

sued him, and he soon had a class of eight-
een ragged street arabs listening to his un-
grammatical expositions. Encouraged by
success, he started a school of his own in a
deserted saloon in sight of which were two
hundred others in full blast. The work
grew in his hands. He removed his classes
to a large hall which he occupied on Sab-
bath morning for six years, while he began
to conduct evangelistic meetings in other
places during the week. He took an active
interest in the formation of the Young Men's
Christian Association, and the daily union
prayer meeting. At length he determined
to give himself entirely to Christian work,
and from that time until now has continued
in it without ever receiving a stated salary
from any individual or society.

In 1863, a large chapel was erected in
Chicago for Mr. Moody, of which he became
the lay pastor. His friend Mr. Farwell
gave him a house which other friends fur-
nished; soon after this came the great fire
which swept both chapel and house out of
existence. After that he made a short visit
to England and attracted attention by the
vivid manner in which he described his
work in the great godless city of the west.
This led to an invitation, a few years later,
to Mr. Moody and Mr. Ira D. Sankey to
conduct a series of evangelistic meetings in
Britain. They reached Liverpool in June,
1873. Then commenced a succession of
"mass meetings" in York, Newcastle, Stock-
ton-on-Tees, Carlisle, Edinburgh, Glasgow,
Paisley, Greenock, Dundee, Aberdeen, Bel-
fast, Londonderry, Dublin, Manchester,
Sheffield, Birmingham, culminating with a
succession of revival meetings in London,
such as had not been seen since the days
of the Wesleys and Whitefield. Wherever
they went the largest halls were found in-
adequate to contain the crowds who came to
hear the earnest plain-spoken evangelist and
the sweet singer who accompanied him:
opera houses and music halls were called
into requisition and, in several instances,
temporary buildings were erected for this
special purpose. They visited the old coun-
try a second time in 1883, and were privi-
leged to witness good fruits, the result of
their former visit.

Astounding as has been the abundance of
Mr. Moody's labours and the success that
has attended them in direct evangelistic

effort, and in the impetus which he has
given to young men's associations and other
agencies, the work to which he is devoting
his chief attention at the present time is
perhaps the most important of all, for it has
now reached a stage when its permanence is
assured. We refer, of course, to the North-
field Seminary and Mount Hermon School,
which have attained to large dimensions in
the immediate vicinity of his native village.
The former is now in the tenth year of its
operation, and the latter in the eighth.
Together they represent an invested capital
of more than half a million in property.
The annual expenses of the schools are con-
siderably over \$100,000, met by a moderate
scale of fees and the liberal contributions
of friends who take an interest in the work.
The Seminary provides a liberal and dis-
tinctly Christian education for young
women; the Mount Hermon School for
boys "who have small means and high
aims." In both the industrial element
largely prevails, though not to the exclu-
sion of the higher accomplishments.
Northfield has further become noted for
its annual Christian conferences and also for
its meetings specially intended to develop
the missionary spirit. The words found on
Luther's monument in Wittenberg may be
fitly applied to the Northfield enterprise:

"Is it God's work, it will remain;
If only man's, 'tis done in vain."

The question has often been asked
"whence hath this man this wisdom and
power, for he has no pretension to learning
or eloquence?" Well, we are not careful
to answer that question; but those who can
read between the lines may find a clue to
it in John's Gospel 3 : 8.

A recent issue of the *Winnipeg Free Press*
gives an interesting account of the labours of
the Ven. Archdeacon McDonald, lately arrived
in the capital of the North-West, during twenty-
years, and extending over a vast territory sur-
rounding Fort Yukon, in Alaska, and Fort
Macpherson, on the Peel River, and extending
as far west as 156° 30' longitude. Archdeacon
McDonald first went to the country in 1862,
under the auspices of the Church Missionary
Society. In 1872 he went to England for a
year and then returned to Peel River. During
the first period his headquarters had been from
1862 to 1869 at Fort Yukon, in 144° 21' west
longitude and 66° 23' north latitude, or about
a mile within the arctic circle.