be: For in the person of his Son I am as near as he."

God's first covenant failed, because of the weakness of human flesh, but now we have a different and a better one (Rom. 8:3; Heb. 7:1-13).

It is important to understand the difference between the two covenants, to understand the contrasts as well as the harmony. The old reveals a covenant of law, the new a covenant of grace. The old demands something of man, the new presents the free gift of God. The former says, "Do this;" the latter says, "It is done." One commands, the other promises. "Thou shalt not," and "Thou shalt not." The old demands holiness and the new gives holiness. In the Old Testament, God is still and man acts—in the New, man is still and God acts. In the Old, the law is the theme of the Old, Christ and the church is the theme of the New.

In the study of the Scriptures the faculty of discrimination is necessary. The Bible contains nothing but truth, but truth misapplied becomes error. Many seem to think they can take a passage from any part of the Bible and apply it to any other part, without regard to the time or circumstances of its connection. This is unwise and confusing. In John 1:17 is a discriminating verse, giving the key to both Testaments. "The law was given by Moses, but grace and truth came by Jesus Christ." The law represents the Jewish dispensation; grace represents the Christian dispensation. That which was holy under the law is not holy now. Actions change according to the dispensation. The code of Calvary is different from the code of Sinai. Under the law, the Jew was told to avenge himself, under the former the Christian is told to avenge not. "Every thing is beautiful in his season" (Eccl. 3:1). The law is of its time and place, it becomes serious error. Peter speaks of "unlearned and unstable wresting the Scriptures to their destruction" (2 Pet. 3:16). Jesus was never guilty of this, but may we take God's Word in his order and study it in the light of the context.

The *missions* are different.—In the Old Testament we are of an earthly character. In the New they are spiritual and heavenly. Abraham and his seed were promised the land for their inheritance. (Gen. 15:18-17). The children of Israel were promised the land of Canaan, and the children of the Jews were promised the land of the Jews. The 12 tribes were promised rich in the land. (Num. 26:53) but the followers of Christ are "rich in faith and heirs of the kingdom" (Eph. 1:3). The Jews were heirs of the soil, (John 8:18) but we are "heirs of God and joint heirs with Christ" (Rom. 8:17). It is understood that the Jewish believers enjoyed spiritual blessings and were heirs of the kingdom as well as of the land. The Jews were promised a worldly inheritance, while the Christians are promised a spiritual one. The Jew could claim worldly prosperity as a reward for obedience, but the Christian, though he may receive temporal blessings, can only claim them. A great name and nation was promised to Abraham (Gen. 12:1, 3), but now the greatest in the kingdom of heaven is the child of the lowly Mary. Power and might are granted to Israel (1 Chron. 29:12), but humility and service is the portion of the Christian (John 13:14).

The *actions* are different.—The Jew was commanded to smite and kill (Deut. 17:1-2), while the weapons of the Christian are not carnal (2 Cor. 10:4). Israel was told to take the land by force (Josh. 1:6), but Peter was told to put up his sword (Matt. 26:52). The law said, "Eye for eye and tooth for tooth" (Ex. 21:24-25), and Christ said, "Blessed are ye who are persecuted" (Matt. 5:10). Joshua told his people to utterly destroy their enemies (Josh. 6:21), while Jesus told his people to love their enemies (Matt. 5:44). Elijah commanded the king of heaven which consumed the king's soldiers (2 Kings 1:10), but when James and John wanted to do the same thing to the Lord's enemies, Jesus rebuked them (Luke 9:54-56). The times had changed, the old economy was at an end. A new, a better and a different dispensation had begun.

The *works* are different.—In the old economy, God's people had a particular place of worship and one way of approaching Jehovah through one priesthood (Ex. 28:1). But in the present age all believers are priests (1 Pet. 2:9). There is no priesthood the Lord in any place. Only one man had access to the holy of holies in the old dispensation (Lev. 16:1-2), but now all believers have access to the throne of grace (Heb. 10:19-22). Formerly the priestly tribe of Levi alone could serve God in the tabernacle (Num. 3:6-10). But now, in Christ Jesus, we are all priests, and we are made nigh by the blood of Christ. For he hath broken down the middle wall of partition" (Eph. 2:14-15). Surely Jesus is the mediator between God and man, and we are made nigh upon better promises (Heb. 8:6, 11, 12).

II. THE HARMONY.—The Testaments are two, but the book is one and inseparable. The Bible is like a picture on a canvas. The sides the figure is the same, but the colors are different. If one attempts to unravel and separate these figures, no carpet will be left. The Bible is like a picture on a canvas. They are not severed that they cannot be separated. We cannot understand either without the other. The Old is typical and prophetic of the New. The New is the fulfillment of the Old, having 309 direct quotations and 528 allusions. The Old Testament was the Saviour's; the New, and it will become as one

to deprecate his teachers. There is an ancient saying:

The New is in the Old contained, The Old is in the New explained.

Luther said the New Testament is enfolding in the Old, and the Old Testament is unfolding in the New. A New Testament truth is based upon the Old, its histories, its doctrines and its prophecies. Each Testament is a lexicon—a glossary, a commentary on the other. Like that of a writing which is not visible until held before the fire, so many beautiful and glorious truths which were hidden from the light and glory of the old Testament, and then they appear clear, distinct, and intelligible. St. Augustine must have had this in mind when he wrote:

"In Novae Testamento patent Quae in Veteris latent."

In the New Testament are revealed those things that are hidden in the Old. It is a delightful discovery to find some bright truth in the New Testament, and to find some ordinance and ceremony of Old Testament times, thus witnessing to the harmony of both. St. Augustine says: "In the Old Testament the Lord is a father and a mother, but in the New Testament it bursts forth and shows itself, refreshing us with its healing streams."

Compare the law with the Gospel, Moses the giver of the law with Christ the fulfiller; compare the first Adam with the second, the marriage in Eden with the marriage in heaven. David the shepherd of Israel, with Jesus the great shepherd, and the transfiguration of Enoch and of Elijah with the transfiguration of the saints.

The more the two Testaments are compared, the more we understand and their unity established. Bring the light of the Old to bear upon the New, and let the beauty of the New stream through the Old, and you will be able to know more than ever the word and work of God.

III. THE OLDEST AND THE NEWEST. It is an interesting study to compare and contrast the Genesis of the Old with Revelation the last of the New. The first is the book of the beginnings, the latter the book of the endings. Genesis (1:1) describes the old heavens and old earth. Revelation (21:1) describes the new heavens and new earth. In Genesis (1:5) the day and night are formed, and two great lights appear, the sun and moon (1:16). In Revelation (22:5) the light is perpetual, there "shall be no night there," and (21:25) they shall not cease the light of the sun or moon, for the Lamb is the light thereof. Genesis (2:8) opens with an earthly garden, Revelation (21:10) closes with a heavenly Jerusalem, the new Jerusalem, the city of God (2:10). In the last book, the river of the water of life flows out of the throne of God (22:1). Moses writes of the tree of life in the garden of Eden (Gen. 2:9), John writes of the tree of life in the paradise of God (2:7). In Genesis (3:14), the first curse is pronounced; in Revelation (22:3) there will be no more curse. In Genesis (2:17), but in Revelation (22:3) there will be no more death, sorrow or pain. The marriage of the first (2:24-25) is typical of the marriage of the second Adam (19:7-9). In Genesis (7:1) is the first Gospel invitation, "Come thou out of the ark." In Revelation (22:17) is the second invitation, "Let him that is athirst come, and whosoever will, let him take the water of life freely."

In Revelation the promises are made; in Revelation they are fulfilled. In Genesis is the seed time; in Revelation is the harvest. The oldest parable, Paradise lost; the newest, Paradise regained. In the old covenant not only contrastive, but harmonious, and thus the first of the old linked with the last of the new, and what God hath joined together shall not be separated. At the close of Mr. Clark's address, Rev. Jacob Freshman was asked to say a few words in regard to the Jewish mission of the present time. He said that he had never seen Mr. Freshman but he had heard of him, and so is not remembered by many who attend the conference. He is a tall, dark man with full black hair, and a slight accent. He speaks very rapidly and earnestly, and frequently appeals to his hearers' sympathies. After speaking of his conversion to the Christian faith, he said that he had been years ago, he described his work in New York, begun six years ago. The first year was spent in the same house where the meeting was held. He had a special source of encouragement to him. This gave him an impetus which determined him, on his return to New York as he expressed it, to preach Christ to the Jewish brethren, whether he could get bread to eat, or not, and whether the churches would support or not. The result was a series of remarkable successes. He had covered the city of New York with a hall in the Cooper union, and was soon able to hire another hall in the Jewish church. Last October, a \$25,000 church was dedicated in New York, and a new New Christian church of America. A number of converted Hebrews are preparing for the ministry, and they hope to have a convention of the Jews in New York, for the Jewish mission this fall. He spoke of his work in Russia under Joseph Rabinowitch, and in Paris under Pastor Mouchet, and closed with an appeal for support of his work in New York. Mr. Moody offered prayer for the Jews, and after the meeting a collection was taken to be used toward wiping out the church debt, of which he had about \$1,400. There were no afternoon meetings held to-day, and some of the visitors are getting quite restless because they don't get to bed. To-morrow they will be a hall in the Cooper union, and was soon able to hire another hall in the Jewish church. Last October, a \$25,000 church was dedicated in New York, and a new New Christian church of America. A number of converted Hebrews are preparing for the ministry, and they hope to have a convention of the Jews in New York, for the Jewish mission this fall. He spoke of his work in Russia under Joseph Rabinowitch, and in Paris under Pastor Mouchet, and closed with an appeal for support of his work in New York. Mr. Moody offered prayer for the Jews, and after the meeting a collection was taken to be used toward wiping out the church debt, of which he had about \$1,400. 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granted. If we want to increase our power in prayer we must be more particular about our consecration to God.

The other question which I heard asked, when talking about the questions of nature, is this: "Do you find the atonement in nature?" The words of it, no; the spirit of it, everywhere. One of the greatest lessons of nature is that every thing lives upon death. Sacrifice runs all through it, down into its minutest parts, the giving up of life for life, of benefit for benefit. But the words of it, no; and I wish sometimes that we could get away from the mere words in which the atonement is presented to us, and drink deeper out of its spirit. The reason why the words are not found in nature is that the atonement is a lawyer's question. It is a matter of the reconciliation of certain parties who have had a quarrel, which must be put right. Hence every thing pertaining to that quarrel has to be introduced into the law courts. So that, though you cannot form any doctrine of the atonement in the language of science, you can get the spirit and heart of it from the sacrifice and death which is everywhere found pervading the animal and plant worlds. What we have mostly to put before the people in trying to teach them this most supreme of all Christian truths is not so much the way by which the finding of the court has been determined, but the finding of the court itself. The court gives the prisoner simply the finding, "guilty," or "not guilty," but the judge does not explain to the prisoner upon what grounds he has come to this decision. That is a matter between him and his government, and the details of the atonement are questions which concern the government of God. If we choose to pry into them, we shall find we are undertaking a very difficult task. The attempts to explain the process of salvation simply lead people into confusion. In my own country, half the evangelistic meetings are taken up with attempts to explain the atonement. That is safety without regeneration, without any spiritual effect produced by the spirit and heart of the atonement itself. I should go further and say that I think the emphasis ought to be placed more upon the whole work of Christ than it has ever been. The atonement is a question of status, man's standing in God's sight. People are not so much concerned about that as they used to be. God's spirit convicts man of sin, of righteousness and of judgment, mostly now of righteousness. People say, "We want to live better lives," and so on, and that is conviction of righteousness, which is just as much divine as the conviction of sin about 100 years ago. I had to learn that the order of theology was not the order of experience. Men are not so much concerned about the guilt of sin as about its power. We must work with the facts as we find them, and work with what convictions of sin it pleases God to send us. Sunday school workers should take care that in working with their people they are not meeting the imaginary needs of theology rather than the real needs of experience.

In closing, let me deal with two practical difficulties also in the line of what I was saying last night. I have been asked again and again how this life of fellowship with Christ, from which so much is to spring, can be sustained. Simply ask yourself how similar relations are sustained in life. I am trying to show you social law in the spiritual world. How are you to keep up any friendship? By intercourse. Exactly, and you don't keep up religion in any more imaginary or mysterious way, but by correspondence in different ways. You will soon find out, it may be by talking, it may be by meditation, it may be by prayer, or it may be by doing things for your friends. I hear of a community living in a city in the East. Their town was often visited by Jesus Christ, and they have gone there to remain people of Christ. They wish to live over again his life, to reflect his image. They kept that up themselves by living in fellowship and communion with him. Therefore, to sustain this life, we simply have to keep along the line of social law, as with any body else. If we drop out of intercourse with any one, he ceases our relationship, and so with God. All we have to do is to renew that intercourse.

How do we get to know Christ? Put away all doctrines and try to become a little child in answering this. Just in the same way as you get to know any body else. Personal acquaintance generally begins by two or three words of conversation, and so with religion. Don't take your inquirer to a text in the first place. You may give it him as a documentary evidence that he may look up and build upon in some respects, but rather than that, introduce him to your friend and get him to talk to him. Start the two in life together. Get him to go down on his knees and open communion with Jesus Christ. Then you have him at once in the heart of things. He does not have to wait ten years before he learns how to abide in Christ. He begins at the outset, and, supposing he lived a thousand years, you could not do any thing more than take him to Christ and leave it to him. The whole of religion is summed up in coming to Christ and sitting there. "Ye are my friends if ye do whatsoever I command you," cause and effect. There will be begotten in you all those things which he has: Peace and forgiveness and joy and love. The whole duty is to come to Christ; their status has been determined by the principles of eternity, and they may have confidence that, coming to him, they will in no wise be cast out. I cannot promise you that you will have the full advantage of this communion in the first few days, but you will see him in time, for time is required in the spiritual as well as in the natural world. [Prof. Drummond here gave a graphic description of the process by which a child learns to see, and then continued:] First the blade, then the ear, then the full corn in the ear. Begin with life, and all these things must develop out of it. It is a gradual development and will come by observation; and we must not be disheartened if we do not make more progress than the baby at first. Spurgeon says: "If I were to tell you that if you would look at me something good would come to you, and while you were looking at me the light should be turned out, that would make no difference about the good thing; for I didn't say 'see,' but 'look,' and the going out of the light didn't make any difference in your looking at me." I do not promise that you will see at once, but finally you will see him face to face. "But will I have all these things fulfilled in me before I die?" What a question! You will never die. This life that I am talking about is eternal life, and it does not begin when we die, it begins now, and is going on to-day. In the nature of things, that life of fellowship with Christ is an eternal life. Think of it. Nothing very sudden will happen when I die. That life will go on growing, just as the baby grows, getting more and more conformed to the image of God's Son. But do not look forward to death to produce a change. Christ only can produce a change. We have never found out that what Christ brought into this world was an eternal life, which any one might have who asked for it. I was taught only the first half of the verse, "God so loved the world that he gave his only begotten son that whosoever believed on him," my teacher never told me what he got if he fulfilled that condition. Don't look for peace or joy or rest, but for a more abundant life. We are not going to believe in Christ only when we die, but now. Therefore, let me ask you not to look forward to it to make a change which must be made

now; it will increase that which you have, but the life which we now live is an eternal life.

I have now finished, and want to ask each of you to make the application of that principle for yourself. Don't take this at second hand. Work it out from the energies of social life about it, and make it your own. One of the best ways to make it your own is to try to tell some body else about it. But don't throw it overboard suddenly if it be a little difficult. We are very apt to be prejudiced against anything new in religion, and we are perfectly right. But if you can find this based on the words and laws which God has made it rests with you to decide whether you are ready to throw it aside. Remember that truth is not what you have been taught. It may be but not necessarily; if so, truth for the Buddhist or Mormon would be what he had been taught. But truth is only to be found in God and in nature, and if you are looking at truth in this way, you are looking at it with your own eyes and with your own nature.

Dr. Pentecost, Rev. George C. Needham, Josiah Strong, Dr. James H. Brooks and Dr. A. T. Gordon are expected on Monday.
F. L. N.

IMPRESSIVE BIBLE TALKS.

CLOSING DAYS AT NORTHFIELD FULL OF INTEREST.

Addresses by Mr. Hastings, Dr. Gordon, Rev. Mr. Needham, Dr. Pierson, Prof. Drummond and Others—Sanctification—Fremmianism—The Christian's Duty To Reflect Christ—Mr. Moody Answers Questions.

SPECIAL CORRESPONDENCE OF THE UNION.

NORTHFIELD SEMINARY.

Wednesday, August 10, 1887. As the close of the Moody conference approaches, some of its results begin to be seen already. The people who have been thrown together for ten days so closely, and whom one bond of union has brought together, are forming friendships which will be permanent influences for good. Passing a couple on the stairs, you hear a moment's conversation on the topic of the meeting, then one says, "What is your name, my friend?" They exchange cards, and then, if the other is a young convert, the first gives him a word of encouragement. The value of such meetings as these to young converts can hardly be overestimated. Not only do they get enough religious instruction to make a most excellent foundation for Christ's study, but what is far more important, the influence of the atmosphere of the place is such as cannot fail to make a deep impression upon young Christians. It seems a pity that there are so few of them here, but that is of course the feature of the school for Bible study. Last year a large number of Bible students stayed over to the conference, but the interval of two weeks between the two conventions: this year prevailed more than five or six from doing this. People have not stopped coming yet. D. H. Brigham of Springfield arrived to-day and although there are not very many arrivals, hardly any one thinks of going away before Friday. It is expected that tomorrow's meetings, on the power of the spirit for service, will be the most interesting of all.

One of the most interesting of to-day's meetings, though by no means the one of largest attendance, was the meeting in Stone hall at 9 o'clock, when Rev. W. W. Clark gave a lecture on premillennialism. He had the whole scheme marked out in a diagram on the blackboard, and supported it by arguments which seemed conclusive. His argument was essentially this: Christ is the subject of the Bible; in the Old Testament we are told he is coming, in the gospels he is here, but in the Acts and epistles of the New Testament his return is prophesied. By the light of the Old Testament we can distinguish the first and second comings. The second coming is a personal return, and does not refer to death. Twenty passages were quoted in support of this view. It is to be a visible appearance in clouds of glory, for he would never tell us to look for what we could not see. The coming is premillennial. The scheme of the premillennial doctrine is then given, which is briefly this: The dispensation was that of conscience, which lasted during the 2000 years between Adam and Abraham; the next was that of promise, for 430 years down to the time of Moses. This was followed by the dispensation of the law, which lasted 1441 years, to the time of Christ; then came the Messianic dispensation of 33 years; and we are now living in the dispensation of the church, which has already lasted 1887 years. When Christ comes again, and catches up the saints into the air, there will be a time of tribulation on earth, when from all sinners will be picked the elect who shall be saved through this tribulation. The book of Revelation, chapters 6-10, covers this period. Then Christ shall descend again with his saints, and with the holy angels, and reign over them and the elect for a thousand years. The dead will rise and the good participate in this reign; at the end of the thousand years Satan shall be loosed a little while and then in the day of judgment he shall be cast into the lake of fire and the sheep and goats shall be divided. All these points were backed by plenty of references, and it was stated that this doctrine was accepted, not only by the apostles, but by Luther, John Knox and Calvin. Its power was said to be such as would keep hearts, minds and thoughts on Christ and his coming.

The morning session was enlivened with a number of short speeches which made a pleasant break in the usually long services of previous days. Mr. Moody raised a laugh by accidentally introducing Prof. Drummond as "from Chicago." When the laugh had subsided, the professor told the story of an infidel who was converted by an examination of the Scriptures. After joining the church, he was thunderstruck to find that the Christians around him fell far below the mark of the Sermon on the Mount. He came very near backsliding, but was finally saved by meeting a man who realized his Christian ideal. Prof. Drummond went on, "Christ came into the world to reconcile man to God, that they might become like him. Just like Christ and go about and you can't help doing good. We can take nothing away from this assembly, for so gentle as a little more likeness to him. I heard that you could put the population of the entire world in thirteen and a half square miles. Suppose you were in that crowd, and told you you knew about Christ, you would soon win them. I do not want to ride what some people may call my hobby, but I want to give a principle which will inevitably lead you to this result. We want a life based on principles, or there is no use to our religion for ourselves or others. How can we be sanctified, and made whole, which is the issue thing as holiness? First, there are several methods by which

people fall to get this like become holy by effort. Sanctification is struggle is an impossibility. Struggle is needed in the Christian life, but that is not where it comes in. You can't get holiness by exterminating sins, one by one. Life is too short for that process, even if it were possible. Besides, that does not deal with sin at the source, and Christianity doesn't consist of negations. Another scheme is to put rules in our note books, and mark every day our success or failure. That comes to nothing because we forget the rules. As for the attempt to imitate Christ, it is a failure because it is not a natural growth, it's like a paper flower or a wax fruit. These methods are all perfectly natural, perfectly human, and perfectly useless. Time cannot produce this effect. It is a natural law that a body keeps as it is, or moving in a straight line, except as some impressed force comes to which that is turned. Time can make no change in sanctification. Nor is there any sanctification in death. Now, give up all these false methods. What is the true method? I shall try to find it upon the Bible and nature. In 1 Cor. 3:16, revised version, we read, "We are all with veiled faces, reflecting in a mirror the glory of Christ, are changed into the same image from glory to glory, even as by the spirit of the Lord." There is a principle, if you fulfill the cause you cannot do to find the effect. "We are changed." We are trying to change ourselves, that is the root of the disaster. All other passages referred to in this connection point to the same idea. The change is a passive one, "The glory of Christ." What is Christ's glory? Not the dazzling image with which we have adorned him; that is material; but the spiritual person, Christ himself, of which the material is the symbol. His glory is his character. Here the professor read the passage, substituting the word "character" for "glory," and commented on the last clause, "from character to character." That means that we shall pass from one character to a more perfect one, "first the blade, then the ear, then the full corn in the ear."

Every man and woman is a mirror. We are all reflectors. You reflect your environment in your words, your face, and even your dress. A mirror is changed into the likeness of the things that we habitually reflect our environment. The Darwinian law of the adaptation to environment comes here. Man and wife became changed into the same image after years of union; they could not help it. There was a savor of David about Jonathan, and a savor of Jonathan about David. The only reserve in Christ's command is that we shall not put a veil over our face. A man may shut the shutter against any influence, and so his face may be veiled from the goodness of a church, though he is a member or even its pastor. The religious application is this. Make Christ your most constant companion, and he guarantees that you will become like him. Friendship is spiritual; your friend influences you about as much in absence as in presence. The thing that influences us is not the thing that we see; so it does not matter that we do not see Christ. In fact, it is better, for thus there are no geographical limits to every body's seeing him and abiding in him. What is the effect of this? It is that your religious life? The strain of being after yourself will be removed. There is the inevitable accompaniment of the Christian graces. You immediately learn how to trust him how to love him, you become his pupil, that is the foundation of all religious knowledge and assurance. The good a man can do in this world is simply what of Christ he can reflect upon it.

Now look at the final result, then we actually, deformed wrinkles, are to be changed into the same image as Christ. Look at its simplicity. There is no sentimentality about Christ. This is not going to make us into saints in any unreal sense, but men after the pattern of Christ as he went about this earth. Look at the beauty of this image. Religion is the most beautiful thing in the world. There is a beauty about Christ's character that there is about nothing in any body else. Nature example, the beauty of his action in walking on the sand. All these beauties become those of every man who is in Christ's kingdom. Fulfill this condition by all the laws in nature, and by all the principles of this book, and that result shall take place, but not in any other way. You can only pray for the fulfillment of the condition. The work expended on a ship in crossing the ocean is spent in keeping the ship in position for the winds to drive it. So all our work is spent in keeping us in position for the spirit of God to work upon us. God's spirit acts, we don't know how, but mainly through means. Time and delay will make no change, but Christ alone is infallible. The congregation sang "Hallelujah, what a Savior," and then Dr. Gordon was introduced. Dr. Gordon took for his subject sanctification in the Old Testament, and compared Levit. 14:14 with Levit. 8:23. The same ritual, he said, was prescribed for the priest and the leper, the nearest to God and the farthest from him. From the revised version of Hebrews 7:26 we see that Christ is not separated from sinners, but identified with them. The sprinkling of the blood is typical. First, our hearts are to be sprinkled with Christ's blood, as was the body of holies. This is in accordance with the idea of Luther, who said that the body was typified by the tabernacle. The heart is the place where sin hurts us. The reason why men are often not conscious of sin is because it is not in the heart. A pebble or dust on the shoulder doesn't hurt, but a pebble in the shoe or a little dust in the eye make us stop very soon. Therefore the blood is put upon the place where sin hurts. A naturalist has discovered that the bee's sting is placed in its cell of honey, and contains ferule acid, which prevents fermenta-

on. It is the sting of death on Christ which leads on hearts to him. It is said that when death stung Christ he stung himself and death in us is cured by the death of another. Another teaching of the cleansing blood is consecration. The blood was put first on the ear. We have made our ears a whispering gallery of scandal. What goes in at one ear goes out, not at the other, but at the tongue. Second, the blood was put upon the hand. God keeps us from having the blood of poor souls upon our hands because we didn't stretch them out a helping hand. Then, thirdly, the blood must be put upon the feet. The trouble with Peter was, not his heart or his hand, but his feet, which made him lag behind, until he was in the high priest's house. Peter nearly caught his death cold, warming himself by the fire there. Many Christians get cold warming themselves by this world's fires. Some warm themselves at the theater, some at the billiard table and some at the dance hall. The oil upon the blood indicates that men must be consecrated, so that they shall pray for the world. If all Christians could read as much of the Bible every day as they do of the daily paper, there would be no time in which to hear their testimony when the prayer meeting came around. You can tell how a Christian is sanctified as you do about a disease, by his tongue. From the oil upon the hand we learn the necessity of letting go of this world. There are eight millions of money hoarded up by Christians which is talent wrapped up in a napkin. The napkin may be cut according to the political intercity, and hemmed according to political economy, but the Lord will shake it out and tell us we should have used it. Dr. Gordon showed how this twofold consecration runs through all the Scriptures. The blood and the oil represent salvation by grace and sanctification by the spirit of Christ. Christ to give us peace and the Holy Ghost to give us power.

Mr. Moody had announced that he would answer questions for half an hour before the afternoon session, and an unusually large audience assembled in Stone hall at 2:30. Prayers were offered by Mr. Hopkins of Providence and by Mr. Moody himself. A set of questions on "Inquirers" and "Young Converts" was then answered by Mr. Moody. The first was "How to study the Bible." It is hard to lay down rules; every man must work on his own plan. Mr. Moody said he himself studied topically, by books, and by biographies. "How to mark the Bible?" Railway marking is one method, where words with similar meanings are connected by lines. But you soon get your Bible full on this scheme so that you can't read it. But a Bible where the connected ideas of adjacent verses are marked is very useful. Of these Mr. Moody gave some examples of this from his own Bible. "How to awaken in the ordinary church an interest in revivals?" First, get revived yourself. Don't scold the church, but talk about the love of God. You can't drive, but can lead men. Any inspired man will raise a revival in a church. Again, we need more church discipline. "How to cause the unconverted to attend church?" Give them something, and there'll be no trouble about it. Have good singing, and short meetings. Often a prayer meeting is killed by wearing it out. If your great deal here to have the people go away hungry, than to the them out. Ideas are condensed in this age, and we must conduct religious meetings briefly. But we need our churches to wake up on the subject. "How to conduct an inquiry meeting?" Several ways were given. Present the truth briefly. In inviting to the after meetings: "If any one must go out, let them go out while we are singing," don't say: "If any one is interested, let him go into another room." Express it as though you expected every body to come, not the other way. Mr. Moody told two or three stories about the stiffness and formalism of the church, which prevents all the good that might be done. "A great many men fill a meeting by the way they walk into it, stiff as a poker." "You'll have to be shocked out of your stiffness before there'll be much good done."

"How to train young converts." Give them work to do. Have words for them in the prayer meetings, and make them say something, no matter how little it is. Every body says, "Lord help me." Put good hooks in their hands. "How to deal with inquirers not deeply interested." Give them the law, which is to stop men's mouths. When a man is near the kingdom, he doesn't say much. It is our duty to hold up Christ, it is the duty of the Holy Ghost to convince of sin. Deal with the deeply convicted very gently, give them the promises. Of the third class, awakened but faint, he said that we could press Christ upon them, and pray for them. In closing the questions about inquirers, he said that no rule could be laid down, because cases are different; but if a man is full of the Holy Ghost he will succumb to inquirers. A question about forgiveness without penance called forth the remark that we should forgive though our debtor doesn't repent. In answer to a question about a call to missions, he said that a man must be forced into the work by his own conscience. "Don't depend on your feelings, but practice the work until you have conviction of it that you can't do any thing else. A great many men think that if they can't do anything else they should go into the ministry." It's a fearful thing for a man to get a call from God and not obey it. In answer to a question about the Springfield school for Christian Workers, Rev. D. A. Reed, the president, gave the objects of the school, training for Y. M. C. A. and Sunday school work. The meeting was then changed to the regular services. The speakers were Rev. Dr. G. C. Needham of Manchester and Dr. Pierson. Both selected themes suggested by Prof. Drummond's morning address.

Mr. Needham took Christ's loveliness for his subject, reading the last few verses of the fifth chapter of Solomon's songs. Dr. Pierson followed with an admirably lucid exposition of the passages of the Bible referring to mirrors, as showing the Christian's duty to reflect Christ, which was insisted on by Prof. Drummond this morning. He said in reference to Prof. Drummond's address, that it had "lifted us about as high as we have been at any time during these meetings." He took up the subject where it had been left and applied certain passages of Scripture to it. In 2 Cor. 4:1, he called attention to the connection between the Gospel and the glory of which Christ had just been speaking. What is the mirror in which we are told that we catch glimpses of the person of Christ? There are three mirrors undoubtedly referred to in the Bible, which reflect the glory of Christ; the creation, the new creation in the human soul, and the Word of God. The difficulty with the first mirror is that the reflection is only partial. A mirror can show only what is before it, and the mirror of creation can only show the natural attributes of God, which alone are presented to it, so we cannot see his spiritual attributes through it. Secondly, every disciple is a mirror of God. Here the mirror itself is imperfect, and often misleading. Mr. Pierson used to say, "Christians, you are the world's Bible," but if that is true, many of us are very poor translations, and need a revised version. If we are epistles of Christ, what kind of a Christ are we epistles of? There are three kinds of mirrors, the convex, which makes every thing smaller, the concave which makes every thing greater, and the plain which is the only true reflector. Many disciples are such mirrors as magnify some things unduly, and diminish others unduly. A great deal of preaching distorts the person and diminishes the glory of Christ. Again, I love only so much of me as I reflected of God. If you do not see the image of God as reflected in your brother disciple of Christ you would not love it if you saw it as it is. The only true mirror that we have is the Word of God. This the Apostle James refers to when he speaks of the perfect law of liberty. Now, "whosoever looketh into this law, and continueth looking, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." In the first place it is a perfectly accurate mirror of Christ. (Ps. 119:160). "Thy Word is truth from beginning," which means from the first word in the Bible. In the second place, it reflects you and me precisely as we are. It is a convex mirror, for every one here may look into the Word and each one may see himself or herself as he or she is in the sight of God. Not only so, but it will show him his own life from the beginning. In India, when the first chapter of the epistle to the Romans was read on one occasion by one of the missionaries, a Brahmin rose and accused him of writing it as a description of the moral and spiritual condition of the East Indies. Another wonderful thing about this mirror is that it shows what a man may and should be in Christ. Concentric mirrors give not only a reflection, but an image between them, if you stand in the right position. Did you ever think of the four gospels as four concentric mirrors which give four sides of Christ, projected into an image between the mirrors, which you will see if you get into the proper position? But the most wonderful thing about it is what we heard of this morning. It is a mold as well as a mirror to mix figures. This mirror is a transforming power. The most magnificent series of mirrors does not make you better looking. But this mirror shows what you are by grace, and then makes you what you should be. A great many Christians do not take on this whole mold, but run a little way and then stop. The Gospel is a matrix. God wants you to receive the whole impression, which Christ was so pleased that the disciples had received.

In closing, Dr. Pierson said: "The charm of this conference has been, not that I have met disciples of God, but that I have heard addresses, but because I have got such glimpses into this Word of God as I never had before. You ask how to make preaching attractive. Preach the Word; no, let the Word preach itself. Hold up the Word of God whilst you can and get behind it instead of before it so as not to interfere with people's looking into it, and it will do its own preaching." A ladies' temperance meeting was held on Round hill at 5 o'clock. The evening session was occupied entirely with short speeches, and quite an enthusiasm was worked up before it closed. The Mr. Hermon choir was brought into requisition, and Mr. Moody was evidently delighted with their singing as was the audience. H. L. Hastings of Boston was first on the program, and he read in the fifth chapter of Luke, the story of Christ and the fishermen by Genesaret, interspersing the reading with some of his bright, sharp comments. Following are a few of his telling sentences: "If we were more like Christ, people would try more to reach us, and we would not have so much trouble trying to reach them." "There are lots of nets that'll never catch any fish without they are washed and mended." "It is always well to go where the fish are; we have a fashion of building a big fish house on a hill, and expecting the fish to come up out of the water to be caught." "There are lots of nets that break the first time they catch any thing."

Mr. Moody made the point that we should seek the bait that the fish want, not what we want ourselves, and then introduced S. F. Friedman of Northampton. His theme was the good derived from this convention. He urged the importance of carrying out the spirit of this conference back to our neighbors. He said that he had learned three things here: The value of the

Bible, the grand opportunities before us in our commanding power of Christ Rev. H. L. Wayland of Philadelphia then gave a few suggestions on the miracle of the feeding of the five thousand, which he said was a parable so well. He emphasized the necessity of imparting religion in order to enjoy it, and suggested that, as Mr. Moody had named the school across the river Mt. Hermon, he should call this Mt. Hermon account of these meetings. Mr. Morgan gave a brief exposition of the epistle to Titus, and was followed by Dr. Pierson on sanctification. His thought was this: "Be not overcome of evil, but overcome evil with good." You cannot overcome evil by simple resistance, but must replace its power by the positive power of God. To get filled with the Word of God, the person of Christ, some holy, noble, unselfish object is the greatest blow to temptation and the greatest defeat to the power of the evil one. Dr. Gordon gave one of the best speeches of the evening; short, definite, and to the point. He urged the necessity of a balance between knowledge and soul. Some men and some churches are all one and none of the other. Ole Bull, the famous musician, once said to a preacher: "He seems to mean all he says, but he doesn't say much." We have got much knowledge from this conference; let us spend the few hours left in trying to get feeling. The twofold blessing of knowledge and life is the best we can have.

But the speech of the evening was from Prof. Drummond, as every one knew it would be. In answer to the question how to find out God's will, he read the following from the fly leaf of his Testament. First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objects of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that his will is always in the line of the disagreeable. Fifth, meanwhile, do the next thing, for doing God's will in some things is the best preparation for doing it in great things. Sixth, when decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led aright. The professor then went on: I am reminded by the addresses of to-night, and by this, the second last night of the conference, that in a few hours we shall all be off the mountain top, and down again into the valley, and I remember that mountain tops were never made by God to be inhabited. They are places to go up to and have a look around, and rest a little, and take a good view, and get near heaven and then come down again. The use of a mountain nature is to send streams down into the valleys, where are villages and towns and like this. What we are to take with us is some running stream of this mountain, that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and have commonplace lives. Most of us will not have to go home to pulpits, but to household duties and business and professional cares. I shall have to lay down my Bible, and take my geological hammer, and open my closet and take out my fossils and skeletons. Is it a down come, or all the same to God? The answer is contained in the words which I have read to you. I wish that we could all get into our minds one other little principle. What is the end of life? The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individuals, the answer to the question, "What is the end of my life?" is to do the will of God, whatever that may be. Spurgeon replied to a committee inviting him to preach to an exceptionally large audience, "I have no wish to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heaven, I have no ambition to win souls, my ambition is to do the will of God, whatever that may be; that makes all lives equally great, or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a daffy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of. How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after mine own heart, who will fulfill all my law." The object of life: "I come to do thy will, O God." The question: "What is the thing you need after life is food?" The answer: "It is to do the will of him that sent me." The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother, and sister, and mother." You want education: "Teach me to do thy will, O God." You want pleasure: "I delight to do thy will, O God." A whole life can be built up on that one central column, and then when all is over, "He that doeth the will of God abideth forever." R. L. S.

MR. MOODY ON PRAYER.

SOME OF THE THINGS THAT KEEP BACK A BLESSING:

An Address by Rev. Dr. George F. Pentecost Monday Evening—A Great Many Extra Meetings Crowded in at all Hours of the Afternoon and Much Enthusiasm Manifested.

SPECIAL CORRESPONDENCE OF THE UNION.

NORTHFIELD SEMINARY, Monday, August 8, 1887.

Generally the number of guests at a Northfield convention begins to fall off rapidly after the first half of the session, and almost no one arrives. This year is an exception. Of course to day's audiences were smaller than yesterday's, but hundreds of people drove up in teams from the neighboring towns to fill the morning and afternoon sessions. In the evening the hall was not fuller than it has been this morning and contrary to the usual rule, a number of distinguished speakers have arrived this afternoon. Prominent among these is Dr. A. J. Gordon of Boston, whose voice will probably be heard every day till the close. Dr. A. T. Pierson of Philadelphia has also arrived, and Rev. W. W. Clark, who went away to preach on Sunday, has returned. And these meetings always increase in interest, and it is probable that the last two days will be the best of all. Mr. Moody says that there ought to be a law passed to prevent people from going away till Friday, but a few disregard his injunctions, doubtless in happy ignorance of what they miss.

Mr. Moody was in his best mood this morning. He always tells good anecdotes, but to-day he seemed to excel himself. Story after story was told in his delightfully sudden way, and the audience was kept laughing half the time. The meeting, this morning, was on the subject of prayer, and Mr. Moody occupied most of the time, speaking on the conditions of successful prayer. Before this occasion, however, Mr. Sankey sang a hymn recently written by Mrs. Crosby, and sung now for the first time. Mr. Moody then introduced his subject with the statement of the difficulty which arises from neglecting Biblical directions in regard to prayer. "I find many people are discouraged about getting answers to prayer. Some were staggered at the statement of Prof. Drummond that very few prayers were answered; and that, that if that be true, there is no need of praying so much. I believe that all true prayer, according to the Bible, is answered; and the reason we have not had more of our prayers answered is that we have not prayed according to the Bible."

There are 10 aspects of true prayer which I wish to bring before you this morning. The first is adoration (Job 17: 11). We are shocked with the flippancy and lightness with which the name is used. As we come into his presence with reverence and godly fear. Secondly, there is no true prayer without first confessing our sins (2 Chr. 6: 17). Every time the children of Israel went astray, and truly cried to God, confessing their sins, God took them away. Someone has said that unconfessed sin is like a bullet in the body, which must be removed before it can be healthy. A good many of our prayers are like the picture of a man's face; there is no life in it, because we have not complied with the conditions. Confession shall be as public as the transgression, secret sin ought to be told to God alone, sin against another are to be confessed to the injured one, public transgressions ought to be confessed publicly (Is. 59: 12). Many men confess their sins only in secret. Therefore why we have so many sham conversions is that we don't plow deep enough. Where there has been deep conviction and true confession, the conversion is permanent, but where the work is not thorough, they lapse into their old life (Dan. 9: 20).

The third element is restitution. If the spirit of God brings up something that is wrong in your life, no matter how far back it is, do your best to make restitution. What we want now is a revival of righteousness, not psalm singing and shouting. Wherever there is a true work of God, there will be restitution. "If the religion that you and I have got don't make us better in every respect, it is a sham. I never touched restitution in an audience that it didn't bear fruit. You can never be a true Christian if you have got somebody else's money in your pocket." Here Mr. Moody told the story of an employe who had stolen \$1000, and was induced by him to restore it as far as possible. Before that time every thing went wrong with him, but from that moment he began to rise and prospered ever after. When Mr. Moody had reached this point, a man rose in the audience and said that he had a story to tell. He was a merchant of Dallas, Tex., who had obtained \$5000 of his partner's money dishonestly, and built a house with it. He and his wife were converted at one of Mr. Moody's meetings, and afterward board him make this point about restitution. He went home and made up his mind that he must give up that money. He then made the necessary arrangements, sold all his property and started life anew. This had given him peace. His testimony was given readily, and with great earnestness, and made a deep impression on the audience. Mr. Moody said it confirmed his statement. "I don't believe," he said, referring to the difficulty this man had with his wife, "in those men who are merely agents for their wives."

The next element is thanksgiving. In gratitude is an awful sin. There is more

said in the Bible about praise and thanksgiving than there is about prayer. The story was told of a man in Springfield, who rose in prayer meeting and said that he had been living for a long time on Grumble street, but he had just moved over to Thanksgiving street. "I suppose that there wasn't any apostle that passed through so much hardship as Paul, and yet there is no apostle who gives thanks like Paul. In nearly every chapter of Philippians, he speaks about thanks giving. One reason that we don't get more from God is that we don't thank him for what we do get."

Another thing that keeps back a blessing is want of unity. If there is devotion and strife, the Spirit of God don't work. It was the burden of Christ's heart that his disciples might be one, and any one that disturbs the community and church is keeping the blessing of God from his own home. "I haven't seen a Methodist or Baptist or Congregationalist in this convention; we are all Christians. This could not have been twenty years ago. Paul wrote the last letter to the Philippians to bring about unity of spirit among the brethren there. It is had to come into such meetings as these and talk about the messengers and who runs the fastest; it is not the messenger, it is the message."

What keeps back answers to prayer more than any thing else is want of the spirit of forgiveness. You can't go into a church in America without finding a feud between some families. What Mr. Drummond said, that two women could upset any church, is true. If people took the Lord's prayer literally, many of them would get struck right in the middle. That prayer is the test of faith. Mr. Moody spoke of one of his boys who went to bed in a mad fit one night and he asked him if he prayed. "I said my prayers," the boy said. "Yes, but did you pray?" After repeating the same answer two or three times, he finally gave in, prayed again, and his ailment fit passed off. Mr. Moody said he had often seen a man in church with whom he had a quarrel, and had been unable to preach or pray until he had settled it with him. "There are a good many things that we call prayers that if we had a little tea hell it would do just as much good. That will do for the politician, but not for God's people. It is not any good to talk about forgiveness if you don't practice it, though the latter is ever so much easier. An evangelist often works with equal power in two places, but has different results, because in one place there is a feud in the church. "Talk about the tolling masses they will be all right if the churches are." Lots of Christians have motion but no process, like a horse in a tread mill, or a child on a rocking horse. It is a good thing to give these people the Word of God (Matt. 5: 23). "When we get right with God, we shall reach all classes."

Again the next thing to have is faith. We must expect that God is going to answer our prayers when we pray. The difference between faith and unbelief is that when faith sees a thing in God's hand it says, "It will have it," but unbelief says, "I can't get it." If a man has faith, he will never talk about hopeless cases. There is no man beyond the mercy of God. "Is any thing too hard for God?" The reason Christians don't do any more good with these classes is that they talk at them too hard. If you want to do good to a man, you don't want to knock him down. I don't suppose when Saul went out of Jerusalem there was a man in the city more unlikely to be converted.

Again, we must ask, (Luke 11: 9.) Somebody has said, "Ask with a beggar's humility, and seek with a servant's carefulness, and knock with the confidence of a friend." Some one else has said that importunity has three names, asking, seeking and knocking. He told of a mother's meeting in Philadelphia, and its results in the conversion of two sons of one mother the same night. "Press your case, that is what God wants you to do. I remember reading in Dr. Patten's book on prayer that the modern skeptic says that you cannot change the decrees of God, but it is a good exercise for you. Ask and you shall receive any thing, but it will give you submission. If I met a mother hunting for her child, who I knew had been drowned, should I tell her to keep on the seeking, it is a healthy exercise. Suppose a man knocks on my door at midnight, when the thermometer is 20° below zero; to get something necessary, shall I tell him it's against my principles to get up, but he can keep on knocking. It will be good exercise for him? You laugh, but that is where that argument can be carried.

He just touched on perseverance, the next condition, referring to Luke 18, and said that there are no dates to God's promises. Again, many people think that if God doesn't answer their prayers in the way they want, they don't get any answer. Let's of them ask for temporal things only. God delighted to answer Moses, but he didn't allow him to lead the people into Canaan. Fifteen hundred years afterwards his prayer was answered, when he was on the mount with Elias and Christ. What made Elijah a mighty man was his power of prayer. But he got under the juniper tree and prayed to die. "It is strange that the only man in the Bible who could not die was the only one who prayed to die." Paul takes up more space in the New Testament than any other man. But the Lord would not let Paul be free from the thorn of persecution, and he learned to thank God for it. "God is rich and he is more interested in our life than we are in our own; let God choose for us in temporal things." He said that if he had had his own way when he was in Chicago he would have stayed there; but the fire which burned them out proved the best thing for him, though he would never have prayed for it. He told of a boy who was much put out because his father wouldn't let him have his razor to play with, and said, "A great many people are praying

for razors." He just mentioned the last condition, submission. "If we can only be taught how to pray at this convention, it will be the most profitable one ever held in America. This country has got great preachers enough, but we want some body that can pray."

Dr. George F. Pentecost made a few remarks at the close of the meeting. He is a sharp looking and energetic man, and made the most stylish announcement of the speakers, with a natty suit of light gray, as he drove home his points with good stories, and clinched them with short, telling sentences. Continuing, Mr. Moody's subject he said in substance: We have got to learn that prayer is not a mechanical exercise. Some say that it is like drawing a check, but that is not true. It involves the spiritual development of the soul. We get a great deal more than we ask for, though we don't get what we ask for. It is an exercise, but more than that. There are direct and indirect results of prayer, and while we don't want to fall into the notion that prayer's meant to be answered directly, we must learn that out of prayer a man gets his God's soul, and God into his. A child gets confidence, fellowship and an opening in his soul from his father, as well as light. There is as much in that as in getting answers. A little girl came into her father's room, and on being asked what she wanted, said, "Oh, papa, I don't want nothing; I only just want to be in here with you." There is a great deal of that prayer that can't be uttered. A man that gets into the secret of prayer sends a thousand unuttered sounds to God. Many a time we don't know what we want from God, but we just want him. We want to say with Moses: "Oh, Lord, I beseech thee, show me thy glory." He said that his daughter sometimes forgot him in thinking about the gifts she expected to get from him when he came. We sometimes forget God in the gifts, and it is to teach us that we want him more than any thing he can give us. The further a man gets, when his heart is in the spirit of true prayer, the more he prays for other people than himself. Moses prayed for the Israelites 40 days and nights and at the end asked God to blot him out if he could not answer the prayer.

Reading Ex. 33, he said: "We have not only to ask for things, but must get where God can give them to us. He has got a long arm, but gives his gifts at short range. We get our prayers answered standing on grace and hidden in the cleft of the rock, covered with Christ's hand." "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." The closing prayer was offered by Mr. W. T. Eising of New York.

Notwithstanding Mr. Moody's statement that there would be only two meetings to-day, our correspondent has received positive information of seven, and it would not be at all surprising if there were half a dozen more. These extra meetings are mostly unannounced and held in the different buildings by those bonding there. Two such gatherings were held before the regular session this morning. The first was a very informal one held in Weston hall by a number of ladies anxious to hear Dr. Louise Birt, who told a most interesting story of her work in Liverpool, Eng.

The other and more formal meeting was in the chapel at East Hill. R. C. Morgan conducted the services and took for his subject, God's purposes in the revelation of the Scriptures. Beginning with the eighth Psalm; he compared it with the second chapter of Hebrews, which he said was the Psalm enlarged by Paul. In the beginning God made Adam a king and committed all things to him. Satan came and tempted him and Adam transferred his allegiance to Satan. Then there was another trial and the world fallen again, and the flood came destroying all but eight persons. Noah was selected, and later Abraham was chosen to be the father of the faithful. Then he called the Jews into the wilderness and said he would make them a kingdom of priests, but they cried out for a king, and so man went on for four thousand years and failed. He was a king when God made him, but of all the Adam's race none could hold rule—all failed; then he raised up the man Jesus. The dominion which Adam lost is given to Jesus. It is God's purpose that man should reign; Satan frustrates that plan. The whole world is crying out for a king. Shall there never be a king who shall rule in righteousness? God says there shall be a king to reign and he has raised up the man Christ Jesus to fulfill this eighth Psalm.

The speaker said: "In my view Christ will come and rule at the end of this dispensation. Out of the death and ruin of the first creation shall rise a new creation. He told his people Israel that they should reign and they failed and now he will commit the kingdom to his regenerate race. But man is not the first consideration—the purpose of the Scriptures is to reveal God. At 3 o'clock in the afternoon a number of gentlemen met Mr. Moody on the Round Hill back of his house to talk up the hotel scheme published in last Wednesday's UNION. The seminary trustees and other business men have interested themselves in the matter and though no formal decision about the matter was reached this afternoon it is practically certain that the general plan will be adopted and executed before the next season. A large number of ladies gathered in East hall at 4 o'clock to hear Mrs. A. S. Stead describe her work in Chattanooga, Tenn. The most important extra meeting, however, was the 5 o'clock meeting on Round Hill. Over 100 were present. It was a very picturesque scene; Mr. Moody seated in the center, with the various evangelists and workers around him, and the general audience gathered in all kinds of positions, but with every eye toward the center. Prof. Drummond and Mr. Morgan were the principal speakers,

they answered the questions that were thrown upon them as best they could. The general line of thought was the inquiry meeting and how to conduct it. There were lots of funny situations and many good stories. Mr. Moody bluffed every body by saying that Mr. Hammond wasn't fitted to be an evangelist; but when he explained the statement by the point that teachers of workers were needed more than evangelists themselves, and that Mr. Hammond was better fitted for that work, there was a sigh of relief. The whole meeting was of intense interest, and many new ideas were developed. It will be continued every day, as will also be a 10 o'clock morning meeting in East hall. The annual prayer services was held at 7:30 this evening. After its conclusion, Dr. A. T. Pierson offered prayer and Mr. Sankey sang "The Handwriting on the Wall." Dr. George F. Pentecost was the speaker of the evening. He read the eighth Psalm and the first and second chapters of Hebrews, and then, without announcing his subject, began as follows: Someone has said that the greatest study of man is man, but with all the studying that man has made of that subject, he has not mastered it, because it is impossible, studying man alone. In the Word of God we find man presented to us in three relations: Man attached to God by righteousness, man before the fall; man detached from God, man sinner; man reattached to God by Jesus Christ, man saint. If we are going to study man, it must be in all his relations. "Thou art crowned him with glory and honor; thou hast put all things under his feet." Before reading the second chapter of Hebrews I found that was not true. If any thing which we know is true, we know that man has tried to crown himself with glory and honor and to put all things under his feet, but every body knows that has been a failure. Then what does it mean? God thinks about man as he sees him in Jesus Christ. What we call the Messianic psalms, whilst they were the record of the experiences of those who read them, there were in a truer sense a prophecy of the Man of men, of whom ultimately all Scripture prophesies. We are, therefore, to find out the true light of this Psalm when we study it in the life of Jesus Christ. Christ certainly was not crowned with glory and honor. We do not see that Psalm to be true of him, but we see Jesus, who a little before was made lower than the angels, crowned with glory and honor. This man is crowned with glory and honor in his praise. Jesus Christ is the head of a new race to which we all belong. What is true actually of Jesus Christ is true potentially of his followers, and will be true actually of every one. Therefore we come to know ourselves as we see it in the life and glory of Christ. Here the speaker told a story of a infidel's objection to Christianity, because "God created man in his image, he was unworthy to be worshiped, and if he failed to create him so, he was unworthy of worship." The objection was overcome, he said, by the fact that Christ is the express image of God's glory. After man had awfully failed, God said I will put my image again in nature, and so we have Christ. After he had done his work, God lifted him up on high and said, That is what I meant when I made a new image. If there were nothing to be gained from the Scripture, it would be enough to know that we have a true picture of what man's destiny is to be in relation to God.

In the second of Hebrews, having interpreted the eighth Psalm in the face and character of Christ, the apostle goes on to say that Jesus is not ashamed to call us his brethren. He is one place with us, and we are one place with him, though we do not see this. Christ never called the disciples his brethren before his resurrection, but it was the first thing he said then. Just as Jesus Christ rises into the heights of his glory, he counts us of the same place with him. The man in glory is just ashamed of us. In accomplishing this purpose of bringing us back to God, Christ identified himself with this race. He becomes us in the reality of his human nature, and having us in the grasp of the incarnation he moves forward to his good work, illustrating righteousness. That is the secret of the incarnation.

The word "redeemer" implies a kinsman, because it was the right of the man next of kin to redeem his brethren. Christ is closer to man than we can possibly be to each other. There is no human experience in which Christ has not made himself kin to us.

There are three phases of redemption; prophecy, priesthood and kingship. Only a brother could be a prophet. The first thing to do in evangelizing the world is to teach the world concerning themselves and God. But Moses was a pedagogue that kept the school till the teacher Christ came. Christ came to tell us the story, not of the old creation, but of the new creation. How God could take a lost sinner and make a saint out of him. He came to open to us the wonderful story of God's great redemption, to open to us the world of unseen things, and to tell us how we might enter that world. How glorious we are in his presence, and truly enough, as we measure man's condition, but did you ever know Jesus to send people away for their ignorance?

Next, Christ saves by reason of his preaching. As our brother, Christ discharges the office of priest for us. The teacher comes from God to us, the priest goes from us to God to secure for us our forgiveness. If a strange advocate should be appointed to a prisoner accused of a great crime, he would not be very anxious about the case. But if the finest advocate at the bar should declare that he recognized his brother in the prisoner, and should undertake to make the case his own. But we have more than that. We stand guilty without question at the bar of justice, and Christ says: "I am not ashamed of these sinners, I make their cause my own," and not only that, but he makes us his own. He does not plead any

excuses, but makes his plea. After having expiated our sins, he passes through the gate of death and appears before God and obtains eternal redemption. All we have to do about sin is to bear the word of forgiveness and justification, and to abandon it. It was the office of a king under the old Jewish rule, not to sit on his throne and receive taxes to gratify his own honor and glory, but to defend the people, to stand before their enemies, secure their inheritance, and go in before them as their protector. Christ is the king that will bring deliverance for us. It is our brother who is on the throne. If some of you think the Christian is not entirely delivered, because he has to die, then we have the teaching of the apostle, that "when he shall come there shall come to pass that which is written, Oh, death, where is thy sting, Oh, grave, where is thy victory." Our King will be the plague of death, and the destruction of the grave. Dr. Pentecost told in closing an incident which occurred during one of Mr. Moody's Boston meetings. After ladies of wealth, merchants, soldiers, and governors had been turned away a little man was admitted because he was Mr. Moody's brother. The application is easily seen. After this there will be three regular meetings, one being added at three in the afternoon. The others will be shortened, however, so that the time occupied will not be much greater than now. F. L. N.

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THREE GREAT ADDRESSES.

Dr. Gordon, Dr. Pierson and Dr. Josiah Strong—The Spiritual Crisis in America.

Special Correspondence of The Union.

NORTHFIELD SEMINARY, Tuesday, August 9, 1887.

The extra meetings of the Moody convention began to-day, and every moment of the time is now occupied. The weather continues almost perfect, and open air gatherings are held at all hours in the Senior gym and on Round Hill, south of East Hill. H. L. Hastings of Boston, who arrived late last night, is no mean addition to the list of speakers. He, with Drs. Gordon and Pierson and Mr. Clark, will be most prominent in the meetings of these last few days. Arrivals have been more numerous than ever known before at this season's convention. The buildings have to their utmost limit, and without any accommodation Moody sent 18 persons to-night, where they were engaged and breakfast in the morning. In the afternoon said, this afternoon to Gill and Mr. even send them to here, or down to I don't want any plenty of room for all who want to go. Some of Mrs. J. H. Wallace M. M. Mrs. C. G. H. Springfield, E. Tyler, Misses, and Miss Ellen Longmeadow, ger of South Dickinon, Miss B. Munn of Wright, A. Ada M. Allison, W. Hubbell of Amherst of Williamsburg, Miss Abbie A. Snel Smead of Greenfield, W. C. Stevenson of A. Rogers of Worcester.

The first meeting of the evening in East hall, with a leader, though several other there, and the audience took part with great freedom before the meeting was over. The subject was the coming of Christ, and Mr. Morgan was essentially Mr. Moody's position of Sunday. He was followed by Rev. W. W. Clark, who expanded the idea of the encouragement afforded to the Christian by this theory. He apparently differed from Mr. Moody, not in the fact of this encouragement, but in the reason for it. Mr. Moody gave as his reason for the Christian's encouragement the expectation that Christ would come as a helper in Christian work; while Mr. Clark's reason was that it would keep us more steadfast in the Christian life. The greater part of his listeners evidently agreed with him, but there were some "post-millennialists" present and they were not disposed to leave the matter there. Some one finally asked: "What difference does it make whether we go to our friend or our friend comes to us?" The idea being that the death we go to Christ, which is to us the same as his coming to us, with the implication that death is what is meant by all references to the second coming of Christ. This question seemed to be rather of a power, and a question seemed to be rather of a power, and was not directly answered, but two or three spoke in support of the pre-millennial view, urging the importance of God's purpose in this matter. There was of course no open conflict, but a difference of opinion was very manifest, and the subject will probably come up later.

The regular session opened after the usual service of song, with Mr. Hastings at the desk. He read and commented on Luke 11, thus continuing the subject of yesterday's prayer. He quoted the statement of a man who, hearing another make an excellent prayer, explained it by the fact that he "practiced it in private." He urged the importance of private prayer. A Christian once told him a big meeting that he felt so much like a backslider that he wanted to go forward for prayers. "I told him to

go backwards into the woods for prayer," said Mr. Hastings. He then gave a vivid description of the importunate man's success in getting bread from his neighbors, and said that opportunity is here to be interpreted shamelessness. In reference to human parents giving good gifts to their children, he said, "Did you ever hear of a father who kept a cupboard full of stones to give one now and then to his son when he came home hungry? Did you ever know a father who kept a box of snakes to give to his son now and then when he was hungry and wanted a fish? If we know how God wanted to fill us, instead of crying so much, we would get our dishes ready to be filled." There was no argument in the talk; it consisted entirely of funny stories, interspersed with witty and joecy remarks, but seemed to be well appreciated.

The speaker of the morning was Dr. A. J. Gordon of Boston. He is without doubt the finest looking man on the platform. His clean shaven face bears the mark of benevolence and there is sometimes a twinkle in his eye, but the characteristic feature is the massive forehead which shows such remarkable keenness of intellect, and such a comprehensive grasp of his subject in all its details. He continued Dr. Pentecost's subject of last evening, the condescension and exaltation of Christ, which he treated by argumentative analysis of Scripture. Reading the first two chapters of Hebrews, Christ he said, was made lower than the angels, that he might taste death for every man; angels could not die. He was made better than the angels, in that not one of the angels knows what it is to be raised from the dead. In Heb. 2:16, the word "take hold" is the same word employed in the saving of the flesh, Jesus Christ caught hold of the seed of Abraham, that he might rescue it, yet not by the outward, but by the inward grasp. "I may brain his head of my nerves and cells, grasp my body, brain of Paul says," said the speaker. The speaker of the evening was Dr. A. J. Gordon of Boston. He is without doubt the finest looking man on the platform. His clean shaven face bears the mark of benevolence and there is sometimes a twinkle in his eye, but the characteristic feature is the massive forehead which shows such remarkable keenness of intellect, and such a comprehensive grasp of his subject in all its details. He continued Dr. Pentecost's subject of last evening, the condescension and exaltation of Christ, which he treated by argumentative analysis of Scripture. Reading the first two chapters of Hebrews, Christ he said, was made lower than the angels, that he might taste death for every man; angels could not die. He was made better than the angels, in that not one of the angels knows what it is to be raised from the dead. In Heb. 2:16, the word "take hold" is the same word employed in the saving of the flesh, Jesus Christ caught hold of the seed of Abraham, that he might rescue it, yet not by the outward, but by the inward grasp. "I may brain his head of my nerves and cells, grasp my body, brain of Paul says," said the speaker. The speaker of the evening was Dr. A. J. Gordon of Boston. He is without doubt the finest looking man on the platform. His clean shaven face bears the mark of benevolence and there is sometimes a twinkle in his eye, but the characteristic feature is the massive forehead which shows such remarkable keenness of intellect, and such a comprehensive grasp of his subject in all its details. He continued Dr. Pentecost's subject of last evening, the condescension and exaltation of Christ, which he treated by argumentative analysis of Scripture. Reading the first two chapters of Hebrews, Christ he said, was made lower than the angels, that he might taste death for every man; angels could not die. He was made better than the angels, in that not one of the angels knows what it is to be raised from the dead. In Heb. 2:16, the word "take hold" is the same word employed in the saving of the flesh, Jesus Christ caught hold of the seed of Abraham, that he might rescue it, yet not by the outward, but by the inward grasp. "I may brain his head of my nerves and cells, grasp my body, brain of Paul says," said the speaker.

IMPRESSIVE BIBLE TALKS.

CONTINUED FROM FIFTH PAGE.

farther from him. From the revised version of Hebrews 7:26 we see that Christ is not separated from sinners, but identified with them.

The sprinkling of the blood is typical. First, our hearts are to be sprinkled with Christ's blood, as was the holy of holies. This is in accordance with the idea of Luther, who said that the body was typified by the tabernacle. The heart is the place where sin hurts us. The reason why men are often not conscious of sin is because it is not in the heart. A pebble or dust on the shoulder doesn't hurt, but a pebble in the shoe or a little dust in the eye make us stop very soon. Therefore the blood is put upon the place where sin hurts.

A naturalist has discovered that the bee's sting is placed in its cell of honey, and contains formic acid, which prevents fermentation. It is the sting of death on Christ which leads our hearts to him. It is said that when death struck Christ he stung himself to death. Sin is healed by the sin bearer, and death is us secured by the death of another. Another teaching of the cleansing blood is consecration. The blood was put first on the ear. We have made our ears a whispering gallery of scandal. What goes in at one ear goes out, not at the other, but at the tongue. Second, the blood was put upon the hand. God keeps us from having the blood of poor souls upon our hands because we didn't stretch them out a helping hand. Then, thirdly, the blood must be put upon the feet. The trouble with Peter was, not his heart or his head, but his feet, which made him lag behind. Peter was in the high priest's house. Peter nearly caught his death cold, warming himself by the fire there. Many Christians get cold warming themselves by this world's fires. Some warm themselves at the theater, some at the billiard table, and some at the dance hall. The oil upon the blood indicates that men must be consecrated, so that they shall pray for the world. If all Christians should read as much of the Bible every day as they do of the daily paper, there would be no time in which to bear their testimony when the prayer meeting came around. You do tell how a Christian is sanctified as you do tell how a disease, by his tongue. From the oil upon the hand we learn the necessity of letting go of this world. There are eight billions of money hoarded up by Christians which is talent wrapped up in a napkin. The napkin may be cut according to the political integrity, and hemmed according to political economy, but the Lord will shake it out and tell us we should have used it. Dr. Gordon showed how this two-fold consecration runs through all the Scriptures. The blood and the oil represent salvation by grace and sanctification by the spirit of Christ. Christ to give us peace and the Holy Ghost to give us power.

Mr. Moody had announced that he would answer questions for half an hour before the afternoon session, and an unusually large audience assembled to Stone hall at 2.30. Prayers were offered by Mr. Hopkins of Providence and by Mr. Moody himself. A set of questions on "Inquirers" and "Young Converts" was then answered by Mr. Moody. The first was "How to study the Bible." It is hard to lay down rules; every man must work on his own plan. Mr. Moody said he himself studied topically, by books, and by biographies. "How to mark the Bible," "Railway marking" is one method, where words with similar meanings are connected by lines. But you soon get your Bible full of lines. This scheme so that you can't read it. But a Bible where the connected ideas of adjacent verses are marked is very useful. Of these Mr. Moody gave some examples of this from his own Bible. "How to awaken in the ordinary church an interest in revivals?" First, get revived yourself. Don't scold the church, but talk about the love of God. You can't drive, but can lead men. Any inspired man will raise a revival in a church. Again, we need more church discipline. "How to cause the unconverted to attend church." Give them something, and there'll be no trouble about it. Have good singing, and short meetings. Often a prayer meeting is killed by wearing it out. It's a great deal better to have the people go away hungry, than to tire them out. Ideas are condensed in this age, and we must conduct religious meetings briefly. But we need our churches to wake up on the subject.

"How to conduct an inquiry meeting." Several ways were given. Present the truth briefly. In inviting to the after meeting say: "If any one must go out, let them go out while we are singing," don't say, "If any one is interested, let him come into another room." Express it as though you expected every body to come, not the other way. Mr. Moody told two or three stories about the stiffness and formalism of the church, which prevents all the good that might be done. "A great many men kill a meeting by the way they walk into it, stiff as a poker." "You'll have to be shocked out of your stiffness before there'll be much good done."

"How to train young converts." Give them work to do. Have words for them in the prayer meetings, and make them say something, no matter how little it is. Every body can say, "Lord help me." Put good books in their hands. "How to deal with inquirers not deeply interested." Give them the law, which is to stop men's mouths. When a man is near the kingdom, he doesn't say much. It is our duty to hold up Christ. It is the duty of the Holy Ghost to convince of sin.

Deal with the deeply convicted very gently, give them no promises. Of the third class, awakened but distant, he said that we should press Christ upon them, and pray for them. In closing, the questions about inquirers, he said that no rule could be laid down, because cases are different; but if a man is full of the Holy Ghost he will succeed with inquirers.

A question about forgiveness without repentance called forth the remark that we must forgive though our debtor doesn't repent. In answer to a question about a call to missions, he said that a man must be forced into the work by his own conscience. "Don't depend on your feelings, but practice the work until you have so much of it that you can't do any thing else. A great many men think that if they can't do any thing else they should go into the ministry." It's a fearful thing for a man to get a call from God and not obey it.

In answer to a question about the Springfield School for Christian Workers, Rev. D. A. Reed, the president, gave the objects of that school, training for Y. M. C. A. and Sunday school work. The meeting was then changed to the regular services. The speakers were Rev. George C. Needham of Manchester and Dr. Pierson. Both selected themes suggested by Prof. Drummond's morning address. Mr. Needham took Christ's lovelessness for his subject, reading the last few verses of the fifth chapter of Solomon's song. The object of the conference was the unfolding of Christ, he said, and so the subject was peculiarly appropriate.

He expanded the picture given in the passage read, and explained its analogy with the relation of Christ to the church. He insisted that this was not a matter of sentimentality, but that Christ was really "distancing" us to the true believer. Distinguishing between the physical and moral glory of Christ, the speaker dwelt upon his physical glory to the believer. In the great crisis of his life, then he took up the relations which we hold to Christ. Neglecting the official relations of kings and priests, he detailed the personal household relations of the Christian to their Savior, each bringing its corresponding responsibility. We are first his servants, with the duty of obedience. Then we are his friends, so intimate with him that he gives us counsel. We become his sons. This is a matter, not of attainment, but of fact, and involves the responsibility of imitation. The result of sonship is kinship, which involves the responsibility of pilgrimage. We should pass through this world as those who are going on a journey. But the church is also the bride of Christ, and owes to him faithfulness, above all else. The last and nearest relation is that of members of the body. This relation can be attained only by faith. The responsibility connected with it is for all to be under the control of the head. This makes Christianity beautifully simple; its governing law is in the head, even Christ. This relation is indissoluble. You may dismiss your servant, turn away your friend, disown your son, and divorce your wife, but cannot separate yourself from the body.

Dr. Pierson followed with an admirably ingenious exposition of the passages of the Bible referring to mirrors, as showing the Christian's duty to reflect Christ, which was insisted on by Prof. Drummond this morning. He said in reference to Prof. Drummond's address, that it had "lifted us about as high as we have been at any time during these meetings." He took up the subject where it had been left and applied certain passages of Scripture to the conference.

He called attention to the connection between the Gospel and the glory of which Christ had just been speaking. What is the mirror in which we see the glory of Christ? There are three mirrors undoubtedly referred to in the Bible, which reflect the glory of Christ; the creation, the new creation in the human soul, and the Word of God. The difficulty with the first mirror is that the reflection is only partial. A mirror can show only what is before it, and the mirror of creation can only show the natural attributes of God, which alone are presented to it, so we cannot see his spiritual attributes through it.

Secondly, every disciple is a mirror of God. Here the mirror itself is imperfect, and often misleading. Mr. Finney used to say, "Christians, you are the world's Bible," but if that is true, many of us are very poor translations, and need a revised version. If we are epistles of Christ, what kind of a Christ are we epistles of? There are three kinds of mirrors, the convex, which makes every thing smaller, the concave which makes every thing greater, and the plain which is the only true reflector. Many disciples are such mirrors as magnify some things unduly, and diminish others unduly. A great deal of preaching distorts the person and diminishes the glory of Christ. Again, I love only so much of me as is reflected of God. If you do not love the image of God as reflected in your brother disciple of Christ you would not love it if you saw it as it is.

The only true mirror that we have is the Word of God. This the Apostle James refers to when he speaks of the perfect law of liberty. Now, "whosever looketh into this law, and continually looking, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." In the first place it is a perfectly accurate mirror of Christ. (Ps. 119:160). "Thy Word is truth from beginning," which means from the first word in the Bible. In the second place, it reflects you and me precisely as we are. It is a convex mirror, for every one here may look into the Word and each one may see himself or herself as he or she is in the sight of God. Not only so, but it will show him his own life from the beginning. In India, when the first chapter of the epistle to the Romans was read on one occasion by one of the missionaries, a Brahmin rose and accused him of writing it as a description of the moral and spiritual condition of the East Indies. Another wonderful thing about this mirror is that it shows what a man may and should be in Christ. Concentric mirrors give not only a reflection, but an image between them, if you stand in the right position. Did you ever

think of the four gospels as four concentric mirrors which give four sides of Christ, projected into an image between the mirrors, which you will see if you get into the proper position? But the most wonderful thing about it is what we heard of this morning. It is a mold as well as a mirror to mix figures. This mirror is a transforming power. The most magnificent series of mirrors does not make you better looking. But this mirror shows what you are by grace, and then makes you what you should be. A great many Christians do not take on this whole mold, but run a little way and then stop. The Gospel is a matrix. God wants you to receive the whole impression, which Christ was so pleased that the disciples had received.

Dr. Pierson at the end of this exposition spoke of the brazen laver in Exodus 28, and its types. The mirror to the laver itself was made of clear water, than which there is no better mirror. Thus the same laver which was to show them their defilement was that in which they washed themselves. The law can only expose to us what we are; the Gospel can expose to us what we are and can be the means of our spiritual cleansing. These brazen mirrors, which were brought by the women and used in forming the support of the laver, represent man's imperfect representation of Christ's truth, and when you break up these imperfect mirrors, they can hold up the perfect mirror.

How am I going to get the true impression of Christ? I am to look "with unveiled face." The word "unveiled" implies that we should come like a simple sheet of paper, unfolded before God, with nothing hidden. The words "come boldly before God" might be interpreted "come boldly before him;" we come with open hearts to him. The word "sincerity" means "that which can bear the sunlight." We want to strip off every veil of prejudice and separation, and come with absolute candor. If you do not know yourself, don't come before the Word of God if you won't come without a veil.

We ought to continue looking. Many people go by the will of God, and pass quickly away and forget all about it. Lastly, we want to get in the right position. You can't see your image between these concentric mirrors unless you stand in a certain position. God has a place for you to stand and see yourself. Come with penitence and humility, and stay where he has put you and you will see the image perfectly and get more and more transformed by the power of what you see in the image of God.

In closing, Dr. Pierson said: "The charm of this conference has been, not that I have met disciples of God, not that I have heard addresses, but because I have got such glimpses into this Word of God as I never had before. You ask how to make preaching attractive. Preach the Word; no, let the Word preach itself. Hold up the Word of God whilst you can and get behind it instead of before it so as not to interfere with people's looking into it, and it will do its own preaching."

A ladies' temperance meeting was held on Round hill at 5 o'clock. The evening session was occupied entirely with short speeches, and with an enthusiasm was worked up before it closed. The Mt. Hermon choir was brought into requisition, and Mr. Moody was evidently delighted with their singing as was the audience.

H. L. Hastings of Boston was first on the program, and he read in the fifth chapter of Luke, the story of Christ and the fishermen by Gennesaret, interspersing the reading with some of his bright, sharp comments. Following are a few of his telling sentences: "If we were more like Christ, people would try more to reach us, and we would not have so much trouble trying to reach them." "There are lots of nets that'll over catch any fish without they are washed and mended." "It is always well to go where the fish are; we have a fashion of building a big fish house on a hill, and expecting the fish to come up out of the water to be caught." "There are lots of nets that break the first time they catch any thing."

Mr. Moody made the point that we should select the bait that the fish want, not what we want ourselves, and then introduced S. E. Bridgman of Northampton. His theme was the good derived from this convention. He urged the importance of carrying the spirit of this conference back to our neighbors. He said that he had learned three things here: The value of the Bible, the grand opportunities before us in this country and the omnipresence and commanding power of Christ. Referring to the premillennial discussion, he said that, though unwilling to adopt that doctrine, he was thankful to Mr. Moody and others for the non-controversial spirit of the talks they had had on the subject. His was the most fiery speech of the evening, and Mr. Moody said that Mr. Bridgman was in the position of the man who had been in the work for some time, and the work was just getting into him. Rev. H. L. Wayland of Philadelphia then gave five suggestions on the miracle of the feeding of the five thousand, which he said was a parable as well. He emphasized the necessity of immortal religion in order to enjoy it, and suggested that, as Mr. Moody had named the school across the river at Hermon, he should call this Mt. Privilege an account of these meetings. Mr. Morgan gave a brief exposition of the epistle to Titus, and was followed by Dr. Pierson on sanctification. His thought was this: "Be not overcome of evil, but overcome evil with good." You cannot overcome evil by simple resistance, but must replace its power by the positive power of God. To get filled with the Word of God, the person of Christ, some holy, noble, unselfish object is the greatest blow to temptation and the greatest defeat to the power of the evil one.

Dr. Gordon gave one of the best speeches of the evening; short, definite, and to the point. He urged the necessity of a balance

between knowledge and soul. Some men and some churches are all one and none of the other. Ole Bull, the famous musician, once said of a preacher: "He seems to mean all he says, but he doesn't say much." We have got much knowledge from this conference; let us spend the few hours left in trying to get feeling. The wonderful blessing of knowledge and life is the best we can have.

Rev. Charles F. Goss of Chicago followed. He is pastor of the Chicago avenue mission industrial church which Mr. Moody started. Though only about 30, he is the only preacher who has been able to keep the church together more than a few months, and has had increasing success in the three years of his pastorate there. Telling of an experience in Albany, while on his way here, he brought forward the active life of Christian life, the necessity of placing ourselves in the proper position for the forces of God to work upon us.

But the speech of the evening was from Prof. Drummond, as every one knew it would be. In answer to the question how to find out God's will, he read the following from the fly leaf of his Testament. First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objects of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that his will is always in the line of the disagreeable. Fifth, meanwhile, do the next thing, for doing God's will in some things is the best preparation for doing it in great things. Sixth, when decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, perhaps long afterwards, what you have been led to do.

The professor then went on: I am reminded by the addresses of to-night, and by this, the second last night of the conference, that in a few hours we shall all be off the mountain top, and down again into the valley, and I remember that mountain tops were never made by God to be inhabited. They are places to go up to and have a look around, and rest a little, and take a good view, and get near heaven and then come down again. The use of a mountain in nature is to send streams down into the valleys, where are villages and towns and cities, and it is the use of a conference like this, that we are in take with us some running stream of the mountain, that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and have no place to rest. Most of us will not have a chance to putpits, but to household duties and business and professional cares. I shall have to lay down my Bible, and take my geological hammer, and open my closet and take out my fossil and skeletons. Is it a down come, or all the same to me? The answer is contained in a proverb, which I have read to you. "I wish that we could all get into our minds the etheric principle. What is the end of life? The end of life is, not to do good, though many of us think so. It is not to do good, though I once thought so. The end of good is to do the will of God. That

is the line of doing good or winning souls, it may not. For the end of the answer to the question, "What the end of my life?" is to do the will of God, whatever that may be. I am surprised to find a committee inviting him to speak to an exceptionally large audience. I have no wish to preach to 10,000 people, but to do the will of God, and be satisfied. If we could have no ability past the will of God, our lives would be successful. If we could say, "I have an ambition to go to the heathen, I have an ambition to win souls, my ambition is to do the will of God, whatever that may be, that makes all lives equally great, or equally small, because the only thing in a life is what of God there is in it. The maximum development of any man's life after it is all in it is to have done the will of God. No man or woman can have done any more in a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy maid or an avenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity to the will of God, wherever that may lead us. It may take you away to China, or may where you are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after mine own heart, who shall fulfill all my law." The object of life: "I come to do thy will, O God."

The first thing you need after food is food: "My meat is to do the will of him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother, and sister, and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built upon that one vertical column, and then when all is over, "he that doeth the will of God abideth forever."

So let us take leave of the working meetings of the conference, with Prof. Drummond leaning over the desk and slowly giving out the focal words of his simple and beautiful talk, while every eye and ear hang upon his lips.

F. L. N.

A copy of this paper will be sent

to any address

receipt

Address

THE

SPRINGFIELD

MASS.

RAILROADS. NEW LONDON NORTHERN RAILROAD. On and after Monday, Sept. 14th, 1886. TRAINS GOING SOUTH—Leave Hartford for New London 10 a. m. and 3.30 p. m. Amherst for New London 6.50 a. m., 12.15 and 5.02 p. m. Palmer for New London at 8.20 a. m., 2.05 and 7.45 p. m. GOING NORTH—Palmer for Hartford at 8.20 a. m., 2.05, 5.30 and 7.10. C. F. SPAULDING, Supt.

CONNECTICUT RIVER RAILROAD. TRAINS LEAVE SPRINGFIELD. For Cheshire Falls at 8.40, 10 and 11.45 a. m., 8.55, 9.30 and 8.45 p. m. For Holyoke at 8.40, 7.05, 9.30 and 10.35 a. m., 12 m., 1.35, 2.20, 2.15, 5.45, 6.30, 7.10, 8.15, 9.40 and 11 p. m. For Northampton at 7.05, 8.30 and 10.35 a. m., 12 m., 1.35, 1.55, 3.15, 5, 6.20, 7.10, 8.45 and 11 p. m. For Greenfield at 8 a. m., 1.20, 3.15, 7.10 and 8.15 p. m. For Keene, Rutland and White River Junction at 8 a. m. and 8.15 p. m. For St. Albans, Montreal, Sherbrooke, Quebec and points on C. V. and Pass. R. R. at 8 a. m. (accommodation) and 8.15 p. m. (Express) with Pullman sleeping car between Springfield and Montreal and Monarch sleeping car between Springfield and Quebec via Quebec Central R. R. Daily express train at 1.20 p. m. for White River Junction, Montpelier, St. Albans, Montreal and the White Mountains. Pocket Time Tables, giving time of trains on all divisions of the road, can be obtained at ticket offices. J. MULLIGAN, Supt., Springfield, May 2, 1887.

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stressed within him, he found on a lonely hill an altar which had been reared by the hand of man... He saw that the altar was made of stones, and that the stones were of various sizes and shapes...

Like matter it was created, or it is eternal. If it is created, it is created by God. But if it is eternal, it is eternal by itself. It is not created by God, but it is eternal by itself.

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special fields for the subject. Rev. George H. Hall, state secretary of New York, said that the early success of the movement was due to the fact that the people were in the first place, and that the people were in the first place, and that the people were in the first place.

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to grasp the mighty thoughts conveyed and he falls in following these determinations...

NDAY, JULY 1, 1889.

THE NORTHFIELD BIBLE SCHOOL

BEGUN WITH A LARGE ATTENDANCE.

Rev. Dr. Driver Talks on God and Revelation—An Effective Organization For Work.
From Our Special Reporter.

NORTHFIELD, Saturday, June 29.

Students for the summer Bible school for college men have been arriving all day and have been registering and arranging their quarters. Representatives of over 100 colleges have already arrived or signified their intention of coming, and it is very probable that over 100 institutions will be represented. Princeton will have the largest representation, over 50 probably, and Yale will be second, although the number who will attend from the latter place is not definitely known. Harvard and Cornell will each have quite large delegations here. Representatives are expected to-day from Oxford, Cambridge, Edinburgh, Dublin, Glasgow and Aberdeen universities. These men, together with a number of Japanese students in American colleges are the especial guests of the convention. Accommodations have been provided for over 600 students. The organization this year is much more effective than ever before. The conference is under the charge of the executive committee, composed of C. K. Ober, J. R. Mott and F. K. Sanders, but instead of this committee managing the whole affair in its detail, there are various sub-committees under the charge of efficient chairmen. F. W. Ober of Albany is general business manager, S. G. McConaughy is registrar and has charge of the rooms, H. H. Wentworth is superintendent of the dining-room arrangements and G. A. Warburton is chairman of the transportation committee. The athletic sports this year, as last, will be under the charge of A. A. Stagg, the Yale ball pitcher. Eighteen tennis courts have been laid out and two base-ball diamonds.

The program for each day's work is something as follows:—

Morning—8.15 to 9.05, conference on the college association work in Recreation hall; 9.15 to 10.05, normal Bible classes; 10.15 to 12, morning sessions conducted by Mr. Moody.

Afternoon—Recreation—Tennis, base-ball, trampolining, swimming, general athletic sports, etc.

Evening—6.30 to 7.50, missionary conferences and discussions of the general association work; 8 to 9.30, evening session conducted by Mr. Moody.

The morning conference will be on special topics connected with college Young Men's Christian association work. Among some of the topics to be considered are, "How to reach new students," "Relation of college to local association," "College secretaries," "Deputation work," etc. The Bible classes, one a training class, the other a class for inductive Bible study, will be under the charge respectively of James McConaughy and F. K. Sanders. The evening conferences are to be divided between missionary work and general Christian association work. The missionary meetings will be under the charge of H. E. Speer, valedictorian of '89 at Princeton. The meetings on association work are to be under the charge of Edwin F. See, secretary of the Brooklyn Young Men's Christian association. A financial committee composed of students of Yale, Harvard and Princeton, of which committee S. W. Sturges of Harvard is chairman, has raised a sum of money for some special purposes, among them being the entertainment of the guests from the foreign, universities and the Japanese students and the expenses attending on the field sports. It may not be amiss to mention that great precautions have been taken to prevent any accident to bathers. A wharf has been built out into the river and a boat will be kept out in the stream to look out for the bathers during the swimming hours, which are from 2.30 to 6 in the afternoon. A number of tents have already been pitched in the vicinity of Recreation hall, and enough more will be put up to provide for all for 250 campers if necessary.

The first meeting was held this evening in Recreation hall. Mr. Moody presided and the meeting opened with the singing of the hymn "All people that on earth do dwell," after which H. C. Meise, secretary of the International Young Men's Christian association committee, led in prayer. M. H. Hodder of London read the scripture and another hymn was sung. The singing was led by Mr. Towner, who was assisted by a choir of which the Princeton double quartet formed the nucleus. After the singing, Rev. Dr. I. D. Driver of Portland, Or., delivered an address on "The existence of God and natural necessity of a revelation from him." Dr. Driver is a most interesting speaker. He was attentively listened to by the gathered students. A large number of outsiders were also present and Mr. Sunkay was on the platform.

Dr. Driver began with the proposition that all theories of cosmogony admit the eternal existence of something. Still this beautiful theory fails to account for the fundamental idea of motion. Where did matter come from? With absolute certainty it was created or it is eternal. If we say it was created, we admit a personal creator and there is no end of the controversy. But if, with ancient Greeks and modern materialists, we say it was eternal, then let us ask the second question—Where did motion come from? Like matter it was created or it is eternal. If motion was created, there is a personal creator. But if we say motion is eternal, let us ask ourselves the third question—Where did thought come from? It, like the two former, was created, or it is eternal—which shall we say? It matters not, for either gives the same answer. For, if thought was created, there is a personal creator, or if thought is eternal, there is an eternal, thinking being and either one is God. The only way to get rid of the idea of a supreme intelligence is to deny our own intelligence.

We have already seen if thought is eternal, then there must be an eternal, thinking being—and beyond this we are unable to think—for thought reaches its utmost limits in the self-evident propositions, that whatever else God could make he could not make himself, for this would make him act before he existed; and whatever else thought may think, it can never think itself out of existence. Neither can we find the beginning of life. The same result is reached, and the same conclusions forced upon me, when I contemplate the duration of that unknown and unknowable, that never had a beginning and will never have an end. It is measured by the past, present and future. Here are three infinities in one infinity; three eternals in one eternal—either one is as long as all three, and all three are no longer than either one. Having briefly examined some of the evidences of the existence and nature of God, the next thought that naturally suggests itself is this: A natural necessity for a revelation from him. An affirmative answer settles the question, for no natural necessity ever existed, nor can exist, where there is nothing to meet it. Man alone is out of proportion. Let him live in this world until he has learned its geology, chemistry and the material composing its solid contents, and he is still thirsting for knowledge. His labor and research have only increased his powers and prepared him for greater achievements. But, without a revelation as a moral being all his capabilities and powers are worthless, as he possesses no faculty by which he is able to determine what is right or wrong. Man's nature demands a law, and under a "perfect law" his deathless soul will expand forever. Deny him this law, and he is the most helpless creature that God has made. Every other creature is a law unto itself, and needs nothing higher. The speaker believed that all rejection of the Bible, as a revelation from God, was either the result of misinterpretation or a diseased moral nature. The speaker said that he was led to this conclusion by a conversation which he once had with a dying naturalist, who had been a professed skeptic. He asked him: "In all your researches have you ever found a creature whose nature was opposed to its appetites?"

After some hesitation, he said: "No; such a creature cannot exist. With a carnivorous stomach and an herbivorous appetite, it could only live until it starved to death, and propagation would be impossible." "Are there any exceptions to the law?" He said: "No; none in the animal or vegetable world." The naturalist then admitted that he had a desire for a longer life. Dr. Driver then quoted to him this passage: "I on the living bread which came down from heaven, if any man eat of me, he shall live forever." The naturalist was converted on his death bed. The meeting closed with prayers by Mr. Wood of Minneapolis and by Mr. Moody.

Bishop Foss will probably arrive here Monday, and Rev. C. H. Spurgeon is expected July 5. The program for the week it is impossible to predict. Mr. Moody, with his well-known dread of a set program, will arrange the meetings as he may think best, but one thing is certain, they will be arranged well.

Y. M. C. A. WORK.

DISCUSSED BY COLLEGE STUDENTS AT MOODY'S SUMMER SCHOOL.

Intercollegiate and International Methods Discussed—Kinquet Courses by Rev. Drs. Harper, Gordon and Others—Numerous Meetings and Much Interest.

SPECIAL CORRESPONDENT OF THE UNION.

NORTHFIELD, Friday, July 5. The Students' Conference was not invented to take the place of a summer resort, and some, even here, find life nor all that they might ask for. "There's the most plump crowd of girls up here I ever saw," exclaimed an unrepentant reporter, last evening, as he sauntered up toward Siena Hall, glancing at a Bible group near by; "they won't even smile at a fellow." However that may be, there was quite a goodly number of the fair sex, who seemed to be having a pretty good time in front of Marquand Hall this afternoon, viewing the ball game and dishing up and down. A picked nine played a very good game against Princeton, and won, after a three hours' fight. Ewing and Wright pitched and Ellis caught for the victors, while the Princeton battery was Roberts, p., and Pahner, o., Clark and Sperr of Princeton and Beach and Sturgis of the picked nine made two base hits. Six Princeton men struck out, and eight of the picked nine, but the latter outbatted the former when they did find the ball. The winning team fielded a little more closely than the others. Otherwise, the game was rather uneventful, though pleasant and watched by a large crowd. The hitting score follows:

Innings,	1	2	3	4	5	6	7	8	9
Picked Nine,	3	0	4	0	2	6	6	0	1-15
Princeton,	1	1	1	0	2	1	4	0-11	

Our Japanese friends are to have an hour of the meeting to-morrow night, and Wilhelm Blanke an hour of the morning. Mr. Moody hopes to work in J. G. Wadley of Minneapolis, who is here, for a temperance lecture.

The only meeting before the regular session this morning was conducted by the British representatives, in the interest of the college association work. J. V. Bartlett of Oxford, Eng. was the leader. The first speaker was Mr. Finney of Oxford, and he spoke briefly of the methods of work in the universities there. He said that they had no use for the reception committee, on account of the college system, which made it a part of college etiquette for every second-year man to send cards to all the first-year men, and thus get acquainted. The work in each college is under a college secretary, who is also a member of the Intercollegiate Christian committee, to which he is responsible for all Christian work in the college. He also publishes notices from the committee. He illustrates the general method, from that pursued in his own college, Queen's. Two meetings were held, one devoted to the second for reading in some good book. Many who would not come to the devotional meeting, come to this meeting first, and then afterwards induced to come to the devotional meeting. The next class of work was that of the university as a whole. Neighborhood work is the first branch of university work, and the first branch of neighborhood work is lodging house work. The next thing under neighborhood work was the work of the "Martyr memorial," a series of open air meetings. There was also the visiting of houses under the direction of the parish clergyman. The visiting society furnishes books to the houses visited and cards telling how to meet practical emergencies. The last thing under neighborhood work was the seaside work and work among the navies, which are done during the summer. Though the last were not wholly university work, the universities have a part in them. After the neighborhood work was the work among the students themselves. They have a general prayer meeting every day at 1 o'clock. The missionary association meets every two weeks and discusses various facts and problems connected with the work. Then there are Sunday evening sermons, under the charge of an undergraduate committee. Some well known minister is secured to address these meetings. It is the duty of the college secretary to see that these are well attended. Fourth, is the meeting of the Protestant church union, which serves as a bond of union between all evangelical church members. Fifth, is a Greek Testament class, and sixth a total abstinence society, which, though not a part of the Christian association, is connected with it in spirit. This arranges for a public meeting once a term, and is also under a college secretary. One of the most important bonds of union between the members of the Christian association was the holy communion, once a term.

The next speaker was Mr. Douglas of Edinburgh, who said that the college there included 2000 medical students, besides 500 extra-mural students. The Christian work was carried on by the Edinburgh medical Christian society, which, though now 20 years old, had got its growth in the last four years. The most prominent professors now take part in it and the membership is over 400. The executive committee consists of two from each of the five years (the contract lasting that number of years). The committee employs two general secretaries. Anyone can be a member who considers that he has a Christian object in life, and all denominations join in the work. The speaker then gave a list of things provided for the students in the religious life. First was a monthly sermon, especially for students. Then services were held in the three large hospitals of Edinburgh, which could be done only by medical students. In addition were the chapel services for such of the patients as were able to attend, followed by personal work. There were also large receptions, to get hold of the 50 or 400 freshmen who come every year from all over the empire. Each man is personally invited to the reception where addresses are given by leading men, the next subject of the society.

The next speaker was Mr. Smith of Dublin, who began by saying that he was sorry to say that Dublin was more literary than Christian, though earnest Christian work was carried on there. The four departments of their work are not united. The foreign missionary committee, the city missionary prayer union, the temperance society and the White Cross movement, all existed independently of each other. But the foreign missionary committee was developed from the prayer union and co-operates with the Church of England mission. It is their work to support a mission in China. Their annual income was \$2000; they have sent two men and are looking for another. The prayer union holds a devotional meeting every Saturday for those who are gone to work the next day. They also hold two evangelistic meetings during the week, one addressed by some prominent clergyman, and the other by two students. The committee is elected annually,

and meetings, as far as possible, the college course.

The next speaker was Mr. Parkinson of Christ's college, Cambridge. He said the work in Cambridge was much like in Oxford, for the two universities are carried on much the same plan. Most of the student committees of the Christian association are not needed because of peculiar social organization of the universities. They have, however, the almoner and Bible study committees, work of the other committees being done by the college committee. They also do the most prominent part of the assistance during the summer, to children of higher class, who do not often attend Sunday school.

The last speaker was Mr. Melrose of Glasgow. Instead of one Young Men's Christian association, there are four separate departments of Christian work in university. They are the Home Mission Total abstinence, Foreign Missions Glasgow Christian association, last organized about three years ago. This forms the first bond between Christian students and is a means of reaching others. A receipt is given every year to the students, the purpose of revealing the 500 fresh which come in. It is sometimes difficult to get Christian men interested in the society because they do not fully appreciate the importance of the work. The association expects next year to send letters to all the secretaries of Young Men's Christian associations and the city presbyteries throughout Scotland, to let what new men are coming and be ready to reach them. There is plenty of Christ energy in the university, but it is scattered too much. There is a prayer meeting every Thursday evening, with an average attendance of about 40. Although small, this does much to stir men up in Christian work. Aside from this, they have an evangelistic meeting. His point was in regard to deputation work. The association sends out deputations to other colleges and cities, for evangelistic addresses. This acted very favorably in Christian work.

The regular session of the conference opened this morning an hour earlier than usual, in order to give Prof. Harper time to deliver two addresses before his departure this afternoon. There was hardly any preliminary singing, and the convention ran down to business before 11.30.

Prof. Harper's first address was on "The Bible and the Monuments, and the Bible as God-given." He began by saying that we had received the Bible in a way even more direct than the Mohammedans claim to have received the Koran, through the action of the Holy Spirit. The Bible was necessarily written by man, since it was a revelation to men, just as much as it was necessarily written in human language. An angel would not have answered the conditions from the standpoint of man or from that of God. The value of the monuments, in reference to the Bible, was in throwing light on and confirming the Bible. The monuments which he chiefly considered were the Babylonian and Assyrian inscriptions written about the time of the Old Testament. These inscriptions have been only partly and recently discovered, and their value will be much greater when all that are and shall be found shall be translated and their connection with the Bible narrative made clear. Much of the material was fragmentary, and much of it bloody and superstitious in its character, but still there was much more which was of value in the way just suggested.

If the Bible was inspired it must tell the truth, therefore, the ancient monuments show that it tells the truth; time will tell so much evidence that it may be inspired. Two lines of argument were taken up, the direct and the indirect. The indirect line was first taken up, because, although of less value as an argument, it prepared the way for the other.

The second line of direct argument was based on the many unexplained passages in the Bible. Undoubtedly many people would be more easily convinced of the inspiration of the Bible if its meaning was always clear, and there was no obscurity in the language. If, therefore, the inscriptions explain any doubtful passages, they are so far valuable as aids to proof of the authenticity of the Bible.

More evidence of this kind has been found during the last 15 years than during all the 15 centuries previous thereto. The third and last line of argument from the indirect evidence is based on the relations of the Bible to the nations outside of Israel, whose customs, manners and institutions are some of them explained by these monuments of the nations themselves. The direct evidence, which was the comparison of the Bible with the monuments, there were remarkable resemblances between the Jews and the Assyrians, they were people of the same blood, spoke the same language and almost the same. Yet the Assyrian records are polytheistic, even pantheistic, and characterized by many imperfections, while the books of the Bible are simple, pathetic, soul stirring, uplifting, used in the past and to be used to the end of time in expressing man's deepest powers and thoughts in communion with God. The Assyrian history is full of idle boasting, unlike the Israelitic history; and the Jewish records show a clear conception of God. Other points of difference were brought out, all in the writings themselves. The conclusion drawn was that the Bible must be the work of human hands, also there would never have been such differences between the records of nations so much alike.

A Young Men's Christian association meeting of an hour was thrown right in at this point in the proceedings. C. K. Ober took the stand for a moment, and after three brief prayers had been offered by young men engaged in the work, he gave up the platform to Secretary F. See of the Brooklyn Association, who took charge of the meeting, the subject of which was announced as "A Bird's Eye View of Young Men's Christian Association Work." He said a few words in opening the meeting, mentioning the development of the cosmopolitan organization of the association during the last twenty years, and the importance which the missionary department of the work had recently received. Speaking of John Swift, the general secretary of the Tokyo branch of the association, he called first on Dr. McConaughy of Philadelphia to open the "view." His remarks were chiefly with reference to the relation of the Young Men's Christian association to the church. He said: "It is not a part from but a part of the church, but an interdenominational institution. It sketches the rapid development of the association from London, where it first started, to the Continent, and then to America, where it was begun in two places, Boston and Canada, at the same time, from independent sources. Yet it had been established by its divine mission. The fact of its divine mission was established by its very deliberate thoughts lay at the bottom of the soul to the true work of the Young Men's Christian association. It is not to have Christ at the center of the men bound to young men at the circumference. This idea was developed by the change from the old apocryphal system to the work of the Young Men's Christian association to take the place as far as possible, of the home. It then gave some statistics of the numbers of the as-

FLU KETCHES.

SOME OF THE SUMMER CHARITIES OF BOSTONIANS.

Interesting facts and incidents connected with the life and death of Miss Mary A. Brigham—Her Prominent part in that Somewhat Tragical Journey—Fourth of July Ketches by the Recent Centennial—Norfolk and Exponent—Maudslowi—Same Sensible Fashion.

SPECIAL CORRESPONDENCE OF THE UNION.

BOSTON, July 6. The workers in the flower and fruit mission are very much pleased with their new quarters in the Parker memorial building on Appleton street. The Benevolent Fraternity of churches of the Unitarian denomination has leased the building and given the use of some of the rooms, which are light and airy, to this beautiful work. Tinsels and Friday mornings from 8 o'clock until 12 o'clock are brought by express from all towns 20 or 25 miles away. The baskets are handled by the sturdy "haulk you" and a small bunch of flowers with brilliant pleasure. The work of arranging the flowers is done by volunteers. The young ladies who distribute the flowers can express their preference for the workshops or hospitals. On the other morning when I was told to go to the workshop, the girls are so appreciative and did more good so much is done. I thought just to the rooms and distribute the flowers with a pleasant word for each person and the words of cheer to the most beautiful part of the mission. Sometimes a lady woman will ask for white flowers for a baby's lunnet, and then the name of the address is taken and choice flowers sent to the address home. Some select roses and others choose the bunches of roses, one flower makes these other sweet association. Last year there were 20,000 bouquets distributed and with increased facilities and a growing interest in the work, the number will no doubt be greatly increased this year. More early and the supply of early good fruits is also plentiful. In the pear and grape season the supply is quite generous. This work is supplemented and aided by the "Lark in Hand" clubs and the "King's Daughters," and local florist missions in many towns.

The third party of weaver mothers and children are all down to Roxbury Cottage in Elliot, N. Y., this week, by the Fresh Air Club. Two weeks in this pleasant retreat gives a tired mother with her children a good chance to get rested. The children are given to poor children will be glad to see them and he will every day until the 15th at Franklin Park. They will be held in another part of the park than the grounds used, but will be about the same. The money has not yet been raised for this charity and many others has been affected by the Johnstown calamity that being the loud call. Lark parades are given to raise money for the "country creek" fund, and some very nice times are had in this way. A pink ton was one of the social events of the season on Warren street, Roxbury, and a handsome sum was realized for the fresh air fund. Even the children catch the spirit of charity and want to help. A little fellow crept under me on the street the other day, by asking, "Can your little boy come down to my house and buy a three cent ice cream?" The question from that quarter needed an explanation. "What is a three cent ice cream?" I asked wonderingly. "Why," he hesitated to explain, "my mamma has made a lot of ice cream and she lets me sell it, and we are going to give the money to a place in Boston where they send poor children into the country and let them have a good time?" "Yes," he said, "the fresh air fund." I replied, "why, yes, he can go, certainly." "We have fresh ice cream, too," he hastened to add, "so the youngsters run away in high glee to sell and in a half an hour I had a sweet charity's sake.

The first public exhibition of Paul Philippoteaux's Jerusalem, "Christ Entering Jerusalem," is an exhibition at Horticultural hall. The canvas is 35 feet by 11 feet and contains many figures. One cannot help making comparisons between this painting and that by Matt Morgan, bearing the same title and exhibited in the same place not long ago. That followed "Bury Him," rather than the Bible account, and disappointed many who expected to witness a remarkable procession. Morgan's picture should at first intend to illustrate the "Christ Healing the Sick." There is in the picture now an exhibition nothing looking to make it illustrate the account given in St. Mark. The anatomy of the figures is strikingly lifelike and the children dancing and street flowers and palm branches seem in reality to be working. The amount selected for the scene when three Pharisees on the right of the Savior jealously of the "Saviour," are saying, "Must he certainly die?" He answered, "It is better for them to be buried than to be crucified." The Savior with sweet benignity is seated on a cross, in the center of the painting, and is clad in a long white tunic and cloak. He is surrounded by pictures of red and garnet, but the red is at that time commanded in a high price and the whiteness of the white robe the artist considered more by keeping with the pure life of Christ. Peter with his staff follows the Savior and is one of the more prominent figures as well as a most expressive one. John is on the left on which the Savior is seated. The face of Mary, the mother, reveals a sweet softness as in the outer edge of the crowd she still keeps her eyes on her source of suffering from the throne of people. The gate of the city has just been entered and the observer seems to be looking upon the procession as it is about to pass by. The night, with its lights and the horse built upon the wall, the foliage of the fig and palm trees, are all truthfully represented, the artist having studied Oriental countries to make a study of their very subjects. Two signs in the foreground, both beautiful types of humanity, still present the great contrast between hope and fear, love and pain. At that time Jerusalem was filled with strangers, and the Oriental, Galilean, Syrian, Hebrew and other types of races are readily distinguished.

There is one criticism which many make and which may just a little the artist's painting. The artist being a devoted French Unitarian, has represented the Savior with two feet raised which is the sign of the spiritual blessing. To those who do not know the meaning of the sign the feet raised excite comment and to all the raised country the representation of the whole hand extended in benediction would seem more natural and acceptable. One wants to visit the hall again and again to take in all

the beauty of the painting and appreciate its artistic merit. The work of the Frangollite association grows and the call for workers is greater than ever. Good results have followed the sending of speakers into small towns to some church without a pastor. The Sunday services, speaker and topics are printed upon a circular and distributed throughout the town and large audiences have been secured and a good work done. Last Sunday, the services on the common were attended by large crowds, the Frangollite being members of this association a high has charge of the services. Strips are now being taken toward incorporation and also toward the formation of a Frangollite committee to take charge of the branch of the work for India. The W. C. T. U. hold services on the common all day, the Fourth of July, under a large tent, pitched for the occasion, the Gospel and temperance being the principal subjects taken up. Many of the speakers were furnished by the Frangollite association. M. L. W.

TESTIMONY OF ALDEN SPEARE

Before the Senatorial Interstate Commerce Commission at Boston. BOSTON, July 6. The Attendance this morning at the office of the railroad commissioners to hear the evidence taken by the national senatorial interstate commerce commission was much larger than yesterday. The expectation was that the morning investigation was to have centered itself in the trade centering in Portland, Me., but a telegram having been received to the effect that the Maine delegation was delayed, President Cullom called upon Mr. Alden Speare, president of the Boston Chamber of Commerce. Mr. Speare had a prepared statement that he read to the committee. It included resolutions passed by the Boston executive business men's association, deprecating any interference with the competition in the Canadian route by the New York lines. Mr. Speare gave some statistics and reasons tending to support this position and detailed the efforts of various trade organizations for relief from the unfair discrimination of the lines against the East and in favor of New York before the interference of the Canadian lines. After this had appeared, he said the matter began to assume a different aspect, and the American route began to be more unaccountable. The Canadian route took the long traffic from Americans because of superior facilities offered, the American lines distinctly told the dealers in the vicinity of Boston that it was not in the interest of the trunk lines to favor any line but the trade channel from Chicago to New York and if the lines had learned disadvantageously it was their misfortune. The substantial thing the interest wanted was the continuation of present conditions. Witness thought that privileges between Canada and the United States should be exactly reciprocal; if the Canadian competition were eliminated New England trade would suffer. There is a 25 per cent tax upon New England trade with the West as compared with that of New York; there is a great deal of intercourse with Eastern Canada and the United States that cannot be accommodated by the American trunk lines without paying local rates; New England railroads are largely dependent upon Canadian traffic for support as a matter of defense. Witness thought it would be a good thing to let Canada locate her terminals in this country. Mr. Speare was not aware, as suggested by Senator Reagan, that the business of the Canadian Pacific had been largely increased since the adoption of the interstate route. Mr. Speare was questioned at considerable length relative to the difference in western rates as between New York and Boston. President Hersey B. Goodwin of the Boston executive business association detailed Boston's disadvantages as compared with New York and said those disadvantages would be increased should Canadian competition be withdrawn.

ROY AMONG MUSICIANS.

Union Bands Prevented From Playing at San Francisco. SAN FRANCISCO, Cal., July 6. The musicians' union, backed by the Federated Trades, prevented any union bands from taking part in the procession here Thursday. This was because the citizens' Fourth of July committee reduced the price from \$8 to \$1 for each man. Among the union bands were those attached to the First, Second and Third regiments of the National guard. They were regularly enlisted men in the militia companies and when they failed to appear there was a big row. The colonels of the regiments examined the color and found that the appearance of all members of the regiments was obligatory on the 4th, and also on admission day in September, so the musicians were arrested for mutiny and will be court martialed.

An Escaped Convict In Prison.

SALEM, July 6. Jailer Hathaway has learned that William Marlowe, one of the men who escaped from Salem jail April 14 last, is now serving five years in Connecticut state prison, having pleaded guilty July 3 to five accounts of burglary at Meriden. It is probable that Marlowe will be brought back on a writ of habeas corpus and sentenced again in October.

A New Comet Discovered.

ROCHESTER, N. Y., July 6. Prof. Swift, director of the Warner observatory, discovered a new comet this morning at 2.30. At 2.15 his approximate position was: Right ascension, 24h 32m. 28s.; declination, north, number of degrees 19m., or with the constellation Pleiades. It is moving west half a degree a day and south 10 minutes. It is just visible through a three-inch telescope.

Massachusetts Pensions.

WASHINGTON, July 6. The following Massachusetts pensions have been granted: Original, Edwin Hensley, Joseph Hazlett, Joseph M. Cann, Matt Moran; reissue, William Chase (navy), George W. Morgan, George W. Cahill, Peter Council, Charles W. Beals, Jennie, widow of Frank Chamberlain.

It Was All Position.

"Well, Dinah, have yer got a position yet?" "Oh, no, that!" "An' what might it be?" "Shan't be on me head in a dozen months."—Harper's Bazar.

Mrs. Charles K. Adams Dead.

ITHACA, N. Y., July 6. Mrs. Adams, the wife of President Charles Kendall Adams of Cornell university, died last night of catarrh in the stomach. Her body will be taken to Ann Arbor, Mich., for interment.

Sentence to be Hanged.

CUMBERLAND, Md., July 6. Melvin C. Garlitz was yesterday sentenced to be hanged, for the murder of his wife on March 26. He now remains for the government to fix the date for the execution.

Costly Expatriate.

"How is it Terwilliger so seldom wears that pretty smoking jacket?" asked Giles. "I suppose," replied Mirrin, "it is because his wife made it."—The Epoch.

Ball Players Sail for Europe.

NEW YORK, July 6. A picked foot ball team from both Harvard and Yale colleges sailed for Europe today on the Umbria to compete with English players.

Fireproof House Out.

BREITENBURG, July 6. The village of Ebbendorf on the Weser river, has been destroyed by fire. The loss is enormous. No loss of life is reported.

HUCKLEBERRY AND A SALVE.

The best salve in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Itch, Burns, Scalds, Chilblains, Corns and all other eruptions and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box. For sale by C. F. Alden.

THE COLLEGE MEN.

CONTINUED FROM SECOND PAGE.

faith in any conversion not the outcome of a long and patient study of the Word. The Spirit of God manifests itself in such a thing as progressive holiness. But the Spirit of God manifests itself in such a thing as progressive holiness. But the Spirit of God manifests itself in such a thing as progressive holiness. But the Spirit of God manifests itself in such a thing as progressive holiness.

plan work; perhaps in a Christian point of view, the best way to reach the masses will be to furnish a long course of special preparation and yet the blessing will be on us. In the Word, the Word of the Lord is the Word of the Lord. The Word of the Lord is the Word of the Lord. The Word of the Lord is the Word of the Lord.

of 1869 to the present and bring the light to us. They were in their own day the messengers of the Gospel, and they were in their own day the messengers of the Gospel. They were in their own day the messengers of the Gospel, and they were in their own day the messengers of the Gospel.

to be faithful if you would have many stars in the sky. The ministry greatly needs an inner life. The ministry greatly needs an inner life. The ministry greatly needs an inner life. The ministry greatly needs an inner life.

IT CAME FROM GOD

THE EVIDENCE ESTABLISHING THE BIBLE AS A REVELATION.

The Differences Between Authentic and Interpolated Bibles. Must Be Established. Any Other Documented Evidence That Corroborates the Bible as a Revelation to Moses—The Proofs of Its Divine Origin—The New Testament—The Discourse given by Him at the Last Supper, Sunday Evening, June 13, 1874.

In all the disputes and controversies of the human race there is no subject upon which so many of men have been so much excited, labor and toiled, as this. Yet, astonishing as it may seem, the writings of the controversy in regard to the Bible, the differences between authentic and interpolated Bibles, have been almost entirely neglected. It is not until Sunday evening, June 13, 1874, that the subject is brought up.

There are two dangers attending this subject. The first is that of looking to the Word as a mere matter of fact. The second is that of looking to the Word as a mere matter of fact. The second is that of looking to the Word as a mere matter of fact. The second is that of looking to the Word as a mere matter of fact.

But I will not dwell on the intellect. I will not dwell on the intellect.

STONE HALL, NORTHEAST, WHERE THE MEETING AROSE.

I came third among the qualifications for a successful ministry. It must be in the person and address of a man. It must be in the person and address of a man. It must be in the person and address of a man. It must be in the person and address of a man.

I think "Paradise Lost" and the scene of St. Peter's word not feel very much, but I would be glad to read Gladstone's two great essays on the influence of power and of poverty. I have not yet seen them. I have not yet seen them. I have not yet seen them. I have not yet seen them.

It will be seen that the evidence is abundant. It will be seen that the evidence is abundant. It will be seen that the evidence is abundant. It will be seen that the evidence is abundant. It will be seen that the evidence is abundant.

Dr. A. H. Foss of Philadelphia presented again this evening, and his address in the morning. He presented again this evening, and his address in the morning. He presented again this evening, and his address in the morning. He presented again this evening, and his address in the morning.

In his second place, it must be a consecrated man. It must be a consecrated man.

In my convictions, these are the great qualifications for a successful ministry. In my convictions, these are the great qualifications for a successful ministry. In my convictions, these are the great qualifications for a successful ministry. In my convictions, these are the great qualifications for a successful ministry.

The case is a good one. The case is a good one.

It is not the faith of our "confession" that our children continue to be. It is not the faith of our "confession" that our children continue to be. It is not the faith of our "confession" that our children continue to be. It is not the faith of our "confession" that our children continue to be.

AT NORTHFIELD.

CONTINUED FROM FOURTH PAGE.

pages of the call which he had given us, to tell to others the story of the peace God had given them.

R. P. Wilder, of Union academy, who has spent the last three years in traveling among the colleges in the interest of this movement, spoke of letters which he received from China, Japan, Mexico and India, showing the peculiar need in those fields, and declared that if this need were met the world might be won for Christ in this century. He then spoke of the proportion of workers necessary, one missionary to every 50,000 and one native helper to every 1000 being deemed by him sufficient for the purpose. That gave 5000 for India and 2000 for China, and thousands must do the work, if it is done, and can strike the strongest blow here. In closing, he said, that the three reasons which led men to refuse missionary labors were ignorance, selfishness and exemption. "Let nothing but exemption keep us from the work." J. T. Swift, a Yale graduate, who has done considerable Christian work in Tokio in the last two years, described the struggle which he had at Northfield two years ago, and expressed his desire to be of help to others, to whom the same struggle would come, for it came to all who were in the point of making up their minds to do any thing for Christ. "If you who are educated hear the slightest call from the King of Kings, remember who speaks, and pray God to help you to decide, for your own safety, if for no higher cause. The call comes not from the millions who are perishing, but from the King of Kings." A. B. Mott, college secretary of the international committee, in a few words emphasized the thought that consecrated personal work in this movement would double the lives of the workers, and the importance of prayer in connection with such work.

David McConatghy, general secretary of the main branch of the Philadelphia Y. M. C. A., who expects to leave for India shortly, said that he staid away from the meetings last year, because he did not wish to do any thing from impulse, but when the question came later in a different form as to whether he would go to India, he decided it on the ground that it came from the Lord, which he said was the only question for any one to answer. He spoke in closing of the joy which he experienced after his final decision. Several other volunteers made brief remarks in the same vein as those of the leaders, and the meeting adjourned in time to reach Stone hall by 8 o'clock. Judging from the attendance and enthusiasm displayed at this the first missionary meeting, the movement will receive a much greater impetus than it has here during the last two years; for more men were interested listeners on this opening night than at any Record hall meeting last year.

The evening session was a short one, closing soon after 9 o'clock, but Dr. Driver had time to give another one of his admirable talks on doctrine, which held the close attention of the audience for nearly an hour. The sermon was prefaced by singing by the choir, and a prayer by Rev. George A. Hall of New York. The subject of the sermon was "Paul at Athens," and it contained an analysis of the speech on Mars' hill, and some general advice as to the interpretation of the Bible. The doctor spoke in substance as follows:

Paul was a man whose work, not only as a minister, but in reference to the relation that he sustained to the church, will have a bearing upon all the great movements of Christianity to the end of the world. Documental truth must settle the destiny of pure Christianity as long as the church of God remains on the earth. As the life of this government depends upon the interpretation of its constitution, so the very vital essence of the church of God depends on the interpretation of the Bible. Paul was canonized by Peter and by the church of Rome; but Matthias was chosen as the 12th apostle, and, as all admit there were but 12, this destroys the infallibility of the church of Rome. Thus, to make these discussions, we must understand the distinction between what was given by inspiration and what was inspired, between doctrine and dogma. Only what God says is doctrine; what any other one says is for correction and instruction. The mariner's chronometer and compass will tell him day by day where he is, but he would be wrecked without the mistakes of others before him recorded on a chart provided to show where they run astray.

That man said of that Christian man, let us look at the great event of his life, and look at the dogmatic truth reasoned in that speech at Athens. He came from Perua, whence he had been expelled, and, as he wandered through the classic city, his spirit stirred within him, when he saw the whole city given to idolatry. At that time there were about 35,000 gods in Greece, so that Greek historians tell us that it was easier to find a god in Greece than to find a man. Besides, there was a decree of death against any man who offered a new mode of worship. This decree was issued by the grandest tribunal ever known. No such in majesty and grandeur has ever graced the earth. The seats were cut in the solid rock, and every sitting was held by moonlight. Every witness, judge and juror invoked the vengeance of the gods if they did not do justice, and any counsellor who would undertake to work upon the passions or prejudices of a judge must lose his life. Paul was chosen for this, the grandest mental conflict on the face of the earth, and not Peter or James, because God always uses the best material at hand. When he wandered through the city, his spirit stirred within him, he found on a lonely hill an altar which had been raised to an unknown god to ward off a plague. As soon as he saw that, his spirit was no longer stirred within him, and he went back and preached Jesus and the resurrection before this great tribunal. He said, not "I perceive that in all things ye are too superstitious," but, "I perceive that you are a very religious people." They worshiped, not the material of which the image was made, but the incarnation of the god in the image, as we worship the God incarnated. As Paul stood there, the indictment was brought against him for the infraction of that law. He replies that he only declares to them the God whom they ignorantly worship and not a new God, and shows his knowledge of the classics by quoting from their own poet, Cleanthus, to prove his proposition. The wisdom of Greece then fell before him, the Areopagite, or supreme judge, was the first convert, a church of God was founded in the classic city, and has been established from that day to this. The speaker then made the point that every man who becomes a convert is self-commissioned, and emphasized the thought that, since Paul preached Jesus and the resurrection on Mars' hill, he must have believed in the divinity of Christ. He then brought up the objection made by the Greeks, that, if they were idolaters, so was Paul, in worshipping Christ, to which the apostle answered, "No; if we are idolaters, the very angels of heaven are idolaters, and that, too, by the direction of God. And, if God commands us, how can you convict us of what God commands the angels to do?" Turning to the Japanese students present, the speaker asserted that their country had not made a single progressive step in the last 2000 years, because it was the discussion of these problems and the doctrines that had been drawn from them that had made every step of progress made in the world. But the student must study till his brain was tired, "study till he rests himself by study, and then study again," which was the method God had taught to prepare the human mind for revealing these truths. "There is not a principle or attribute of the divine being but what can be explained and perfectly sustained consistently with nature. No man can show one fact in nature that cannot be found in that book, or one fact in that book that cannot be found in nature. He had settled in his own mind that God made the Bible; his work now was to remove these difficulties, and there was a solution to every one of them. "Neither is there such a thing as the abro-

gation of a single law that God has ever made, and the Christian system is the highest evidence of this. When I stand at the cross of Christ, and see him pay the penalty of a violated law, I meet it by the argument that all your sophistries could not set aside, that God could not disobey his own law." In closing, he said: "Now let me say to you: First go to work in a consistent, sensible manner, and settle in your own minds whether God made that book or not, and see if it could be made by man on earth. When you have settled that God has made that book, go and study it the rest of your days."

The discourse was filled with illustrations, witty anecdotes, and telling remarks, which made a profound impression on the audience, but are quite unreportable. Indeed, the spirit of the place is "catching," to be in, but one has to be here to know what it is, and a description gives but a dim idea of the atmosphere and influences which surround the schools and conferences at Northfield. P. L. S.

(Rev. Dr. Driver's masterly discourse at the opening meeting of the students' conference will be given in full in to-morrow's Union.)

4th of July.
The Declaration of Independence is our nation's great standing ad.

The

VOLUME XXVI.

AMHERST COLLEGE.

CLASS DAY EXERCISES AND ALUMNI REUNIONS.

The Older Graduates as Rip Van Winkles—The Class Exercises in College Hall—The Grove Oration and Poem—The Hyde Speaking and The Annual Prizes—The Elder Alumni Present.

SPECIAL CORRESPONDENCE OF THE UNION.

AMHERST, Wednesday, July 3. "How things are changed since we were in college I feel on coming back to Amherst as I imagine Julian West did upon first beholding the Boston of the 20th century. Do you remember the old quilts which we used to patch for our gymnasium practice? I see they have dug up some of the veritable old quilts and keep them on exhibition in the 'resort' in the Pratt gymnasium. These were puritan dacs for Amherst. They have also got up in the resort several instruments which the old Pean hand used, that was before our day, but you remember it." Such words are heard from all of the old graduates; they feel that Amherst has entered upon a new era and that a most profitable one and one with which they are greatly pleased. If there are some hints of discordance between what may be imperfectly stated as the conservative and progressive college elements, they are but suggestions, hard to pin down, and which, if they do exist, are entirely sub rosa. The two new trustees have been elected and the result, as an index of the sentiments of the great body of alumni, is of considerable interest.

Yesterday was filled with interesting exercises, the audiences were good natured and listened to the future Daniel Webster and Henry Clays with due appreciative marks of attention and respect. That such is the case, although in great measure due to individual effort, yet shows the excellence and efficiency of the methods of work which Prof. Frink has introduced. There has been a marked improvement in the oratorical department under his management, and the college is to be congratulated on having secured his services. College hall was filled to its seating capacity yesterday at three different times—on the occasion of the class and grove exercises and the Hyde prize speaking. The temperature to calculate the number of cubic feet in the old hall had been partially removed by draping the bare walls with bunting and concealing the corners and sharp lines by hanging flags and muslin streamers. The class oration, by William E. Chancellor on "Money and Our Modern Education," was of an unusually high order of merit, showing not only thorough and careful study of the subject, but the practical application of his lines of thought and the *sequitur* of his premises. The following paragraph contains more than a modicum of truth and shows how welcome is the "root of all evil" to our institutions, and the tendency which exists to drink at any thing which might lie in the way of securing it:

"You will no longer find the typical college president in his study deeply absorbed in metaphysics, but rather in his business office reading the market reports, or writing to friends of his institution letters whose contents might be readily summed up in Oliver Twist's monosyllabic, 'more!' He is not now, first of all, the scholar full of the treasured wisdom of the centuries, but a shrewd financial agent, busied with problems of debt and credit, and like the head partner in our great modern business house, not a participant in the actual labor, but a manager with many under him to do his bidding. Now-a-days the college professor will not find his position any the less secure because he may have rich friends. Indeed, if he himself be a man of means, he may dispense with a small measure of the usually required knowledge. The institution must in no event suffer financially. As to the trustees, sacred and revered body, true power behind the college throne, always to be invoked and seldom actually to appear in times of supposed emergency, whom the undergraduate views with the increasing awe of ever increasing ignorance, no man will ever find \$1,000,000 any serious objection to his candidacy and election to that board. A million dollars, or two, or 10, not very much matter how gotten, must be respected. The modern institution can get along better, to the minds of some of our educators, without men of character and learning on its trustee board than without men of wealth. Finally, in this practical age, no student of financial expectations will ever find these in any way preventing the faculty from seeing his other good points, mental and social, and letting his parents and himself know of the fact. Very respectable legacies are sometimes gained by such wisdom, and college faculties are not always so democratic in their views as not to behold legacies from afar off. God be praised that of all this modern progress, few signs are visible in this Amherst!"

The class poem, "Esyle and Sabrina" by George B. Churchill, was blank verse, and showed considerable genius in the use of picturesque language and vivid description. On account of the unfavorable weather it was necessary to hold the grove exercises indoors instead of in the campus grove where tents had been erected for the purpose. The grove exercises are peculiarly of a class nature and the orator and poet are supposed to poke the risibles of the class mates by bringing to their minds the ludicrous and funny incidents of college. The speakers are complete masters of the situation, and professors and classmates are indiscriminately dumped into the mill of caricature and ground to the speaker's taste. Harry C. Bemis of Worcester delivered the oration and William E. Clarke, Jr., of Chelmsford, read the poem.

At the Hyde prize speaking in the evening, the speakers and their subjects were as follows: Frederick I. E. Woodbridge of Kalamazoo, Mich., "Our National Egoism in Education," Edwin E. Jackson, Jr., of Blghampton, N. Y., "The Foreign Element in New York City," Robert R. White of Yorktown, N. Y., "A Mistaken System," Ayskeh Kabayama of Tokio, Japan, "A Demand for College Men," William E. Chancellor of Worcester, "The Problem of Our Liberty," Edgar H. Parkman of North Brookfield, "Our National Chimeras."

The commencement awards and the prizes for the year were then announced by Prof. Frink as follows: Latin—class of '84, Bertram scholarship of \$100, G. B. Churchill of Worcester; Billings prize of \$50, J. J. Walker of Amherst; Law Latin prize of \$25, F. E. Spaulding of Groton; '90, Thompson prize, first of \$40, W. H. Smith of South Deerfield; second of \$20, F. A. Ballou of Greenfield; class of '91—First of \$50, Frederick Sherley of Albany, N. Y.; second, of \$25, C. N. Thorp of Oxford, N. Y., specially honorable mention being made of H.

J. Lyall of New York city; class of '92—First of \$10, A. L. Brainard of Amherst; second of \$15, J. H. Grant of Goldsboro, N. C. Greek—Hinterkus prize for Greek of freikistman year, first of \$40, C. E. Tilley of Providence, R. I.; second of \$20, A. L. Braubard of Amherst. Senior prize in Hebrew, C. F. Luther of Painesville, O. Junior prize in Biblical literature, G. H. Kevling of Danvers. Porter prize in natural philosophy and astronomy, Louis Durr, '89, of Pottsville, Pa. Porter prize to W. H. Dodd, '89, of Portlanaul, Dr. First German prize of \$40, A. S. Cooley, '91, of Anburndale; second, of \$20, H. K. Whitaker, '90, of Leyersatt, Frouch and Italian prize of \$60, F. B. Deane, '90, of Haeley. Walker prize in mathematics, R. S. Woodworth, '91, of Berlin, Ct. Hutchins junior Greek prize, E. Hayward of Taunton. Hardy prize, first, W. E. Chancellor of Worcester; second, G. B. Churchill of Worcester. Kellogg prizes—freshman, J. S. Cold of Florence; sophomore, R. B. Ludington of New York city. Hyde prize, W. E. Chancellor of Worcester. Woods prize for general culture and improvement during the college course, Edward Fairbank of Almedkagar, India.

The Alumni Present.

About the usual number of alumni are present this year as usual, but the names of well known and distinguished men seem to be unusually thick on the alumni register. Such one alumnus—of course a young one—"About the only one of those 'privileges herewith connected' which are mentioned in the sheepskin, seems to be the annual dinner, and I for one propose to take advantage of it." But for whatever purpose they come, there are a good many here this year and as usual before the number of distinguished names is unusually large. Prior to the year, '30, there are four names, those of Thomas P. Field and E. P. Blodgett of '34 and W. H. Beaman and George Lyman of '37. From '33, which celebrates its semi-centennial this year, there are Bishop Huntington, E. B. Gillett, Luther H. Barber, James C. Skay, Lyman Whitney, Eben Alden and William Clift. Then there is William G. Hammond, '40, dean of Washington university law school, and Judson Smith, '50, secretary of the American Board of Missions, Prof. J. K. Chickering, '69, formerly of Amherst, now at the University of Vermont, and Prof. J. B. Chirk of Smith college. Other '60-ers present are Rev. E. Winchester Donald of the Church of the Ascension in New York, Robert M. Woods of Hartford, W. T. Hewitt, professor at Cornell, and J. H. Adams. Rev. Dr. Michael Barnham is also here. Of the '74 men, there are Prof. Lovett Meurs, Melville Dewey, New York, state librarian and Dr. W. F. Storm, president of Columbia college. Of the class of '79, there are T. J. Goodnow of Columbia and Dr. Ned Mitchell, who did excellent work in the yellow fever scourge at Jacksonville, Fla. last year, as president of the national board of health. Williston Walker '83 and A. L. Gillett '80 are here from Hartford secretary. James H. Newton, '79 of Holyoke, is also here. Among the guests present are President M. H. Buckham of the University of Vermont, W. E. Griffin, Rutgers, '69, pastor of Shawmut church, Boston and Prof. J. W. Hixson of Columbia. Many class reunions were held, last night, among the '30, '69, '79, '84.

WEST AND SOUTH.

Disastrous Fires Sweep Durango, Col., and Savannah, Ga.

DURANGO, Col., July 2. Durango was swept by a most disastrous fire, yesterday, which broke out in the south part of the city and in about an hour's time left half the buildings in ashes, including most of the business portion. The total destruction of eight business blocks, which includes all the principal business houses and three churches, and portion of the resident portion of the town leaves it badly crippled. The loss is estimated at \$300,000, with but light insurance. The origin of the fire is supposed to be incendiary.

SAVANNAH, Ga., July 2. A. J. Miller & Co.'s furniture house, the stores of J. T. Cohens, dry goods, M. Sternberg, jewelry, and L. E. Bjekesson, dry goods, were burned last night. Total loss on buildings and stock \$150,000; insurance \$85,000. During the fire the front wall of the building fell, burying a number of firemen. J. T. Wehrs, driver of Protection hose company, who was holding the pipe, was killed, and eight others were injured; one or two may die.

AMERICAN WHEELMEN.

The 10th Annual League Meeting at Hagerstown.

HAGERSTOWN, Md., July 3. The 10th annual meeting of the League of American Wheelmen is fully under way, but light local showers have interfered somewhat with cycling. At the business session yesterday various matters of fraternal interest were discussed. A meeting of chief consuls was held and uniform and their manufacturer and establishing of state division official organs, etc., were considered. Up to noon 325 members had registered and all report other wheelmen on the way. Twenty-eight wheelmen's organizations are so far represented, including the Massachusetts and Boston bicycle clubs of Boston and the Dorchester club. Many unattached wheelmen are also present. The decorations of stores and residences are elaborate.

Heft Up by Three Road Agents.

CHUYENNE, Wyo., July 3. The south bound stage coach from Lander to Rawlins was held up and robbed late Monday night near Rongis by three road agents. Mrs. Jones, wife of the Indian agent, and her three children were the only passengers on the coach. The robbers compelled her to give up all her money and valuables and the key to her trunks. They emptied the trunks taking the valuables. They then took the mail bags, cut them open and took the registered letters. The deputy sheriff of Lander, with 20 Shoshone Indians is on the trail of the robbers with a chance of catching them.

A Prison Sends Bread to the Starving.

JOLIET, Ill., July 2. The warden of the penitentiary yesterday forwarded to the starving families of the miners at Braidwood, nearly 300 loaves of fresh bread, weighing four pounds, a-piece. The bread was made in the prison bakery. Once before, in the history of the prison, a warden was called upon to furnish bread to a starving people. The day after the great Chicago fire a carload of bread was made at the prison and sent to Chicago where it was distributed to the famishing people along the Lake shore.

Derivishes not Egyptians.

CAMO, July 3. An engagement has taken place at Arequin between a force of Egyptian troops under command of Col. Wadehouse and a body of derivishes. The derivishes were defeated and fled. Their loss was 500 killed or wounded. Seventy Egyptians were killed or wounded. Two English officers were also wounded. Col. Wadehouse is pursuing the derivishes.

Trotting at Elm City.

NEW HAVEN, Ct., July 3. Elm City park was opened yesterday with two good races in the first 2:27 class for a purse of \$500 divided. Kenseit F. was first and Saxon second, time 2:29, 2:29 1/2 and 2:29. In the three minute class, purse \$200, divided, Playboy was first and Rose second, time 2:32 1/2, 2:32 1/2, 2:33, 2:32 1/2.

THE COLLEGE MEN.

DERIVING PLEASURE AND PROFIT FROM THE NORTHFIELD CONFERENCE.

An Excellent Game of Ball—The Conference on College Y. M. C. A. Work And the Bible Training Class—A Paper by Russell Sturgis and Remarks by Evangelist Needham—A Grand Sermon by Bishop Foss—Some Notable Arrivals.

SPECIAL CORRESPONDENCE OF THE UNION.

NORTHFIELD, Tuesday evening, July 2. Anybody who has derived the impression that a Bible conference was a solemn matter, and that grave faces and unsmiling men and women were the proper attendants, would be astonished to see what a difference the one word "student" makes before the others denoting the object of the gathering. The August conferences here are full of interest and many are the pleasant chats between friends on the piazzas and wooded slopes of the grounds, but there is nothing of that gay abandon that is so characteristic of the American collegian, and follows him wherever he goes, no matter how solemn the occasion. When the 15 students from universities in Great Britain arrived on the late train last night, there was as much noise as if the occasion had been a college fraternity reception, and rather more so, for seldom do 400 or 500 men engage in such an event at once. The ball games in the afternoon, too, are occasions for the overflow of a good deal of animal spirits, and the boys "go in for it" just as they do on the campus. A large and enthusiastic audience gathered in front of Marquand hall this afternoon at 2:30, to witness a most thrilling game of ball. The nines were from East and Marquand halls respectively, and, as the roomers in the different halls had been specially requested to be present and cheer their teams, there was fully as much yelling as on the college diamond. Twice the score was tied, and twice each side seemed to have a lead that was impossible to overcome, but at last, in the eighth inning, after two hours of fun, Marquand hall secured four runs, winning the game. Eastman of Boston university pitched, and Palmer of Princeton caught for the winning team. The score by innings follows:

	1	2	3	4	5	6	7	8
Marquand Hall,	1	0	3	0	3	0	1	4—12
Last Hall,	3	0	1	3	0	0	4	0—11

The suits of the different players were all colors of the rainbow, and the costumes of the young ladies who graced the scene with their presence, and they were by no means few in numbers, added to the picturesqueness of the grounds, as seen from the entrance near Mr. Moody's house. Besides ball games, trips to Mount Hermon by team or boat, drives and strolls in the woods, bathing and playing tennis are favorite sports, and everybody enjoys them here. But it is curious to notice how, instantly that the bell rings for a meeting, the students put up their rackets and bats, and come trooping out of the dormitories and form one long line of procession up the walk in front of Stone hall to the very room where the meetings are held. As soon as the meeting is begun, if prayer is offered, the rooms below are kept still, and it is an impressive sight to come in late, and see perhaps 25 young men, with tennis shirt and racket, but also with notebook and pencil, waiting with uncovered head for the time when they can go up to the room above, and when, as was the case this evening, the Lord's prayer was repeated throughout the congregation, it was taken up by the waiting crowd outside, and the marmar rined the whole building, from cellar to roof.

The conference on college Young Men's Christian association work immediately after breakfast this morning in the tent near Marquand hall was led by J. R. Mott of Cornell. The chief speaker was R. S. Miller, who is now college association secretary at Cornell. The subject, "How to Improve our Committee Work," was taken up from a practical standpoint. The committee system is as yet undeveloped; in some associations all the work is done by officers, and there are none in which the committee system could not be improved. The two aims of the committee system are, to have the work done thoroughly, and to develop men. The lack of committees defeats this second object. Every association should have six regular committees: Membership, devotional, neighborhood, Bible study, correspondence and missionary. The work of these committees may be subdivided, and thus make a chance for 35 or 40 men to take an active part. There is also room for other committees. All association work should be managed by committees. For instance, there can be an efficient committee on social work. The work of the committee involves the necessity of having a nucleus of trained men, and at the same time, there should be some new men on the committee to be trained. This secures continuity. Each committee should have a record. At the beginning of the term, the chairmen of the various committees should have a meeting, and should aim to secure more steady work through the year.

The general discussion on the subject was introduced by the leader, who said that there were two lines of work, the internal development of the association and the extension of the work among outsiders. Representatives from small colleges were asked whether as many as six committees were needed in colleges of 100 students or less. They decided that they did need them, if every man in the association had to form a separate committee. Several special committees were mentioned, which could be effectively organized, in addition to those deemed essential. Such would be committees on music, rooms, bulletins, invitations, a social committee and an advisory committee. The thought was brought out that the committees must be organized carefully, and the individuals composing the committees must be selected with care. "The better organized a committee is, the more work it can do." The chairman should be the best man, and selected for that reason, and should be supported by other strong men. Committees should have regular meetings, and send in regular reports to the general association.

An hour later the Bible training class was opened by James McConaughy by a short review of the previous day's work. The subjects for the entire conference have been divided into these three heads: The man who is not a Christian, the man who is a Christian, how to become a Christian. The meeting to-day was spent in a partial consideration of the first topic. The topic of to-day's meeting was Sin, its Power and Condemnation. This was again sub-divided into three heads: Man's position as regards sin, The power of sin over man, and the certainty of judgment of sin. These points were discussed by taking practical examples from the lives of Bible characters, to illustrate the points to be made.

About 150 men have attended each of the Inductive Bible Study classes under the leadership of F. K. Sanders, at 9:15 each morning. The object of these meetings is to teach the boys to lead classes which will pursue the plans adopted by Prof. Harper in the lessons which he has published in "The Intercollegian" and the "Old Testament Student." The leader takes the first book of Samuel as an illustration of the methods to be adopted, and yesterday divided the book into six heads for this purpose. The first one and the only one considered to-day was "The Last of the Judges." Four or five men who had been previously selected for a

little extra work, were given each a topic under this general head yesterday afternoon, and were this morning called upon to give a summary of their investigations on this topic. With some comments which the leader made on them, putting the topic on the blackboard and explaining certain peculiar words in the text, the time was fully occupied till the morning session of the conference in Stone hall. Those who were not called upon for any active part endeavored to get the best impression which they could of the method of teaching thus illustrated. The subject for tomorrow's meeting will be the next general topic on the book: "The Dedication of Samuel."

These preliminary discussions, in which the students came close to their instructors, only seem to make them more eager for more solid lectures on Biblical topics, and the largest audience yet seen in Stone hall gathered at 10 o'clock to listen to three fine addresses. Rev. David A. Reed of your city, who has just arrived, offered the opening prayer, and after singing by the choir, Russell Sturgis, another of the recent arrivals, read a paper entitled "The Bible in the Young Men's Christian Association." Asking the question, To what is owing the marvelous power of the Bible in the Young Men's Christian Association today, he said that the answer was two-fold. The first reason is that the Bible in its entirety is accepted and adopted as the Word of God to man. The spirit of the age does not lend to reverence for tradition. But the Bible is more generally studied now than before, and is much more than ever before read personally and individually. Many men to-day calling themselves Christians claim the right of judgment concerning the Bible as to what they shall accept as the word of God and what they shall discard. With such it is impossible for us to study any subject which has to do with God. The Bible itself claims to be inspired of God in every part. A written revelation was necessary to man; hence the necessity of God's constant supervision and care of it. It would be utterly folly acknowledging the necessity of the Scriptures to suppose that God himself provided it in the beginning, and then left it to take its chance and be subject to all the accidents of times and language. It is here that we recognize one great principle of God in establishing his church, to set forth and so preserve the New Scriptures, even as Paul tells us his ancient people preserved the Old Scriptures. The Bible perfectly vindicates itself to the believer; to him it is absolutely conclusive and entirely satisfactory. The more he trusts it, the more his faith shall grow, in spite of evil and arguments. In affliction, the Word has comforted, in doubt directed, in anxiety quieted, and in times of gladness it has turned joy into praise. Before such assurance, the very evidence of things not seen, how pitiful does doubt appear, how insignificant the assertions of science, so-called. To him, on the contrary, who only partially accepts the Bible as God's word, it can never be satisfying. It interests and at times may even delight him, but he has longings which it does not fully meet. To the believer in the full inspiration of the Bible, all its teachings are simple; he has the key which fully unlocks. This key is its unity. To him the New and Old are inter-dependent, there is no division line between them. "But why is there such widespread desire in the church to discard parts of the Bible? A short time ago in a public conference of Unitarians in Boston one of its leading ministers said: 'If the whole Bible is inspired, there is no escape from the orthodox faith. And because, if the whole Bible is inspired there is no escape from some doctrines which are utterly repugnant to the natural man, every loophole of escape is sought. There is a fearful responsibility resting upon those who hold and more upon those who teach that human reason and justice are made to be judges of revelation. Therefore, one reason why the Bible is such a power in the Young Men's Christian Association is that it is accepted and adopted in its entirety as the word of God.'"

The second reason is that the Holy Spirit is acknowledged to be its only expounder and is alone depended upon as teacher. Christ chose 12 men to be his constant companions, the result of which companionship was that they came to love him intensely, and believed in his power. Yet they failed to realize either his true person, work or words. The coming of the Holy Spirit at Pentecost gave them wonderful power and knowledge. We are distinctly told "No man calleth him Lord, but by the Holy Ghost." But not only does the all-important knowledge of Christ come by the Holy Spirit, but all spiritual knowledge. But how are we to account for many having much light, and yet failing to see the truth? Because there is so much light now through the long shining of the Spirit, that no one is left in utter darkness. The speaker added, by way of caution, in closing: "We were sometimes told that the clergy must know all questions, objections and cavils concerning the Bible, that they may be able to answer them. I do not know whether this is true, but I do know that we laymen are not called to this most dangerous work. Two young men just from the seminary told me that in this process they nearly lost what faith they had on entering. I have sometimes of late found that in our critical, scientific and philosophical study of the Bible, so much in vogue now that Satan may blind us to the faith that its true value to us individually is the personal voice of our God to our personal and individual souls."

A prominent face on the platform was that of Evangelist George C. Needham, of Manchester-by-the-Sea, whose bright, plucky talks, keen with Irish wit, and forcible in the simple and direct way in which he makes his points, are pleasantly remembered by attendants at former conferences in this place. After the reading of Mr. Sturgis's paper which seemed to be the keynote for the morning, for all the remarks thereafter were with reference to the Bible and its study, Mr. Needham spoke briefly on "The Relation of the Spirit of God to the work of God." He said in substance: I would first remind you that he is the author of that word in all its thoughts and terms. The Spirit of God makes known his thoughts through the vehicle of speech; otherwise he cannot communicate his thoughts to us. Thereby he has elevated human thought till it becomes divine. The object of the ministry of the Spirit of God in all phases of his work is the exaltation of Jesus Christ. And so, when we come to the Word, we find that here the Spirit takes the things of Jesus, the traits and promises, and reveals them to us, so that the personal Christ to which they relate becomes a personal Christ to us. In the Old Testament we have a pathetic scene; where the sons of Jacob reveal to their father that Joseph is alive. The news was so sudden and startling that he could not believe it; but, when they brought him to the door and showed him the evidences, the wagons and chariots filled with grain, the like of which he had never seen, he broke out, "It is enough that my son is yet alive: I will go." It is the work of the Spirit to bring to us all these evidences of the things of Jesus. Hence we ought to put ourselves into an attitude of sympathy and communion with the Spirit, that we may have the opportunity of making known to us the things of God's will.

First, he is the author of God's Word. David attributes to him, not only the thought of the Psalms, but the very words in which the thought was couched. Another thought is the harmony of the Spirit and the Word in the work. There are no contradictions; there is nothing of discord between them. It is the same ministry, and the very names given to the Spirit are given to the Word; Spirit of God, Word of God; Spirit of grace, Word of grace; Spirit of power, Word of power. The emblem employed of the Word are also employed of the Spirit. See how closely the work of the Spirit is connected with the Word. All the creeds of the evangelical churches hold that the Spirit of God is the author of regeneration. He by his mighty power and mysterious workings creates the Spirit anew. And that same fact, regeneration is attributed to the Word of God. I have very little

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AT NORTHFIELD.

A DAY OF UNUSUAL INTEREST AT THE MEETINGS AND IN ATHLETICS.

The Ministers Play Ball With the Y. M. C. A. Secretaries—Increasing Interest in the Work of Foreign Missions—Addresses by Rev. Dr. A. T. Pierson and Rev. D. A. Reed—A Sermon By Rev. Dr. A. J. Gordon—How The Fourth was Celebrated.

SPECIAL CORRESPONDENCE OF THE UNION.

NORTHFIELD, Wednesday evening, July 3. This has been a day of unusual interest at the meetings and in the line of athletics also. Nearly all the leading men here have spoken to-day, and the attendance has been larger than before this year. The sports, also, have been largely attended. There was a great deal of fun, this afternoon, when a picked nine of ministers played ball against a similar crowd of Young Men's Christian association secretaries. The ministers went to the bat confident of winning, and owing to the effective work of their battery, which the secretaries complained of as professional, succeeded in piling up 20 runs in the course of three innings, and an hour and a half, while their opponents only scored seven. The excitement was intense. Every time the ball was pitched, the applause was terrific, and when a man struck out, you could hear it down town. There were not many of the latter, however, for almost everybody hit the ball. James Bridle of Newcastle coveered himself with glory. He was right fielder for the secretaries, and took two hot flies in succession, retiring the other side. He then immediately slugged the leathern sphere for three bags and was carried home to the plate by an enthusiastic crowd of the team. The batteries were, for the ministers, Sanford of Bates, catcher, and Osgood, pitcher; for the secretaries, Samuel McConaughy, pitcher, Wilkesson of New York, catcher. Grierson of Halifax umpired. Scarcely less attractive this week has been the batting, which is at the wharf, reached by a path marked out with white flags. There is a life saving crew on dock between the hours of 3 and 6, to prevent a repetition of the sad accident of a year ago to-day.

The 8.15 o'clock college association conference in Stone hall was this morning led by C. K. Ober, the topic being the association meeting. Only six of seven colleges represented did not hold a regular weekly meeting. In most cases, the character of the meeting was devotional, some evangelistic, and, in one instance, for Bible study. Curtis of North Carolina university was the first one called upon to give experience as to the work. His college had four meetings a week, Monday, Tuesday, Wednesday and Thursday, about 25 minutes each, with an average attendance of about 50; none of the meetings being specially emphasized more than any other. During the week of prayer 47 were converted in a series of special meetings. Ashley of Ohio Wesleyan which has 550 students, said that in four years, as the result of the association meetings in that institution, 550 men had been converted, 160 during the last year. These meetings gave a true indication of the Christian condition of the college. Every meeting had three objects, devotion, education and evangelistic work. The leader did not take up much time. The meetings were lively and interesting. Eaton of Acadia college, N. S., spoke briefly of the work there. Two meetings were held; one Sunday mornings for the Christian members, spent mainly in prayer. The regular meeting was on Wednesday night. The characteristics were mainly the same as in Ohio Wesleyan. About every one in the meetings, and last year every associate member was converted.

The leader then briefly gave a few points on evangelistic meetings. The first was to put the best men on the committee in charge, and let them use their best judgment in regard to the meeting. Second, they should plan carefully for the meetings and should have a regular committee meeting for prayer and conference. Third, there should be preparation on the part of those who took part in the meetings, just as much as there would in a literary meeting. Especial thought should be given to the subject, and, a point emphasized several times before in these meetings, that leaders should be chosen because of their special fitness for the subjects. Rev. George A. Hall, state secretary of New York, spoke as to the value, for evangelistic purposes, of a mixed meeting or a meeting only for men. The general drift of his remarks was to the effect that, though more men might be attracted to a mixed meeting, and such meetings should sometimes be held in co-educational institutions, still the effectiveness of young men's meetings was greater.

James McConaughy's Bible class, which followed, began with a review of the last lesson. To-day's subject, following naturally upon that of yesterday, sin's power and condemnation, was sin's penalty. Under this was first taken up the attitude of God toward the unbelieving sinner. Several verses were quoted showing that the sinner abides under the wrath of God. This is true, not only of him who has had the whole light but of him who has had some light. To show the process of condemnation, death, which follows the natural result of sin, James 1:14, 15 was read. The other meeting, at the same hour, conducted by F. K. Sanders of New Haven, was upon the subject, "The Selection and Appointment of the First King." The methods of study were essentially the same as those brought out in yesterday's meetings. The students who attend are becoming more enthusiastic, and, although the attendance does not greatly increase, the interest deepens. The subjects taken up at the following meetings will be as follows, all on the first book of Samuel: "Saul's Reign until his Rejection," "David Chosen and Introduced at Court," "David the Outlaw," and "Saul's Past Days." Each topic will occupy a single meeting.

The interest which the boys take in these smaller meetings shows the earnest determination which they had in view in coming here. It was not for the purpose of having a general good time; they are here for hard work, and the few hours of games which they do get are well earned, after hard hours of labor, in personal Bible study as well as at the meetings.

The morning session was opened by Dr. A. D. Vail of White Plains, N. Y., with prayer. He was followed by Rev. J. A. Johnson of New London, and then James Bridle, secretary of the Young Men's Christian association at Newcastle, N. Y., read the miracle of the draught of fishes. In commenting upon the passage, he said that it was necessary to have personal contact with Christ in order to have the power of the Spirit. Prof. Towner and wife then sang, by request, "Row Me Over the Stream," and Dr. A. T. Pierson of Philadelphia was introduced as the first speaker. He was enthusiastically applauded, and the boys showed their pleasure and appreciation of his ability by frequent interruptions. The habit of applause has grown upon the students here so that they greet almost every good point with a deafening roar, and seldom make the mistake of applauding where silence is the truer tribute.

Dr. Pierson took for his subject, "The Necessity of Having a Sanctified Zeal." He defined Christian enthusiasm, or, as he called

it, sanctified zeal, as a kind of divine passion, and illustrated it by incidents in the lives of Michael Angelo, Columbus, Agassiz and others prominent in different secular fields. He then said he did not believe personally that there ever was a man who was able to accomplish much for God or man who did not have this divine enthusiasm for the work in which he was engaged. The basis of enthusiasm is, first of all, sincerity. This sincerity has a two-fold aspect, first, conviction, second, persuasion. There must be an unshakable conviction that the Bible is the Word of God. The moment a man is shaken with regard to the inspiration of the Word of God, every thing else is shaken. Again, there must be a heart persuasion, which is begotten only by experience, and this is applied to laymen as well as ministers.

In taking a journey with a man, it was necessary, he said, to agree with him as to three things, the starting point, the goal and the way to reach the one from the other. So, when walking with God, all the starting points are from the blood, and the goal is the glory of God. The way is the way of increasing and continuing sanctification. The next requisite was self-surrender; losing your will in that of God. Plenty of people would like to do God's will if they could do it in their way. The speaker's notion of man's work was that it was God's work which lasted through all eternity. God's work was like an immense sphere that filled the universe, and that was a segment of that sphere ever against each man, that bore his name, and, if he could see clearly enough, the year also. In other words, there was in God a mark, a portion appropriated to every man.

The last point, and the one which the speaker urged most strongly, was the necessity of enterprise in Christian work. There was no lack of enterprise in secular things, but there was in religious things, for the simple reason of the kerosene lamp had been spread more widely through the world than the lamp of the Gospel. "There is enterprise enough, but it is not consecrated enterprise. What is the matter with the Christian religion? Jesus Christ said 18 centuries ago, Go ye into all the world, and the church of that generation took up that work, and Paul could say before he died, the Word has been preached to every creature under heaven."

Yet, here in the 19th century, we had only covered one-tenth of the earth with Christian work. If God should touch the hearts of the young men of this generation, we would give the Gospel to the entire world before the year 1900. But this would never be done till we accepted our own individual responsibility in this matter, laymen as well as ministers, for the words "clergy" and "laity" he declared to be an invention of the devil, there having been no such separation between classes in the time of the New Testament. That phrase implied that the ministers were to save the souls, and the laity were to support the ministers. "If you are a believer, you are a herald, you are a preacher, you are a minister, and it is just as much your business to look to souls and in your way to preach the Gospel, as it is mine. The thousand millions of unsaved could never be reached by the 6000 missionaries." In closing, he said: "I do not care specifically whether you turn your attention to the ministry or not. God has a call for sanctified carpenters and plumbers and lawyers and doctors. Enthusiasm lies at the bottom of it. What we want in these days is carpenters that will build with good seasoned timber, and shoemakers and tailors that will have their work done when they say they will and will give you good material instead of shoddy. If you, with your knowledge and enterprise in secular matters, will do what God calls you to do, and give yourself in any sphere of life to reaching all the souls you can reach with the Gospel, it may be your privilege to live long enough to see every hill and valley on the face of the earth covered with the flag of the cross."

The doctor's address was listened to with great attention, and the latter part, with reference to the spread of Christian missions, seemed to make a particularly strong impression. Already the students' volunteers are doing a great deal of work. R. E. Speer, who succeeds K. P. Wilder in the college canvassing work next year, Mr. Wilder and Miss Nettie Dunn, a secretary of the movement, have been here from the first day, and Miss Mabel Atwater of your city is here to-day. It is stated that more than one young man has already indicated his intention to take up the foreign work, and it is certain that every opportunity will be taken advantage of, both in the evening meetings on the hill, and as far as may be in the regular sessions of the conference, to give expression to the importance of this movement, which has assumed such gigantic proportions in the last few years, and whose watchword is the world for Christ before 1900.

The rest of the morning meeting was occupied by Dr. Driver with a long talk, in which he touched upon many topics of interest. He said in beginning that he believed that, when God made any thing he made it the best way that he could. He then referred to the text, "We are workers together with God," which had been quoted earlier in the meeting, which he thought was the finest discrimination found in the Bible. The sole cause of failure or of success in man's work depends on that. When he works together with God, he is successful because he works like God, and when he works unlike God the only hope of his success can be in overcoming God. Not all the capital in the country could make a water wheel run on the river, if the wheel were above the water, because God doesn't work that way. Right here some of the most beautiful but invidious things that man has ever devised come in.

Some of the most dangerous things in the world are beautiful on the outside, like a doctor's pills which kill you without your knowing you have taken them. Some of the best poetry is the worst philosophy in the world. The speaker then quoted Burns's poem, where he says that man is born only to mourn, and said that the truth was that man mourned because of the violation of natural law. Mr. Darwin's theory of evolution was another illustration of dangerous philosophy, because told in beautiful language and true up to a certain extent, that is, among the animals, but not among men. Proceeding in his argument, he said that the Indian never made a single progressive step, for the reason that he did not labor together with God. The thought that God had realized man's capabilities when he made him was to him a very interesting one, and he said that he had no doubt that man was intended to go on with his inventions and discoveries, till he had subjected every force on the face of the earth to his control. God had given us a book of instructions, which was not only an obligation, but was confirmed by oath, and absolutely binding. If God should come down to Northfield and preach next Sunday, he would not work in any different ways from these ordinarily employed for the regeneration of souls; no other name than that of Christ would he offer for salvation. Different men are influenced in different ways, but are the same after their conversion, in the position which they take. He tried to impress the audience with the thought of the high position of the Christian preacher, in a position which he declared not even angels could fill, for it was not their special work, but that of men alone. He quoted Wesley's appeal to the people to see the greatness of this calling, that God himself had but one son, and he made him a travelling preacher, and that after Christ had become glorified, he could not be such a preacher again. "If you want success, labor with God, do just as God shows you is your duty, and, so long as you do that, you will have consciousness of the rectitude of your position."

At 2 o'clock in the afternoon, a somewhat novel idea was promulgated among the representatives from a single State. About 15 students from the six leading colleges in Ohio, Wesleyan, Wiltonburg, Oberlin, the University of Wooster, and Denison, gathered in the Senior gym below East hall, in answer to a call at the morning meeting, to consider the advisability of starting a new movement among the colleges of the State. The plan was that of a

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GOD'S EXISTENCE.

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grades of life known in the universe, and comes into existence in the very order laid down by Moses—

First—Vegetable life, called by Moses the "herb" or "tree whose seed was in itself."

Second—Animal life, called by Moses the "moving creature."

Third—Rational life—"In the image of God and after His likeness."

Tyadall, Huxley, Darwin, and all naturalists, speaking of his body, call it "man," and the terms they employ are incapable of misinterpretation—highly dignified, a "low man," a "heavy man," a "light man," using these terms they have no more reference to his mental powers than they have to a steam engine. Describing his mental powers, he says, "I will call him a 'wise man,' an 'illiterate man,' a 'wise man,' a 'foolish man.'" They have no more reference to his body than to the dwelling house in which he lives.

Speaking of his mind, they call him a "good man," a "bad man," a "pure man," a "vicious man." They now have no reference to his mental or physical powers, as he may be the wisest man in the world, and yet the worst.

Now if I possess these three grades of life which constitute me a trinity in unity, I am unable to evade the conclusion that the source whence my existence was derived must also be eternal, or that it has given me something which it itself does not possess, and this, to me, is unthinkable.

The same result is reached, and the same conclusions forced upon me, when I contemplate the creation of the unknown and unknowable, that never had a beginning and never will have an end. It is measured by the past, present and future. The "past" is of infinite duration; so is the "future" and the "present" is a procession from the past is co-extensive with the past, hence we see the past is infinite. Time, or the "present," proceeding from it, is just as long as the past and the future is infinite; or the past, eternal, the present has been eternally coming, and the future eternal duration. Here are three infinities in one infinite three eternals in one eternal, either one is infinite, or all three are, and three are no longer than either one. Like an eternal approximation, yet never attaining a given point, the conclusion is forced upon our minds, though in neither case are we able to comprehend them.

This eternal existence revealed to Moses, "Ebech esher ehech," rendered in our English version, "I am that I am," translated by the Septuagint, "Ego am he, or, I am he who is." "Ego sum qui sum," "I am who I am." The Arabic paraphrases them—"The Eternal who passeth not away."—Clarke. These words recorded by Moses, so wonderfully expressive of a self-existent and unbeing, were caught up by the Greek travelers and writers who had access to the writings of Moses, and may be found in the works of their leading philosophers. Clement of Alexandria, president of the great school, quotes multitudes of Greek authors, whose works perished in that great library the world has ever known, all admitting the antiquity of Moses, and confessing they met their present God from him. Numenius, as quoted by Clement says: "For what is Plato but Moses speaking in Attic Greek?" Justin Martyr, a converted philosopher, who wrote the first Christian apology to the Emperor of Rome shortly after the destruction of Jerusalem, quotes a vast number of Greek authors to show that all the knowledge the Greeks had of God they got from Moses. They were never contradicted, and their quotations from authors, still extant, show how correct and careful they were. Aristotle says the Greek word "aion" is compounded of "aei" always, and "on," being because God always. De Geolo, lib. 1, chap. 9; and the language, thought and construction of his sentence shows that it was taken from Moses.

Let me, as a specimen, quote a single passage from Justin Martyr in his "Historical Address to the Greeks," chap. 25. Speaking of Plato, he says: "For being charmed with the saying of Moses, 'I am the really existing,' and accepting with a great deal of thought the participial expression, he understood that God desired to signify to Moses his eternity, and therefore said, 'I am the really existing,' for the word existing expresses not one time only, but the three, the past, the present and the future. For when Plato says, 'and which never is,' he uses the verb in its time indefinite. For the word 'never' is not spoken as some suppose, of the past, but of the future. And this has been accurately understood by profane writers. And, therefore, when Plato wished, as it were, to interpret to the uninitiated what had been mystically expressed by the participial names the law of Moses the 'old tradition,' the following language: 'God, indeed, as the old tradition runs, includes the beginning, and end, and middle of all things.' In this sentence he plainly and obviously names the law of Moses the 'old tradition,' the fearing, through dread of the hemlock cup, to mention the name of Moses, for he understood the teachings of the man were hallowed to the Greeks."—Justin Martyr. Diodorus says that Moses was the first of all lawgivers, the letters which belong to the Greeks, and which they employed in the writings of their historians, having not yet been discovered. This, and multitudes of similar passages, written in the first struggles of Christianity with paganism, show how deeply God's revelation to Moses entered into the controversy, and the deep and lasting effect that wonderful passage had upon the minds of thinking men from the time it was uttered to Moses to the present day. And after it had been carefully studied for 3500 years, our own minds stagger in confusion as we struggle to grasp the mighty thoughts conveyed in the phrase, "I am that I am," and the compass is no truer to the pole than all succeeding revelation is to this form of speech. When speaking of the existence of God 900 years after this, the prophet says (Psa. 90: 2), "From everlasting to everlasting thou art God." Not thou wast, for that would confine his existence to the past; nor thou shalt be, for that would include only the future; but thou art, which, as Justin Martyr says, is of time indefinite, and includes the past, present and future. Thou, 650 years after this, when he was incarnated, and the Jews asked him, "Art thou not 50 years old and hast thou seen Abraham?" the very word uttered from the bush 1500 years before is repeated, "Verily I say unto thee, before Abraham was I am." And Paul, describing his attributes (Col. 1, 17), says: "He is before all things." And in Rev. 1, 8 "Who is and who was and who is to come, the Almighty."

Can any one believe that, without supernatural aid, a succession of writers for 1500 years expressed such a thought in language that describes an existence that includes past, present and future, or, as another one expressed it, the "High and Lofty One that inhabiteth eternity?" Isa. 57: 15. As soon could I believe that a ship, without a pilot, made its way from the ocean 1500 miles up the Mississippi river.

"Faith, in his 'Age of Reason,' says—'I believe in one God and no more.' No Christian, Jew or Mohammedan believed any thing else. Neither did Mr. Faime believe that because man is composed of mental, moral and physical nature he is therefore three men, but that it takes the three to make one man.

Having briefly examined some of the evidences of the existence and nature of God, the next thought that naturally suggests itself is this: a natural necessity for a revelation from him. An affirmative answer settles the question, for no natural necessity ever existed, nor can exist, where there is nothing to meet it. There is no necessity for prolonging the life of a beast, a bird or a fish, or extending its life into existence beyond the present, as every object of their being is answered and all progress impossible. Nothing useful could be effected by giving them a future state of existence, when all their aspirations, desires and powers have reached their full

development in this. The first heaven that built a man made as good a man as a heaver run ever built. No bird will ever build a better nest than the first one made. A creature, animal and vegetable, must have opportunity and time to develop its growth, or mature its powers, and every creature built into does that in this world.

But it is not only in the animal world that his life in this world will be his learned its geology, chemistry, and the material composing its solid contents, and he is still thirsting for knowledge. His labor and research will increase his powers, and prepared him for greater achievements. With instruments of his own devising he discovers worlds and ferrets through infinite space, with his aspirations and capabilities, he looks, or eternal duration which he contemplates. But, without a revelation as a normal being, all his capabilities and powers are worthless, and he is unable to determine what is right or wrong, as we shall see in our second lecture.

Give to a man a "rule of action" and no lines can be set to his progress; but a "rule" he never can make. Give him a "seed" and he can develop and multiply it forever, but he never can make a "seed." Man's nature demands a law, and under a law he can be his own ruler, and he can expand forever. Deny him this law and he is the most helpless creature that God has made. Every other creature is a law unto itself, and needs nothing higher, but man is a law unto himself, and he can construct its own limitation. Without a compass, quadrant or chronometer, each can traverse the seas or migrate from continent to continent. The birds that sailed the mutinous spirit of Columbus's sailors. Says a historian—"Some appeared to be weary and settled on the masts of his ships; here they remained all night, but in the morning they departed, and flew to the west, upon the most lively joy filled the hearts of the seamen." The birds followed their own instincts. Columbus followed his compass, and without it he never would have seen his native country.

Take from the navigator of to-day his unaided instruments and the stupid booby that settles on the mast of his ship to refresh his weary frame can make its way, and lead him to perish at the mercy of the winds and waves. The sea gull that follows his craft, to pick up the crumbs of bread that falls from his table, always keeps in sight of the land, and never depends on himself alone for guidance. A law or instrument is his guide, and his faith in following them determines his course. How forcibly these ideas are illustrated by all the teachings of the Scriptures. For example, "Yea, the stork in the heavens knoweth her appointed times, the turtle, the crane and the swallow observe the time of their coming, but ye people know not the judgment of their God."

The bee, without compass, square of line, can shape his cell that the mathematician demonstrates, loses the least space. In reaching a distant land, he crosses over mountains and deserts, shut out from all communication with the world around, and when, at intervals, the emigrant stopped to rest his team and wash his face, he is in a desert of sand, and the little creature, he opened their habitation and let them go. Yet, in this strange country to which they were brought in darkness, they were perfectly at home; and in a few days, hundreds of strange creatures, eight or 10,000 of them made several selections in a day, yet, not in a single instance, is one deceived; and in perfect confidence we eat the fruits of their labor, involving millions of selections with a perfect understanding that if one made a mistake our life would pay the penalty. Yet we eat without exciting a fear. We can trust the instinct of the bee, but we cannot trust the God who created it. The instinct denies the relation between cause and effect by doubting his existence. But we have not yet stated the full measure of the little creature's capabilities. Thousands of miles from his home, and in a way very brought in darkness, it leaves its home in search of wealth, which it never fails to distinguish from every poisonous thing, and when it has procured its precious burden, it returns to its home, and in its course, you take its bearing by your compass and follow it and you will strike its habitation; and yet, our naturalists tell us a bee can see but a few feet.

All animals are supplied by nature with means of escape and modes of protection. To one is given a tooth, to another a sting, others are clothed with quills, feathers, color, etc.; but no creature is put in a helpless condition, and just exposure to enemies and dangers increases the means of protection are added and ways of escape are multiplied.

Take for instance, the deer, to all carnivorous animals, able to destroy him, he is a special object of desire. He is clothed with his wonderful instruments of destruction, destroys him for food and sport; yet, see how nature protects him. What fecundity and capability for endurance. How keen his sight, and how sharp his hearing. How acute his smell. And, in addition to all these, nature comes around four times a year and paints him a new color, so that he is always kept the color of the objects among which he lives.

Now, while all "natural necessities," are met in all the realm of nature (and without it no creature could subsist) is man, the highest necessity in the universe, whose nature demands a "rule of action," a "rule of life." Is there nothing to meet the demands of his nature? The very assumption is unaccountably strange; especially when we consider that the assumption is contradicted by every fact in nature.

For many years I have believed that all rejection of the Bible, as a revelation from God, was either the result of misinterpretation, or a distorted moral nature.

I was led to this conclusion in the early part of my ministry by an incident which occurred, which is still talked of by those who were then and are still skeptical. A native and a man of central Iowa, who was traveling on this coast, was taken sick in the city where I was stationed and went to the hospital for treatment. After some time it became evident that he must die. One evening after dark the physician in charge of the hospital came to my bedside and said, "Mr. Driver, I want you to come and see that sick stranger; he is going to die. I am not a professor of religion, but it makes me feel badly to hear him talk—he does not believe in the Bible or Christianity."

I had heard of the man's ability and felt reluctant to go, but some duty impelled me to reply that I would go, and I had I met in their looking man, or felt a kinder grasp of the hand, than he gave me. Seating myself beside his bed, I said: "Sir, you seem quite ill."

Without hesitancy or apparent concern, he said: "Yes; I am going to die."

I asked, "Have you the consolations of religion to comfort you?" He replied: "I do not believe in the Bible, nor the religion it teaches. Nature is the altar at which I have worshipped; she has been my guide; her teachings I obey."

I began to offer him evidences. He stopped me by saying: "You are a well man; if I were well I could answer all your arguments."

This, of course, disarmed me, and I saw if I could not use his moral nature I had better say no more. I said: "You speak of nature as a guide."

He said, "Yes, she is infallible."

over found in a creature whose nature was opposed to its appetite."

After some hesitation, he said, "No; such a creature can not exist. With a carnivorous stomach and an herbivorous appetite, it could only live until it starved to death, and propagation would be impossible."

"Are there any exceptions to this law?" I said, "No, none in the animal or vegetable world."

I said, "You think you are going to die?" "Yes."

"And that death will terminate your existence?" "Yes."

"Now answer me—have you not an appetite for something you have not got?" "Yes; I want to live."

"How long do you want to live?" Looking confused, he said, "I can't tell you."

"You must look to the utmost limits of desire and tell me where it is." With animation he said, "I can't."

"May I assist you?" "Yes."

"How does you could now be assured that you shall live until a creature should come from a remote part of the universe and carry a grain of sand and deposit it, and in a thousand years return and continue to do so at these intervals until the last grain of sand and drop of water composing the solid contents of the globe should be removed, and then this world now before you should be met in coming to act, mark and be forever, would that meet the demands of your appetite?"

He said, "No."

"Do you know of any thing that would?" "I do not know of anything that would." "And yet you say that every thing in nature teaches there must be. Now, I am now going to say that my Bible is true or its religion is true, but would this meet the demands of your appetite?"—and I quoted Christ's words, John 6:51, "I am the living bread which came down from heaven; if a man eat of this bread he shall live forever"—and his eyes flashed like fire, and he said, "Yes, it would—I have mistaken your nature, and he asked me to read the Bible and pray with him. I stayed with him till late at night and wonderful was the change. I never saw him again alive."

This was nearly 25 years ago, and hundreds of times have I thought of the stranger, and, as I write, I distinctly remember his face and anxious look. And but a few years ago I was riding with a skeptical gentleman of high intelligence, who lived in the city at the time of the occurrence; he spoke of the incident about which the doctor had told him, and said it had always been a subject of great perplexity.

How strange, when we look at nature, the only race of intelligence inhabiting our globe, and the only creature whose nature opposes its appetite; I say, how strange, when we see him so bewildered as to crush out of his own nature, and do all he can to destroy in others a desire for the very thing for which he would give the material wealth of the universe if that wealth were all his own! Can a natural necessity exist that is unprovided for? We have even a cannot. "Ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee; and the fishes of the sea shall declare unto thee"—John 12:7-8. Man, the highest of all natural necessities, cannot be an exception—and in our next lecture we shall see that in the Bible that necessity is met.

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AT NORTH...

Continued from above... system of inter-collegiate... through the last few years...

found, and that it was better not to... an argument for temperance upon... which was that the drinking of wine...

The divine life from the beginning is... to push me on toward life. The fact... of him is that he is here in the...

and would up by some original... to be made to be here. Here it is...

and especially any... who are missionaries... in one of the towns...

many feasts. While this young man's... testimony was being given the doctor walked... and down the platform...

Christ, that is, his life on the earth... member that the resurrection is not an... event but only a means to an end...

Dr. Driver gave rather a serious... disquisition on the origin of liberty, and... demonstrated that it took all the...

COTTAGES AT MOUNT HERMON.

to think of going... Another mission... system of inter-collegiate...

The first subject... evolution, and this... evolution, and this...

Christ, that is, his life on the earth... member that the resurrection is not an... event but only a means to an end...

Dr. Driver gave rather a serious... disquisition on the origin of liberty, and... demonstrated that it took all the...

PEOPLE TALKED ABOUT.

on these places... The second objection... to the committee...

There was a time... when the only necessary justification was... that a secretary should be familiar with...

Christ, that is, his life on the earth... member that the resurrection is not an... event but only a means to an end...

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one man sure... at any time... of it that it...

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Mr. Moody's Bibl. School.

Report of

The Springfield Daily Union.

STUDYING THE BIBLE.

PROF. DRUMMOND'S ADDRESS ON PROPER PREPARATION.

be Natural Beauties of Northfield— Scenes and Incidents of Student Life and Recreation—Mr. Moody outlines the Work and Spirit of the Meetings—Admirable Talks to "The Fellows" by Prof. Drummond and Rev. Dr. Broadus—A specially interesting Program for Sunday's Meetings.

SPECIAL CORRESPONDENCE OF THE UNION.

WINTERFIELD SEMINARY, Friday, July 1.

Those who have been to Northfield on previous summers will need no description of its beauties; the long wide village street, with the houses scattered on the sides down well kept lawns and fields which reach to the river on one side and to the wooded hills on the other, and the beautiful view from the seminary itself, which commands a long stretch of the river, and the houses on both sides up to the Vermont and New Hampshire hills, seen dim and blue on a distant horizon. All this the college boys have taken in as they drove over from South Verboon or Northfield station in the cars provided by Mr. Moody's order, and to my who came to New England for the first time it was a rare pleasure, while to all who have a delightful experience and one never to be forgotten. Besides the hundred or more students who filled the dining room at Marouhad hall Wednesday night, there are arrivals on the late evening trains, and a goodly number filled that room and the East hall for breakfast yesterday morning. It was announced that the next meeting would not be held till 11 o'clock in order to accommodate those who might be in at the last moment on the morning train.

Promptly at the hour appointed, Prof. D. Tower rose and led in singing the psalm by hymn "I am thine, O Lord." About 100 students had gathered in Stone hall and occupied the desk chairs in the center of the room. Mr. Moody and Prof. Tower were the only leaders on the platform, with Mrs. Tower, who accompanied her husband and Dr. Broadus, Mr. Sankey and Prof. Henry Drummond were in the audience, also Mr. Henry Clay Trumbull, who is much respected in the Byfield mission work, whom Mr. Moody advised the boys to consult upon any questions they did not want answered in reference to that matter. After the hymn, Mr. Moody led for prayer. "The 'Pray God,'" he said, "is where our hearts go, the blessings we

need, and that which we may not keep up from the answer which we seek." Half a dozen short prayers were offered in spirit. Two minutes were then spent on "Jesus, lover of my soul."

Mr. Moody opened the school, by saying that he wanted the boys to be before him and all to feel perfectly free to ask questions, either verbally or in writing. He then said that this opening meeting would be one of prayer for our hearts to be ready to receive the word. If we were not ready to receive the message, Gabriel himself might come down and preach to us, and it would be of no use. He then said that there is anything between us and God, we may have it removed. One of the teachers I saw at Mount Hermon the other day said that he had been told that he had had then seen God's face, and it had led him to take up missionary work, though previously he had been only a formalist. I would rather have an interview with God than hear all the best speakers in the world. It will be God's great pleasure and delight to reveal himself to us personally; but, to have this blessing to us, we must be earnest, and seek God with all our heart. I am always reminded of that passage where it says that Jacob called the name of the place where he "bowed down to God to face." I hope this will be Pentecost. I am also reminded of Luke 24:40: "Then opened he their eyes, and said unto them, that they might understand the scriptures." That is what we want, God to open our understanding. Men cannot do that, no matter how much they are prayed for. I was then read by the whole school, which was impressed upon them with brief comment by Mr. Moody. After a hymn, "More holiness give me," sung very impressively by the school, several short and earnest prayers for consecration were offered. Another hymn, then Mr. Moody said, "Let us pray, my children, go down to my house and find my children hungry and hezling for bread. I should feed them the first thing; and I believe God will do it if we pray long enough. Therefore we pray again let us hear some promises of blessing." Many passages containing such promises were repeated such as "Blessed shall that father be that will give me a child." "If ye then, being evil, know how to give good gifts unto your children," etc. Mr. Moody quoted Mr. Spurgeon's remark, "I will give you a child in your mouth with diamonds, you would open your mouth pretty wide, and we must open our mouths wide that the blessings of God may be poured into us." He read several and several prayers for the fulfillment of their promises. Mr. Moody asked how many of the students present had attended last year's meetings, and many of the boys raised their hands. He expressed his pleasure as seeing so many new students, and spoke of the spirit in which the work should be done. "Let us be in the spirit of the spirit of criticism but in the spirit of prayer, and to ask that a blessing may come to us personally. I received at Mount Hermon a letter from a student who said that he had never received in my life. I cannot tell you how much I have been looking forward to this meeting for myself. There is such a thing as being in the spirit of prayer, engaged in the work as to neglect their own spiritual needs. My expectation is not from the men, but from God, and I hope he will use the boys." Mr. Moody then read some of those brief, simple, but eloquent pe-

titions, which all who have ever heard him will remember, and which always do so much for him. He prayed for a descent of the Spirit on the place, and on us. "At the Valley of Goliath sweep over these hills and salutes till every man shall know that he is here, and every man shall have reason, not only in time, but in eternity, to be glad that we have gathered together." Two or three other prayers were offered. "Nothing but Leaves," and then Prof. Drummond was called on to speak. He said that all might seek God with a true love, for God and a new humbleness of mind, that they might have the childlike spirit of humility and simplicity, and be free from prejudice. "I would rather have a man who has a lifetime for each man here, and that will not pass away with this summer or with these meetings, but will abide with us and grow in grace and wisdom till we are as old as our shield at thy feet." A few minutes were spent in silent prayer, two or three short prayers were offered for a blessing on the evening meeting, and Mr. Moody rose to say a word before closing the meeting. "We have not had any speech of welcome," he said, "because we took it for granted that we were glad to see you, and hadn't been we shouldn't have invited you." He then urged the boys to make good use of the athletic advantages of the grounds, which extend from the river to the hills, and not to confine their religious work to the general meetings, but to meet in private with the teachers for conversation and conference. "A word was said about the question. If we get one that is written to provoke a controversy we fear it will do more harm than good. Let us be wise and we do not seek them, and let us be wise but wherever you want to gain information we shall be glad to answer you." He then expressed his thoughts for us in all of the meetings. One was that we should use the opportunities which will bring us nearest to God. The other was that we must try to do only what God is doing, nothing to use us. There was not a man in our army but believed that God could use him against Goliath, but there was a man outside of our army who believed that he could use him for you. He was a man who was killed Goliath. After these stirring words the meeting adjourned with the doxology and all were surprised to find that it was almost 10 o'clock, the dinner hour.

The afternoon was given up to sports and other amusements, but nearly 70 men gathered in Stone hall for an orchestra chorus under the direction of Prof. Tower. An hour was spent in drilling them, and the professor hopes to have more join the chorus, which will practice every afternoon at the same hour.

The wharf and raft were finished to-day, and a crowd went down to the river late in the afternoon, while a few students, lawn tennis were brave enough to face the scorching sun. Several took lone walks through the woods, but most of the students retired to the rooms, where they read or, gathered in little knots in the shade of the trees and buildings, to recall personal experiences, or to discuss topics connected with the meetings. The least valuable will be the minutes thus spent, for the thoughts suggested by the speakers at the public meetings can be exchanged

and commented on with much profit by those who have had practical experience in the same things.

The students will fully appreciate the conveniences offered them by the store in Stone hall, which has been newly stocked for the benefit of the boys, Messrs. Hart and Myers on the Mount Hermon school. The Union will be delivered at the rooms every evening, by Messrs. Hart and Daniels also of Mount Hermon, who have sold a number of papers and have a subscription book at the store. About 36 of the boys, mostly from Mount Hermon, are acting as waiters in the dining room at Marouhad and East halls and in the cottages.

New tents have been pitched to-day, near the buildings, and the cottages are filling up. Hair-cutting men are here, and the wash and double that number will arrive in a day or two. They call their cottages the Maple-wood cottages. Cornell has already a delegation of men, about half of whom are among the campers.

The grounds present a lively appearance, with the work on the new library rapidly going on, that its completion is not far assured, and the rattle of the mowing machines, which are getting the grass cut as much as possible, so as to give an additional ground for sports. A new brick cottage back of East hall also makes a change in the appearance of the place since last year.

After supper, base ball and foot ball were in order till about 7:45, when all flocked into Stone hall, where an audience of over 1000 was present, as was announced for the meeting. After the usual hymn, which consisted of singlets, the exercises were opened with the hymn, "Move Forward." Among the gentlemen on the platform were Rev. Dr. A. T. Pierson of Philadelphia and Rev. Dr. A. Broadus of Chicago, Profs. Drummond and Tower, Mr. Sankey and Mr. Wishard. The first name offered a prayer, in which he thanked God for living in the bright days of the future, and being able to help the world out of the darkness of the present. He asked if any of the boys might be the purpose of all to be willing to go anywhere and to do any thing for the service of the Lord Jesus. "May the sweetest memory that our fathers be that we might abide influence, filling us with a better aspiration and inspiration than we ever experienced." May we be more acquainted with the words of the Bible, which have been brought here to unfold to us new beauties and elements in its character. Holy Spirit, thou who didst so wonderfully reveal the truth to us, and who art so ready to satisfy our art not satisfied with pretevelations of the Son of God and we know that thou wilt make greater revelations of him in the future. May we be at one with thee in purpose to do greater and better things for Christ than we ever have done. May we be more faithful, for according to our faith, thou wilt be true to our faith. Then he closed with the Mount Hermon choir by request then recited "We're on the Way" with the singular earnestness and force which always marks his singular addresses. The prayer of Prof. Drummond, which he then introduced, and was received with a hearty round of applause. He addressed his audience as students and as men, and in his first few words, quite won the boys' hearts in the first few sentences of his address, which was, in substance, as follows: Before the more serious work of this conference begins, I

venture to say a few words about the needed preparation for learning. Before an orchestra can do its best, its instruments must all be tuned. Our students must all be prepared for an event which happens only once or twice in a lifetime, the total eclipse of the moon of August. You are preparing to attend for an event which happens once or twice in a lifetime, and every thing will depend upon the instruments which you use in this experiment. Therefore 15 minutes will not be lost if we can each put our instruments into the best possible working order. I have spoken of faces, as that which I mean that the instrument which we bring to hear upon truth is a compound thing. Truth is not the product of intellect alone, but of the whole nature, the body of sense, and the soul are engaged in it. Of course, a man who is dyspeptic sees every thing black and distorted, and untrue, and it is well to remember that we are all bodies a living (not a half dead) sacrifice. We are in danger of neglecting this in England, whether you are or not.

The intellect is one of the main servants of truth, and I need not tell you as students that the intellect will have a great deal to do with your reception of the truth. Its interference. It was said last year at this conference that a man must crucify his intellect, venture to contradict that statement. We can make good use of our intellect without the full use of all the intellectual powers that God has given us.

It is not so important that either of these be the moral nature, or the intellect, as that we should know Christ, "How knoweth this man his letters, never having learned?" The organ of knowledge is not nearly so much the mind as the organ that Christ insisted on when he said, in the original, "If any man will to do his will, he shall know of the doctrine." That is the best source of Christian knowledge.

But though we use these different parts of the instrument, we have not yet reached the complete method of learning. There is a little preliminary thing that we must do to do before making his observations. He has to take his cap of the telescope. Many a man thinks he is looking at truth when he is only looking at the cap. Many a time I have looked down my microscope, thinking that I had found a diatom, for which I had been searching, and found that it was only a cap. Many a man thinks he is looking at truth, when he is only looking at the spectacles which he has put on. The most common spectacles are the credos and the man has been brought up. Truth is not to be defined as "what I have been taught." It is not to be defined as what I apply to the Mormon and the Brahmin and the Buddhist. Truth would be a thing of heredity, instead of being absolute in itself. Therefore, I tell you one thing that prelis position of that which we have been brought up in is necessarily the truth. Look at truth as it is, not as it appears through my spectacles, and you are venerable. Here we meet, as a school of theologians, and we must look at things for ourselves.

There is one instrument must be rightly focused, or we shall see things, not only blurred, but out of proportion, and they will not be true. The instrument we have to bear in mind in reading your eye, over suc-

positive philosophic or religious truths than that there is a proportion in theological truths in which we must see them or our faith will be a mere shadow. The sun by a half dollar, or so focus his telescope that a fly or a houder shall appear as large as a mountain. A man may come to this view with the dew of heaven on his forehead, looming in his mind so that it has thrown every thing else to one side. Let us beware of this distortion. We are told in the Bible to "be to your faith as a man as a judge balances a litereally." If the word taken from an orchestra indicates that all the parts must be properly supported. It will not do to exaggerate one tone at a time. The voice of another, for his may easily turn a truth into a falsehood. Such ideas are like the blind men's ideas of an elephant, varying according to the standpoint, and really being only a little of the truth at a time, and we must educate ourselves so that others may see it as well as ourselves. What we see is not as we stand.

I simply want to direct your minds to this subject at the beginning, that we may not lose the properties of our study. Christ has died but it was not for nothing. We see and see not, and ears and hear not. "How long a time have I been with thee and thou hast not known me Philip?" The test of the value of different religions is to be found on whether or not they have a sanctifying power. That is a combination of thinking and boldness not found elsewhere than in the Bible. "Sanctify them by the word is truth." If the truth makes a man a better man, let him hit his instruments on it and go to the bottom of it, but if not it is waste of time. And the more we hold the truth in love, that is the most sanctifying of all. If we can carry away merely the lessons of toleration the time we shall spend here will not be the least useful part of our lives.

After singing, a short prayer was offered by Mr. Moody, and then Dr. John A. Broadus of Kentucky, was introduced. He is a gentleman of rare middle age, with a gray beard and firm but kindly expression on his face. He pleased his audience from the first, and the frequent applause and approval showed an appreciation of his words, which hardly needed the opening sentences on the necessity of sympathy between an audience and a speaker. He told us of an old negro, who, when asked by a helpful young colored man, how to court, replied: "Oh, you just sit down beside her and get hold of her. You will get it all right." He then proceeded: "The noblest ground of sympathy that ever exists between human beings is Christian love, of which we know as much as any previous period of Christian history. Why, gentlemen, your fathers and I 25 years ago were bitter enemies, and how little we can see each other now ("Hear, hear" from Mr. Moody, and applause). There have been other reasons for that change, among them the rapid growth of every thing that is good. Christianity has had a great deal to do with the fact that from north and south and east and west, and Europe and Asia we meet as Christians, and our hearts beat together as one.

Dr. Broadus then took up the subject of his discourse, which was "Familiarity with the Bible." They give the words "outprint," he began. It does not mean you

are dealing with a contemptible subject, or are a contemptible person. But there is no doubt of the familiarity of the Bible with you when you are dealing with a noble object, and have a noble soul in sympathy with it. It is really a matter of no small consequence to you, how you would be familiar with the Bible, and know as much of it as possible by heart. We are likely to leave out of account the importance of learning the Bible by heart. Some of the most ignorant men I know can tell much about the Bible, and then they know his wondrous human heart of ours, strange heart, will joys so sweet and griefs so bitter, and yet so strong, & man who knows the human heart and the Word of God and can put them together will bring much greater results than men of much greater intelligence without that knowledge.

It is a greater point still to try to understand the Bible and to be familiar with its real meaning. What is the real object aimed at in the Bible? Not that we should get determined beforehand to make it mean what we have been taught, as Prof. Drummond has said, in dealing with it. It shall mean something different. There might be new views that would not be true. This knowledge is important in our present efforts to reach the masses. Prof. Drummond's country, Scotland, is the home of expository preaching, which has been rapidly spreading in our country. One of the chief growths in the fact that the people are losing respect for the authority of the minister, the creed, and the church, but still respect the Bible itself. I hope that those of you will expect to be ministers will still be more interested in expository preaching. Dr. Dabney of Texas said that one of the advantages of expository preaching was that it forced the preacher to be familiar with the Bible. The study of the Bible readings, which has become so prominent in the Y. M. C. A. work, does much in the same way. The more handling of the Bible, the more interest in hearing its quotations. The same thing applies to Sunday school teaching. There are many young people who come to Moody's school about my idea of the Bible. To treat them in its use, the teachers need to know a great deal about it. Again, it is important in private Christian life. There is nothing like reading the Bible if you want to do others good religiously. The doctor here spoke in illustration of the comfort given him by a friend in his hour of bereavement, who was showing him a passage in the Bible. "The thing that struck me most when I first came in contact with Mr. Moody was his method of dealing with his inquirers. One of the great things to get something out of the Bible that should help the man. You have only a short time with one, and you must give most of your intellect towards judging his growing needs. It is important that the right passage shall come to you at once. What impresses an inquirer is a passage showing that the writer understands him. If you have to do with a person who is really doubting the truth of the Bible, it is a great thing to be able, without argument, to impress them to read some portion of the Bible, and then to read it together with a passage when they won't act on a general

word of advice. Some persons have studied the Bible with the intellectual and had with spiritual energy, but means criticize, the

Bible without knowing any thing about it. It is important to be familiar with the Bible in dealing with ourselves. He was in all points tempted like as we are, and the temptation with scriptural quotations, not only when tempted by the devil, but also while in the crosses. One of the terrific realities of the Christian life is temptation; or, as varied, so mighty, so secret, often so subtle, so powerful in its thousand ways, and so great trials as to comfort ourselves with Scripture. Ought we not, then, to get wide and deep into the Bible, to have a thorough knowledge of it for men to stand in our pulpits and elucidate the Bible or to write articles about the Bible and not know about it themselves?

Mr. Moody's meeting. His remarks were an appeal for the old belief in the Bible as it stands. "It is a master stroke of the devil," he said, "to get men to give up part of the book. What is the use of taking five years to do what we can do in five minutes? For I never heard of a man who had taken five years to do what he could do in five minutes. There are lots of things there that we can't understand, if we could it wouldn't be so fascinating. It may read the same thing over and over and each time find something new. Those who like it the most are those who have studied it the most. What gave Christ and His disciples? He believed that the Word of God was in His bones and He set the world on fire. The Word of God is so interwoven that it is all one. There are 65 quotations from the Old Testament in Matthew. If you take away the supernatural from the Bible, as some want to do, you take away the whole book. Look at the supernatural things in the book of the Old Testament, and still more in the four gospels. All about Christ is supernatural, the circumstances of his birth and preparation for his death, his resurrection, appearance and ascension. We want supernatural power to preach this Gospel. We cannot reach men with natural power. Christ says: 'The new heaven and earth shall pass away, but my words shall not pass away.' Nearly 1900 years have passed, and this Gospel is still true. I believe we are claiming that Christianity is going out. It is coming in. In the last eight years, there have been more Bibles printed and circulated than in the 1900 years. There are now 1400 millions of people, and 200 million Bibles have been printed in the last 50 years by the Bible societies of England and America. I thought last summer that it was a great thing when over a hundred men pledged themselves as missionaries here. This winter over 200 men have pledged in the same way. If you are young men and have life before you." After a moment of silent prayer the meeting adjourned, and the students dispersed to their rooms, well satisfied with the day of the school.

As the program for Sunday is an especially attractive one, it is given here; that as many as possible may be present, who may not care to attend the whole of it. Dr. Broadus will speak in the morning, and Prof. Drummond in the evening. The

evening meeting will be missionary in character, the subject being "The Gospel for the World." A number of nationalities, among others, Mr. Simeo Mura of Japan, a student in the Worcester Institute of Technology, Mr. Boon Lee of Siam, a graduate of Williams, and Mr. Schwab of Germany, one of Mr. Moody's Mount Hermon students, will be present and speak. Messrs. Forman and Wilder, who made the missionary tour which the colleges last winter, will also participate as will ascertains others, Mr. and Mrs. Moody will conduct the service.

SUNDAY AT NORTHFIELD.

CONSECRATION, CONCENTRATION AND SANCTIFICATION.

Special Solemn and Thoughtful Services
—Rev. Dr. Broadus on Consecration—
Mr. Moody on Concentration and Earnestness—Prof. Drummond on the True Method of Sanctification.

SPECIAL CORRESPONDENCE OF THE UNION.

NORTHFIELD SEMINARY, July 4.

Sunday was a peculiarly solemn and thoughtful day for all. Nothing can be said by way of comment. The words of the speakers are a sufficient comment in themselves. So much thought was crowded into them that it is only possible to give a little of the benefit received by those present, even in very full abstracts on paper. We wonder what it will follow in the days to come. The services began with a meeting in the glen at 7 o'clock, which was presided over by Mr. Moody and others from their Bibles. Prayer meetings were held in the glen at 9.15 to which all who were interested in missions were invited. Over a hundred were present. But few remarks were made, most of the time being spent in prayer for guidance and direction in the way. Mr. Forman led the meeting. Mr. Wilder told of the starting of the missionary movement in this country, and the hope that the Lord would give themselves to the work before the day was over. Mr. Wishard said that in prosecuting the work of raising the necessary funds, the difficulty must be met, but the principle of the work is given in Joshua 13:33. The Lord who owns the world can provide the means for the work. He has done so. Many very earnest prayers were offered, and it was evident that the audience was deeply impressed.

At 11 o'clock a larger attendance than usual at Mr. Moody's Sunday meetings, and the fine weather attracted many who came in carriages from far and near, so that at 10 o'clock, when the service began, the church was full. The mists have rolled away, fully 600 people crowded Stone hall. Rev. Mr.

Chamberlain of India offered prayer, in which he said: "Oh Jesus, elder brother, we thy younger brothers, come to thee and reach up and clasp thy hand, and, as thou hast been our journey before, to lead us on and strengthen us, that we may join hands with thee in the work which thou hast come into the world to do, the same as thou hast done. We will be raised as soldiers of thine, and go where thou dost sit, feeling sure that our work will be accomplished, not in our own strength, but in thine." Mr. Moody read the sermon on the mount, giving the first sentence of each verse, the audience filling in the rest. After silent prayer and a one or two short individual prayers, Mr. Sankey sang a new hymn by Dr. Horatio Bonar, entitled "But that is all." He spoke of a visit to Dr. Bonar's sick room in Scotland, and telling of how the doctor fell at the point of death, that though he might die, his hymns would live after him. "This hymn had been received shortly after. It was very beautiful and sung in Mr. Sankey's voice and manner, made an impression on the audience. The sermon was delivered by Rev. Dr. J. A. Broadus, on Romans 12:1-5, "Be ye transformed." He spoke of the mercies of God, that we present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." The speaker spoke of the failure to follow the arrangement of his argument; and deeply impressive and even intense at times, in his delivery, when he sought to carry home the message to the hearer, and every man in the room. His discourse was euphuistically a sermon for young men, and such a one as is rarely heard.

He began with a description of Paul's first visit to the temple of Jerusalem when he was Saul of Tarsus. When he went to Jerusalem and came to the temple with his father, and he heard the same cry, "Do this, do that, how must the boy's heart have throbbled with sacred delight. No wonder that long years afterwards, when these things had faded for him a high and holy memory, he would speak an offering of his worship, "A living sacrifice," (not one of dead beasts) "your reasonable service," not that of the hands bringing on the heart, but of the heart itself, and you give yourself to be laid on God's altar. The great thought involved in this is the consecration of our whole selves a living sacrifice. The use of the force leads me to say, first, that our bodily power must be consecrated to God. First, because the body is a high and important part of the soul, and a man consecrating himself without his body to God would be making a half-way offering. The Bible never taught that the body is to be cast down. These notions come from Astatic philosophies, and have entered into Christian life, but are not in the Bible, which puts honor on the body. Biology teaches the same as he who says: "I am not only a body, but a soulfully man." The Bible teaches the same as the Bible, which speaks of "visiting the sins of the fathers upon the children." No science has ever put such honor on the body as was in the Bible. The Bible's great thought of its resurrection. The risen body will be exceedingly different from the other, but the same thing. Any kind of bodily action of a man's mental and spiritual powers. We

had visited the Edinburg university, and remarked that he had never seen such a fine set of men. "If he could be here and see what I see, he would admit that there was just as fine a band on this side the Atlantic."

Mr. Oats was then called for and expressed his gratitude at the reception which he had received. He said that when Mr. Moody went to Scotland he upset all the plans of organization used there, by such out of the way methods as work at theater doors and street corners. After his remarks Mrs. Oats was asked to sing, so she went into the parlor and played and sang "My Ain Country," which was loudly applauded by the boys. They then tried to get Mr. Moody to speak, but all they could get him to say was that as there was no evening meeting, they had better go back to the seminary and retire. So, after singing "Blest be the tie that binds," and "Shall we gather at the river," they departed. Taking it all together, many a student will remember to-day as one of the jolliest in all his college life.

Mr. Moody was waited on by a committee the other day, and asked to preach on Sunday. Though he had made other plans he will comply with the request in the morning, his subject being "The Holy Spirit." Other services will be held at 7 a. m., and 8 and 8 in the evening. P. L. N.



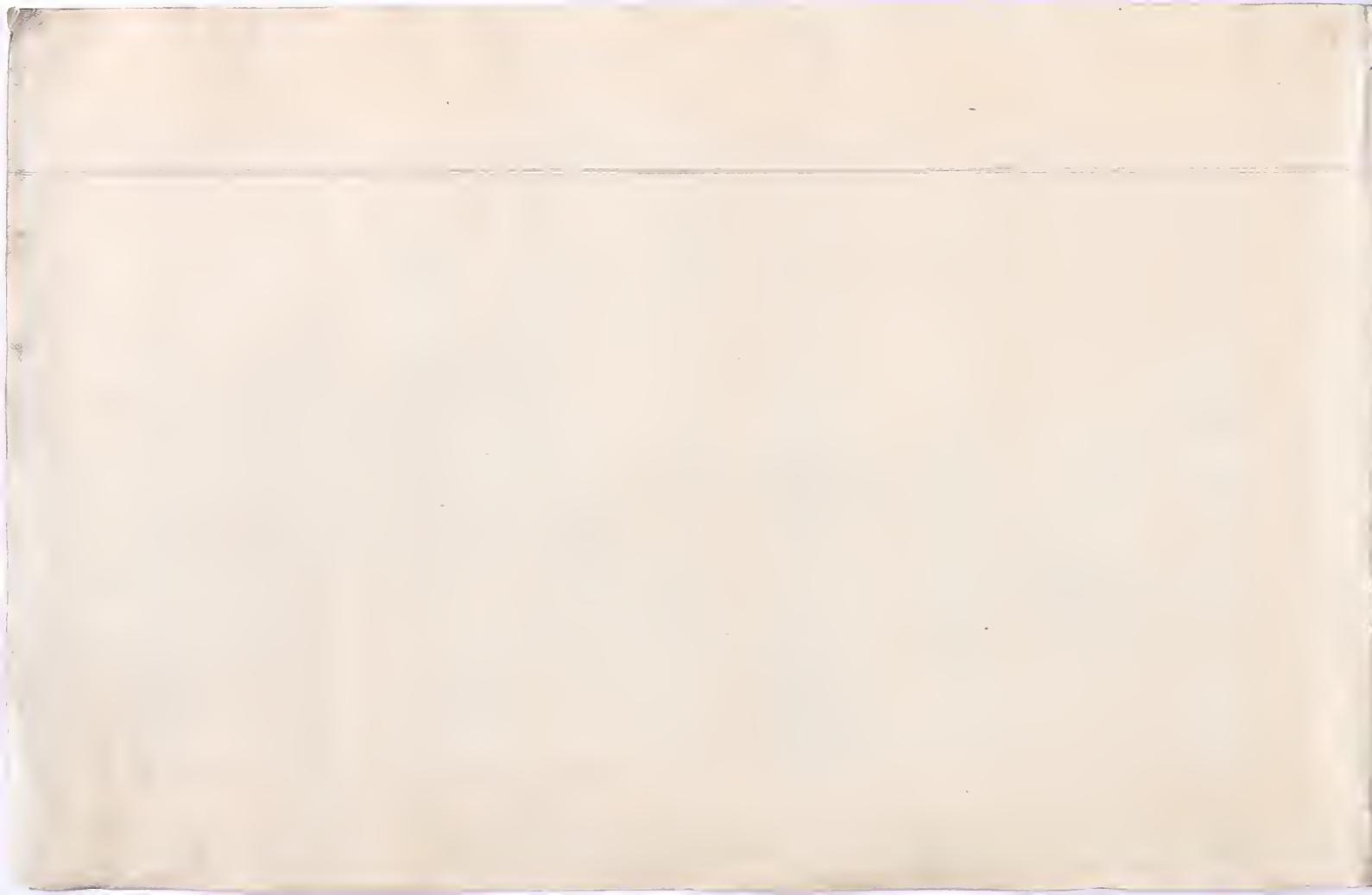
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Mr. Moody's Bible School

Report of

the Springfield Republican.



MR MOODY'S BIBLE SCHOOL.

The Gathering of Young Men at Northfield—Outlook for the Session which opens on Tuesday.

From Our Special Reporter.

NORTHFIELD, Wednesday, June 29.

There is a little glow of preparation here to-day for the two-weeks' session of the Bible schools, which begins to-morrow. But few of the boys had arrived last night, and those few found things hardly ready for them, but they were provided for, and by noon to-day all was ready for the steadily increasing numbers which will be sought. The school was brought over from Mt. Hermon, and probably more room might be had, and the outlook is that even the commodious seminary buildings will be taxed to their utmost. Mr Moody likes to watch the loads of boys come up and tell them that they are all welcome, and the most helpful of boys unbends under his gracious smile. The session will be opened in the morning with about 200, and probably from 400 to 500 will be in attendance before the close of the week. All the leading colleges in the country will send their students, and nearly every state in the Union. Harvard will send about 15, Yale 15 or 20, Princeton 25 or 30, Cambridge University 25 or 30, and the other colleges good-sized delegations. Besides the college delegates about 40 or 50 Young Men's Christian association secretaries will be here through the session, and fully 100 others. Probably more will come to-morrow than in any other one day.

The same elasticity which has formerly marked the program for the sessions will hold over this year. The fact that each day's work is not rigidly marked out lends a feeling of pleasant expectancy to the work with its daily surprises. The sessions will open, or rather conduct, the exercises to-morrow morning, and that is just about as far as the plans have been made, but every one can count on that some new thing is in store for them each day. Rev Dr John A. Broadus, an old friend of Mr Moody's, will be here the first of the week. Prof Henry W. Drummond of Scotland, another old friend will stay through the session, and will be heard quite often. William M. Oats, general secretary of the Glasgow Young Men's Christian association, and his wife—who by the way is a daughter of the famous Dr Andrew Bonar, another old friend of Mr Moody's—will doubtless be here through the course.

C. H. Ober and L. D. Wisbard, the well-known Young Men's Christian association secretaries, will hold a meeting of students each morning at 5.30 o'clock to study the methods of city and college Young Men's Christian association work. Mr Ober will of course have charge of the Bible study sessions, which will be held at 10 o'clock and 10.30 o'clock in the forenoon, and 8 o'clock in the evening. Those will be the regular hours of the sessions, but they are liable to be changed to meet any circumstances which may arise. The meetings will be held in seminary hall, and in the double hall. The forenoon room at Mt Hermon used last year.

MR MOODY'S BIBLE SCHOOL.

THE OPENING PRAYER-MEETING.

A Talk on Preparation by Mr Moody—Schemes for Recreation.

From Our Special Reporter.

NORTHFIELD, Thursday, June 30.

The annual session of Mr Moody's Bible school opened in the young men's school building here to-day under circumstances which promise a valuable and profitable season's work. The institution presents a different appearance than at other times of the year. The buildings are well filled with sometimes noisy but always pleasant young men, who are bearing out Mr Moody's words of encouragement to their utmost. Mr Moody likes to watch the loads of boys come up and tell them that they are all welcome, and the most helpful of boys unbends under his gracious smile. The session will be opened in the morning with about 200, and probably from 400 to 500 will be in attendance before the close of the week. All the leading colleges in the country will send their students, and nearly every state in the Union. Harvard will send about 15, Yale 15 or 20, Princeton 25 or 30, Cambridge University 25 or 30, and the other colleges good-sized delegations. Besides the college delegates about 40 or 50 Young Men's Christian association secretaries will be here through the session, and fully 100 others. Probably more will come to-morrow than in any other one day.

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Mr Moody asked for prayers from the young men and many brief but earnest petitions were offered by the boys. Mr Moody said: I want

to say in the opening that we want the young men to feel perfectly free; to be at liberty to ask questions at any time. If you do not care to speak, write down what you want to say, so that we should ask for blessings on the conference, that we may be prepared to receive the words which we are to hear. I was out with the children, and I saw a young man who was one of your number last year, and he said that he saw God's face revealed to him at the conference last year. Now he is here, and he wants to see God's face. I have been praying that we may see God's face. I had rather have one interview with God than to hear all the words of learned men have to say. If we are to receive the most benefit here we must be terribly in earnest. He then read passages of the scripture; turning to the 15th Psalm, and he said: "Search me, O God, and know my heart; try me and know my thoughts." He said that that passage impressed him particularly, and he said that he would repeat it after him, and then he wanted to recite again, "so we can take it right down into our souls." "If it is here," he said, "anytime during our course, I will be glad to come in to-day, so God will not hide his face. Passing down to my children, if I should find them very hungry, and crying for bread, the first thing I should do would be to get some bread for my children. Now, if we show God that we are hungry, I don't think he will let us go hungry. If, as Mr Spurgeon says, you offered a full heart to God, and he will open up to you a new world. Now God's blessings are more valuable than diamonds, so let us prepare to receive them." Mr Moody then bowed many thanks at Mount Hermon last year, and about 15 raised their hands. Mr Moody said he was glad to see so many new ones, and he hoped that all would pray God for the greatest wisdom in selecting them, and we want you to come in a spirit of prayer, and not to criticize. He received our offering of a blessing of our life in the last session, and have looked forward with much anticipation to this conference. I know I have. Mr Moody offered an earnest prayer, in which he asked God to reveal all truths, which had been kept back from him, and invoked inspiration for those from whom he had to address the conference. He asked to speak to them and that they might not speak the words that shall not come from him.

Prof Henry L. Drummond, Edinburgh was present but did not speak save a short prayer. He is an Englishman, but he has now a look to be over 40, and is a typical looking Scotchman,—as long as Scotland belongs to England,—for he has an English air about him. He spoke in his prayer in a slow, deliberate voice, but he would be better than that, that a lecture he would be one of those deliberate speakers who do not lose the attention of an audience. Toward the close of his prayer Mr Moody said: "You have not had a speech of welcome. Your welcome was taken for granted. If we hadn't wanted you we should not have invited you. You have been here for some time. Let us remember that this is a song and make it so." During the meeting Mr Sankay sang "Nothing but Leaves," as they call the gospel songs. Mr Moody then read the prayer which was assisted by Mr and Mrs Towser sang one.

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MR MOODY'S BIBLE SCHOOL.

HE PRESENTS SOME NUGGETS.

Dr Broadus on the Life of Christ—An outline by Prof Drummond's Address—A Sermon by Rev Henry Clay Trumbull—Dr Pierson.

From Our Special Reporter.

NORTHFIELD, Saturday, July 2.

Mr Moody was asked by the students last evening to consume 20 minutes each day in speaking on the Bible. He said at the opening of this session this morning that he would not speak at all, but he asked him, at any rate, but he could give them a few nuggets, scraps, which he had gathered from time to time. They were as follows:—

Justification, a change of faith, stand up in a new light before God; repentance, a new mind at one with God; regeneration, a change of life, from the old to the new; adoption, a new life, from the old; adoption, a change of family, a new relation toward God; sanctification, a change of virtue, from the old to the new; glorification, a change of life, from the old to the new. Why Christ became man, to bear the burden of our sins, to die for us, to give us the commands (Hebrews x, 7; Roman v, 19), to destroy death (John x, 20; Hebrews ix, 14), to sympathize with us (Hebrews ix, 14), to give us the power to reveal God (John xv, 9; Galatians i, 14), to unite God to man. He gave himself to many (Matthew xxviii, 20). He is faithful to us, in fulfilling the hope of your calling (Corinthians i, 9), to establish the law in the hearts of the people (Galatians iii, 12), to tempt (I Corinthians x, 13), all his own promises (Hebrews x, 23 and xi, 13). I am a man, the entrance (John x, 9), by the way, the road (John xv, 9), the light, to walk by (John ix, 9), the bread, the strength (John vi, 35), the life, the power (John xv, 9), the resurrection, the end of the way (John xi, 25).

Mr Moody said he thought that these things added to the list of subjects that he would like to speak on subjects than texts. "Then," said he, "even if your sermon is flat, your hearers bear a lot that is good from the Bible."

Dr Broadus spoke on the outline of the life of Christ. The boys like to hear the doctor, and he is always greeted by applause when he gets up. He is very much in earnest, and at the

same time witty and brilliant. He replies to the questions which are showered upon him, as he is asked, "What do you think of the way the young men of the typical old school southern gentlemen. He apologized in starting for saying many things which were not well received. He did not really he should apologize for speaking of that event of the scriptures "toward which every previous event pointed out." "The four gospels are each a complete and independent history, containing the objects, way and the spirit of the life of Christ. He said that he would state all the stand-points. Mr Spurgeon said that he would not write a life of Christ as the gospels were the best history of him. In part, said the speaker, he is not sure that we can get a life altogether. He spoke about the discrepancies of the gospels. When we put the gospels together there are some discrepancies. The scriptures are not the same, they are stock to trade for a while, but the discrepancies are necessary to your belief. If four witnesses should come into court, and tell exactly the same story you would not believe them so quickly as if there were some slight disagreement. Many of these discrepancies, said he, have now been explained. He said that he would explain to you the hair turnings? When one explains a discrepancy he is not bound to say that it is the only way, but he is bound to say that it is a discrepancy in the genealogy of Christ can be explained in two ways. He said that it is explained by the Men that Luke gives the genealogy of Adam, and that Joseph was situated, as was the custom of the country, or that the author gave the royal descent, and that Joseph came into the line at that point. He said that he would give to you a harmony of the gospels, and spoke in particular of Robinson's and Clark's, advising that both be obtained. The speaker then described, and at the end of his address he gave the life of Christ. The speaker showed that he had traveled much in Palestine, and in his familiar way pointed out points of historical interest, and explained the country in a way very near of his own gleaming. He then took up the chronology of the life of Jesus. His birth took place as early as 5 B. C.; our anniversary year of his birth is the 10th day of the month was about 30 when he began his ministry, which lasted either two years and a fraction or three years and a fraction. He said this was so, as three months were required to complete the feast spoken of in John v, i, is a passover, it would make the time three years and a fraction at least, which was included in the year.

His death took place 20 A. D. and he was born in 5 B. C., and he began his ministry in 27 A. D. He divided the life of Christ into different periods, and he said that he would speak of the life of Christ. He spoke of the manger and the flight into Egypt. The speaker subdivided the ministry of Christ. The introduction of the kingdom of God, which was a month preparing the way, the story of his work in Galilee, and his work at Capernaum was the first division. The second was the journey to Jerusalem, which lasted about four months, a series of fifty-eight, and in which he began his series of withdrawals from his own popularity. The third period was the journey to Jerusalem, which lasted about four months, a series of fifty-eight, and in which he began his series of withdrawals from his own popularity. The fourth period was the journey to Jerusalem, which lasted about four months, a series of fifty-eight, and in which he began his series of withdrawals from his own popularity. 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Dr. that's the sort of science you find in heathen countries. They tell you it is because we have had 1000 years of progress. Are the heathen not just as far removed from the ancestral monkey? We get proof of the Bible by its influence on infidel minds. Why? Now a Christian member of an infidel party in London recently. He asked if any one in the ever meeting how much better off both he and his family were because he had begun the study of geology. The best proof of the Bible, said he, is the Bible itself. He said it was claimed that Confucius wrote as well as the Bible, but they lived under it 2000 years in China and now you can go along by a man's private fish pond and see a sign up: "Don't drown girls here." The speaker spoke of the city of heaven and said it made no difference

from which side you come you can get in because there are 12 gates, three on each side. Dr. Parsons said he would continue in the same line of thought. "Is the Bible the word of God?" he said, "and if so, how do you know it?" He referred to Esther viii: 8. If, he said, it was expected that an earthly king would verify his documents by his authority, his signature and seal, how much proof should we expect from God? He said there are two provinces in examining the scriptures; a province of reason and a province of faith. We should convince ourselves that the Bible is the word of God, that its contents are true, and what the relation of the truth is to us. I think, when we are convinced of that, reason should stop. We heard the other day that reason does not interfere with faith, but I beg leave to say that it does in some cases. If you are satisfied that the Bible is the word of God, that you understand its contents and that you comprehend its relation to you, you have no right to ask how or where. They say they want to prove the Bible by mathematics. It is impossible to demonstrate a moral subject by a mathematical proof. He spoke of the arguments which the infidels use and said by the same method we can dispute any current event. He spoke of the gap between the Old and New Testaments and said it was there so that it could not be said that Malachi and Matthew had consulted each other. He spoke of prophecies and said if you could prove them to be true you can show that the Bible is inspired and the incarnations of God in Christ and the holy trinity are facts. From Daniel xviii: 15-18, he said it was shown how similar Moses was to Christ. Born under a tyrant, he renounced wealth, opposed those whom he was to deliver humble, and was at the head of a disputation. In Psalms xxii we find Christ upon the cross in darkness and in light. In Isaiah lxx: 6, lii: 13, Daniel ix: 24, and Leviticus we find prophecies. There are 333 in all the Old Testament. In speaking of science he said it was a delicate subject, but not as delicate as some seem to think. He pointed to such passages as Job xxviii, xxxviii; 7-8, 12 and 31, Jeremiah xxxiii: 22; Ecclesiastes xii: 6-7; II Peter iii: 7, and he pointed out the wonderful connection with some of the improvements of the times and discoveries of science. Yes, I believe the Bible is the word of God, and I thank God that whenever doubt I had has been removed by daily study.

The field-day athletic meet, which was held on the campus in front of Marquand has this afternoon was a gratifying success and reflected much credit on Manager Reynolds and the committee of arrangements, Messrs Carter of Princeton, Knowles of Harvard and Truslow of Amherst. What can bring out a larger attendance so far so than athletic

Jege boys? At any rate Northfield turned out its full quota. The terrace on the side of the campus toward the Marquand building, which is a natural grand stand, was filled with spectators and the light dresses, bright parasols and ribbons of the young women, together with the boys, made a very pretty picture against the grass background. The clouds, which in the first of the afternoon looked rather ominous, proved to be friendly in screening the rays of the sun. Prof. Drummond proved to be a very fair judge. The time in the races was not taken, but from the time taken by individuals it was not to be ashamed of. As in many things the best was reserved until the last. The event was the tug-of-war and was between a team of 15 chosen from the New England men, and 15 men from "Old" England, chosen from the English and Canadian boys. Prof. Drummond coached her majesty's subjects and Mr. Moody and Prof. Towner showed their loyalty to the Americans by cheering them on to victory. This was two to one, and the Yaukees won by a foot and six inches. Hodge of Princeton succeeded in kicking the foot-ball for 152 feet, and Irvine, his colleague, approached him with 151 feet, but could not be nearer. The running high jump was a close contest and was won by Elting of Rutgers only by an inch over Bradner of Yale. The quarter-mile run was finished in a bunch. Bradner of Yale was not over a "nose" ahead of Richards, also of Yale, when the cotton string was broken at the finish. The knapsack race was a source of much amusement to the spectators. Irvine of Princeton and Carter of Yale, who by the way are celebrated foot-ball players, won. The combination yell, which was given by the Yale and Princeton men, was a thing not commonly heard. It was a union of the yells of both colleges. The cheering throughout was very brisk. Below are the results—

The hundred-yards dash, was won by Pury of Brown, Dudley of Harvard second, time not taken; kicking the foot-ball, Hodge of Princeton won at 152 feet, Irvine of Princeton second throwing base-ball, Follansbee of Rutgers won at 308 feet and 10 inches, Elting of Rutgers at 304 feet and 6 inches, pole race, won by Hale of Harvard, Holton second, time not taken; running high jump, won by Elting of Rutgers at 4 feet 11 inches, Bradner of Yale second, at 4 feet 10 inches, quarter mile run, won by Bradner of Yale, Richmond of Yale second, time not taken; running broad jump, won by Carter of Princeton at 15 feet, Jale of St. Herman at 13 and 8 inches, knapsack race, 100-yards, won by Holton and Irvine of Amherst, Irvine of Princeton and Carter of Yale second, time not taken; quarter-mile yell, won by Stephenson of St. Herman, Morris of Princeton second, time not taken; backward run, 50 yards, won by Holton of Amherst, Pinsky of Harvard second; three-legged race, 100 yards, won by Rubin of Yale and Irvine of Princeton, Wheeler and Sawyer of the Brooklyn Young Men's Christian association second; 220-yards dash, Weed of Harvard first, Hilt of Harvard, time not taken; egg-throw, won by New England team against old England team.

The boys assembled at Marquand hall at about 8 o'clock and had a "sing" on the porch. The college songs were sung with a will from nearly 250 throats. Richards, the Yale college warbler, entertained the gathering. Secretary Wishard sang a Scotch song, "Little Bonnie Willie," in the form of a March. Mr. Bristol gave a cornet solo to a guitar accompaniment. Prof. Drummond's "fire-works" and "sneeze yell" were not the least entertaining. The company went over and surrounded Mr. Moody. They sang "God Save the Queen" and "America." Prof. Drummond was called upon for a speech and said that he had never enjoyed a week more than the one just past, nor had ever had a greater opportunity

for doing good. Mr. Browning said when he went to Scotland that he had never seen a finer lot of men, but Mr. Browning never visited Northfield. Secretary Oats was then called for, and he expressed the pleasure he has experienced at the conference. Hilt, Oats sang "Ain't Country," and the boys sang "Dixie" to the tie that binds" and "Shall we gather at the river." Mr. Moody was asked to speak, but he said that he had announced that there would be no meeting and he would only say "Good night."