

whole transaction is carried out according to law, but on a higher plane.

We have been accustomed to regard miracles entirely as outward practical manifestations; if we considered a moment we should find that they cannot be thus restricted. The entire change in the character, habits and lives of men—with instances of which we must all be familiar—not brought about by any long sustained effort on their part, can only be regarded as of the nature of a miracle.

The snares of commercial life were the topics at the two following meetings, these were considered to be Impurity and Intemperance. The first could not be considered as offering temptation specially to commercial men, except in so far as the nature of their avocations compelled them to do business and live in large centres of population and the large and often quite unexpected returns which came to them in their business, placing an amount of ready money in their hands, offered an inducement to spend some of it at any rate on their own pleasures and gratifications. True purity is a distinct product of Christianity; it owes its existence to the cross of Christ. After dealing with various excuses offered by those who have yielded to this temptation—among which was naturalness, which was unsparingly denounced and refuted, for what "it was urged" could be more unnatural than the condition of man's helpless, hopeless victims—the speaker pointed out that the only true safeguard against temptation was a steadfast faith in God and a surrender of self to Him. Continuing on the following day, a temptation to intemperance was pointed out as being one to which commercial men were peculiarly open, from the fact that it was customary to "treat" each other on the conclusion of all business transactions, a custom which the speaker described as senseless, useless, and pernicious, leading in how many cases to habits of intemperance, and often to the dishonored drunkard's grave. He impressed upon his hearers the necessity of temperance, first for the sake of their own body, which was permanently injured by the use of intoxicants, secondly for the sake of society, for no man in a state of intoxication was safe, there was no saying what he might do, and he was therefore a menace to his fellows, and in the third place, because by being intemperate he hindered and thwarted the educational discipline of life. Continually during the whole course of his addresses, the speaker has pressed upon the attention of his hearers the fact that all life is education.