NORTHFIELD SEMINARY.

PLAN TO AID THE WORK.

At the Conferences—The Rev. Dr. Pierson on Prophecies.

[BY TELEGRAPH TO THE TRIBUNE.]

East Northfield, Mass., Aug. 7.—There has been opportunity to attend meetings at the Northfield conference every hour to-day from 8:15 a. m., the hour for the devotional services in each of the buildings where the conference guests are entertained, until 9 o'clock this evening. The camp council at Camp Northfield this morning was addressed by the Rev. Charles Stelzle. He discussed the relation of the workingmen to the church and the reason for their indifference. He said that this was largely inherited. The pressure of daily labor comes in time to make the workingman practically soulless; his life becomes empty. He made a plea for workers who would engage in Christian efforts in the cities and towns with the same consecration that the missionaries take with them to the foreign field.

At 9:30 o'clock Dr. Morgan lectured on "Zephoniah," and at the next hour the Rev. Griffith Thomas spoke on "Prayer." The supreme need, and therefore the most pressing duty, of the church of Christ, he said, is prayer, for prayer means power. In answer to prayer the Holy Spirit comes.

At 1:45 p. m., in the Congregational Church, Dr. E. S. Niles, a student of Hebrew customs and ritual, lectured on this subjeect. A ministers' meeting followed at the next hour. This service was conducted by Mr. Thomas. Only regularly ordained ministers were expected to attend. At 2:45 p. m. Dr. Erdman, in the Auditorium, gave a short lecture on the Book of Hebrews, and gave the remainder of his time to answering questions. Following Dr. Erdman, the Rev. Dr. A. C. Dixon, of the Ruggles Street Baptist Church, spoke on the parable of the ninety and nine. The service which is usually held on Round Top was held in the Auditorium this evening, and was addressed by the Rev. Mr. Ross, formerly a missionary in Africa.

In the Auditorium the Rev. Mr. Hanson, pastor of the Marylebone Street Presbyterian Church, London, delivered the evening address.

The founding of the seminary for girls, whose buildings are now occupied by conference guests, was characteristic of D. L. Moody. As he drove over the mountains near his old home some twenty-five years ago, he saw three girls sitting by their door braiding mats. This showed him a need which he determined to do what he could to meet. They were to him representatives of a class of bright, promising girls with large possibilities but with small opportunities. He would give them such educational advantages as he had felt the need of himself, and he would have them so trained that their lives should count the most possible for the cause of Christ.

With this purpose in mind, an addition was put on his own home, a recitation hall erected, twenty-five girls gathered, and in 1879 Northfield Seminary began. From the first there have been more applicants for admission than it has been possible to receive, and though the school has grown in numbers from twenty-five students to four hundred, now two hundred to three hundred girls are refused admission every year. This growth in numbers and the increasing demand for admission would seem to indicate a need. It is necessary, however, to know something definite about the circumstances of those who are received as students to know how urgent that need is. One-third of the students at present in the seminary are from towns of less than five thousand inhabitants. Two-fifths have no high schools within reach. Of those who come from towns where the schools may be supposed to be reasonably good, half are either orphans or half orphans. The small number remaining includes a few girls who have been through the high school and wish further study, and some who, deprived of early advantages, now that they have earned money for an education, find themselves embarrassed at the thought of entering the public school, where they would have to be classed with children.

The fact that one-third of the students have done something toward self-support tells its own story. In general, it may be said that the girls who have attended Northfield Seminary had not the means to go to other schools, and could not have received in any other place the education that Northfield has given.

GROWTH OF THE SCHOOL.

The emphasis laid upon Bible study, the practical training in household duties, combined with the thorough work done in the classroom—work of such a character that students have been admitted to all the leading colleges on certificates—have led some to seek admission to Northfield who have means to go elsewhere. The few students of this class who have been admitted to the privileges of the seminary have been placed outside of the school buildings to board, in homes of the town, that they might not take the places which should be given to poorer girls.

There have been 3,208 girl students at Northfield that have gone out to engage in almost every kind of work open to women. Since Northfield Seminary was founded to help girls who have not means to attend the ordinary boarding school the charge for board and tuition was placed at $100 a year. The actual cost a student has been about $200, but it has not seemed best to raise the tuition, as by so doing the very class for whom the school was founded would be crowded out.

As the seminary has grown, one building after another has been added, until to-day there are nine dormitories, a recitation hall, gymnasium, library, auditorium and steam laundry, the total cost of which, with the grounds and barns, has been $380,208 28. With the extensions, and the increase in the number of students, the deficit has necessarily increased. To meet this deficit a large endowment is required. The total endowment of the seminary at present is about $200,000. Even with the income from this sum it is necessary to raise about $50,000 a year to meet current expenses, but the seminary needs a science hall and a music hall, which might be available with a larger endowment.

In so short a time it is not surprising that the increase of the endowment has not been commensurate with the growth of the school. The income from the present endowment and the royalty of hymn books amount to little, so the remainder, it is hoped, will be secured from friends of the school.

Many who are unable to contribute in larger sums have expressed their interest in the work by giving $5 each year, the interest on $100, thus affording a living endowment. Others have given the interest on even smaller amounts, and some the income from larger sums. This has resulted in suggesting the following plan by which all may aid the work.

PLAN TO AID THE SCHOOL.

By contributing $5 a person is enrolled as a sustaining member. By contributing $25 a person is enrolled as a patron. By contributing $50 a person meets the deficit on a student for one term. By contributing $100 a person meets the deficit of a student for one year.

Every year at the close of the general conference for Christian workers there is given a post conference series of adoresses. The arrangement for speakers this year include the Rev. Dr. G. Campbell Morgan, the Rev. Samuel Chadwick, the Rev. W. H. Griffith Thomas, B. D., and Professor James Orr, D. D. Dr. Morgan will give four addresses as follows: August 17, "Bringing Salvation"; August 18, "Teaching the Saved"; August 19, "Denying Ungodliness," and August 20, "Creating Hope." Mr. Chadwick will lecture from August 17 to September 1.

Mr. Thomas's dates are from September 1 to 12. He will give four studies in "How to Master the Gospel of St. John," and four more on "How to Master the Acts of the Apostles." Professor Orr will be in Northfield practically the whole month of September. His lectures will be on "The Bible in the Light of Babylonian, Assyrian and Egyptian Discoveries." The Northfield and Camp Northfield will be open for guests. The post conference is becoming yearly more popular.

During last winter the Rev. Dr. A. T. Pierson has been supplying the church of the Rev. F. B. Meyer, in London. He also gave a series of Bible lectures on "The Oracles of God," in Exeter Hall, which proved popular.

DR. PIERSON'S ADDRESS.

The Rev. Dr. Arthur T. Pierson in his address on "The Threefold Basis of Certain Knowledge of Christianity" took the text, II Peter, i, 16:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount. We have also made more sure to us the word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts, knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved (or borne along) by the Holy Ghost."

A remarkable passage of Scripture. If it had been written for the day in which we are living it could not have been more appropriate to the precise wants of the present need. Our choice today is absolutely and inevitably between accepting the theory that the system of Christianity is a series of cunningly devised fables, or that it is a system of divinely revealed facts, and we have got to make our choice between those two positions. Is this Bible a collection of myths invented by man, or is this Bible a revelation of truths inspired of God? And we should make that choice intelligently and discriminatingly, for the very apostle who has written these words says, "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you."

Now, if you examine this passage carefully, you will observe that it is divisible into three parts. The middle part belongs first in the logical and chronological order; it is the "sure word of prophecy." The second thought is that which occurs first in the passage, "We were with Him in the holy mount, we were eye witnesses of his majesty, and ear witnesses of the divine attestation of his divinity." And the third is the last consideration given, the day dawn and the day star arising in your hearts, which shows to me that this is not a reference to the second coming of our Lord. The first thought is, we have got a prophetic word, a divine revelation; the second thought is, we have got an eye witness and an ear witness of the majesty of Jesus Christ in the transfiguration; and the third thing is, we have a new experience of Christ rising, as the sun at day dawn, in our hearts, the day star, that is at once the last star of the night and the first star of the morning, showing that the night is gone and the morning is begun.

In the first place, the word of prophecy. You will notice that Peter uses the word "prophecy" in these two epistles specially in the sense of prediction. All prophecy is not necessarily predictive; but he uses prophecy in the sense of prediction, for in the first chapter of the first epistle the word "prophecy" is used, not in the general sense of teaching, even teaching divine truth; not insight, but foresight. It is not the microscope having insight into things; but it is the telescope bringing distant things near. It is a testimony beforehand.

Now, you take the whole passage; it is very remarkable. The multiplicity of details concerning the Lord Jesus Christ in the Old Testament is perfectly amazing. The Oxford "Helps to Bible Study" has nine pages on the prophecies of the Old Testament as referred to in the New, and the record of their completion referred to in the New, and 216 separate and distinct prophecies about the Lord Jesus Christ are noted there.

THE PROPHECIES.

Canon Liddon made a very careful computation, and his book makes unnecessary any other book to be written on the divinity of our Lord Jesus Christ for perhaps a century to come, and he found 333 prophecies—and, by the way, 666 general prophecies in the Old Testament, and 333 pertaining to the Lord Jesus Christ—divided them into the patriarchal period and the Davidic period and the prophetic period, each one of them having a standard or representative speaker. Now, as I said, there on the law of compound probability, the possibility that 333 predictions should meet in one person is as one to 84 followed by 97 ciphers. This is the absolute basis of certainty both that the Bible is the Word of God and that Christ is the Son of God. You needn't go into any library, like the great libraries at Washington and Oxford and Cambridge, in this and other countries, in order to find out that this Book is the Word of God. Study the Old Testament and see the prophecies there; study the New Testament and see the fulfilments recorded there, and you have intellectually the basis of a reasonable conviction that this Bible is the Word of God and can be nothing else.

Notice, for instance, the exodus. Remember that in the ninth of Luke that very word is used—I think only twice in the New Testament—"Exodus." Moses and Elijah, on the mount of transfiguration, "spoke of his exodus that he should accomplish at Jerusalem," and the thought is before us that there is a parallel between the first exodus from Egypt and the second exodus under Christ from the land of sin and death into the land of liberty and light. Did you ever think of the correspondence between the two? What were the four things that marked the first exodus? First, a passing by of the blood; second, the going down into the place of death, the Red Sea, and the coming up as in resurrection; third, the overwhelming of all the enemies that pursued them, and, fourth, the coming of the pillar of cloud to be their divine leader. What were the four things about the second exodus? A passing by of the bloodstained cross, a coming up out of the place of death in resurrection, an overwhelming of all the diabolical foes of the Christian as "He ascended up on high, leading captivity captive," and the coming of the Holy Ghost to be the divine pillar of cloud and fire to guide the Church in her journey.

Go along a little further. What about the paschal lamb? Do you know that every paschal lamb that was roasted was roasted on a cross? They ran one spit through from the head to the tail and another spit from the shoulder to the shoulder, and there wasn't a paschal lamb that was roasted from the time they came out of Egypt that was not roasted on a spit that was in the form of a cross.

If you go along to the time when the serpent was lifted up in the wilderness, you know that the Hebrew word for pole is banner or staff. Now, we know that the lifting up of that serpent represented Christ, for Christ Himself says so in the third chapter of John. The serpent undoubtedly was coiled around the crosspiece of a cross, and as the serpent was in the likeness of a serpent that stung them, but without its venom, He was in the likeness of sinful flesh, but Himelf, without the venom and poison of sin; and as a look at the brazen serpent was accompanied immediately by healing, we have only to look unto Him, though from the ends of the earth, and receive immediate salvation.

ARGUMENT FROM PROPHECY.

Now, don't you see from these few illustrations, all of which are taken from the New Testament, the references in the New Testament to the Old Testament record, that the history of the Old Testament is as prophetic as the actual, positive, direct prediction about the coming of Christ; that the history is pervaded by the prophetic quality, and that you cannot read your Old Testament intelligently unless you read into it the person and work of Jesus Christ?

The argument from prophecy has never yet been answered, and it never can be answered. The only way that infidels have ever been able to get rid of it was the way of Voltaire. It was to say that the prophecies were not written until after the events occurred. But I want you to notice what a concession there is in that argument. It concedes that the prophecies are so accurate according to the events that the only way for an infidel to account for the prophecies at all is to say that the events occurred first and that the prophecies are a fraud.

Now, we have something that makes even the word of prophecy more sure, which confirms it. What is the Transfiguration? Stop and look at the Transfiguration as, perhaps, you never looked at it before. I am perfectly persuaded that there isn't one man in ten, even among Bible students, that has ever put the Transfiguration where it belongs. Do you know that the Transfiguration is the one and only occasion in the whole life of Jesus Christ from beginning to end when His proper deity was unveiled? When He came He came in the disguise of humanity. It was all that His disciples, who were most intimately connected with Him, could do during the three and a half years of their companionship, even after he emerged from public life, to recognize and hold fast the conviction of His deity. One occasion only was given when the deity was absolutely unveiled, and hence the strong language which Peter uses. He says: "We were eye witnesses of his majesty." They had never seen His majesty before. As I have said, all His life long He had been in the disguise of the flesh. On this one occasion He swept that disguise aside and revealed the star of empire shining on His breast, the crown of empire glittering on His brow, that they never could forget it. Honor and glory such as He had never had before, a voice from heaven saying: "This is my beloved son. Hear ye him."

THE PROMISES

Now, in the Word of God there are about thirty thousand different promises, not to speak of those indirect promises, which are couched in prayer, because every prayer inspired of God is an indirect promise. Now, observe this: The promises are given in order to make you a partaker of the divine nature, and no stronger words are used in the whole Scripture concerning holiness than those words. Partakers, not reflectors, simply; partakers of the divine nature. As my brother Morgan was saying to you this afternoon about the fellowship of God, that is fellowship. This is fellowship realized, to be a partaker of the divine nature. And now, mark you, no disciple of Christ has ever accepted and appropriated a promise without in so far becoming a partaker of the divine nature. Mark a second fact: In proportion as the promises of God are believed and trusted and rested upon, you become more and more a partaker of the divine nature.

Just as surely as Old Testament prophecy about the suffering and glory of Christ is fulfilled in New Testament history, so the promises of God regarding your suffering and your glory that should follow are fulfilled in you just as far as the promises are appropriated, are accepted, are believed, are trusted, and become the basis of your walk with God.

Take the point of transfiguration. A great many people do not see that the believer's transfiguration is at all in the New Testament, but if you will look at the twelfth chapter of Romans, and the second verse, you will never forget it when once you see it. "Be not conformed to this world; but be ye transfigured"—the same word applied to Christ—"be ye transfigured." How? "By the renewing of your mind." When your mind is renewed—and I suppose Paul is referring to just what he said in the fourth chapter and twenty-third verse of Ephesians, "Be renewed in the spirit of the mind," where there is the subtlest analysis that you will find almost in any of these epistles; not renewed in your mind only, which is a great thing; not renewed in your spirit only, which is a great thing, but "Be renewed in the spirit of your mind," as though the mind itself had a kind of a spirit, a disposition, a temper, which needed to be renewed.

It isn't enough to change your convictions, it isn't enough to change your affections, but there is a subtle something about you that nobody can describe, but everybody can feel. Don't you feel when you go into the presence of some people that you want to get out? Don't you feel when you go into the presence of other people that you want to stay in? Why, you can put a dog in a company, and he seems to avoid home people and like other folks. Do we smile? Oh, it is a great and awful fact that there is something that goes with you and me that nobody can describe, but everybody can perceive and feel, and I know for many years I neglected that invisible and subtle something, and lost immensely in power and influence on account of the neglect of it. "Be renewed in the spirit of your mind."

THE NEW POPE.

Page photograph of Pius X, also picture of tomb of Leo XIII, in to-morrow's Tribune.

At the Nearby Resorts.

REGRET ERROR IN BILL.

Long Branch People Would Have Voted Soon on Incorporation Plan.

Long Branch, N. J., Aug. 7 (Special).—Plans are being laid for a military tournament on the horse show grounds on August 28 and 29. Walter E. Hildreth, vice-president and general manager of the horse show, has the matter in charge. It will require at least $3,500 to insure the success of the tournament, which was a great drawing card in 1899, when the initial exhibition was given. On that occasion the tournament officers had as their guests President McKinley and Vice-President Hobart. Mr. Hildreth is hopeful of success if the citizens will join heartily in the movement. If the guaranty fund is in hand by the middle of next week Mr. Hildreth will start to arrange a two days' programme.

The John H. Parker country home, in the Monmouth Road, was a busy place to-day. Plans for the minstrel show and lawn fête to be given to-morrow night in aid of the old First Methodist Episcopal Church are about completed. The final drill of the children who are to do the cakewalk was held to-night. Mrs. Parker, who originated the idea of giving a minstrel show in aid of the church, has been at work for weeks among her friends, and has enlisted hearty support. Among the contributors are Governor Franklin Murphy, John A. McCall, Harry J. Braker, Richard Deeves, Charles I. Burg, H. B. Billings, Mr. and Mrs. Thomas Brady, Joseph Lyons, J. M. Montford, Judge Alfred Stengler, Mrs. John McCarthy, W. Geldart, George Finck, Hugh Getty, J. Starrett, John Ford, Peter Banner, Mrs. James Armstrong, William Hall, jr., Mrs. Friedlander, Mr. Guttwillig, I. S. and S. M. Korn, J. W. Pringle, Wallace King, jr., George Unger and Thomas Kelly. The minstrel show will be given on the lawn. Young women will have charge of the various booths. Mrs. Parker hopes to clear $1,000.

Edward F. C. Young, the Jersey City banker, who is a familiar figure in Democratic politics, has joined the army of land owners along the Jersey coast. Mr. Young is spending the summer in the Goodspeed cottage, in Cedar-ave., Hollywood, within a stone's throw of the Hollywood Hotel. He has just completed the purchase of three properties in Norwood-ave., near Elberon, containing all told some six acres. The properties purchased include the Edwin O. Woolley country home, the Benjamin Woolley property and property adjoining, known as the William Miles estate, owned by John Glasgow. The cottages will be moved away to make room for a handsome country home to be built in early fall. The site selected by Mr. Young is on a high elevation. Mr. Young's building lot cost him about $15,000. He has just obtained title.

The news of the invalidation of the Long Branch incorporation act, owing to the omission of an essential verb, caused much regret here. Had the bill been considered valid, Mayor Reed would have called a special election early in the season to determine whether the citizens of Long Branch desired a change in their form of government. Mayor Reed said to-day that the measure was not a dead issue by any means. When asked if another effort would be made to have a suitable law passed next winter, he replied emphatically, "Undoubtedly so."

It is understood that the error was made by one of the State stenographers. The invalidation of the bill is a surprise to many people here, although it had been known by some for a long while. The bill was drawn by Joseph Coult, of Newark, at the request of the Long Branch Property Holders' Association, which held a number of meetings last summer. The result of these meetings, which were largely attended, was the appointing of a committee of seven to recommend the changes needed to make Long Branch more progressive. The committee, consisting of Mayor Walter S. Reed, John Guire, Judge Wilbur A. Heisley, Myron H. Oppenheim, D. Morgan Hildreth, W. S. B. Parker and Thorndyke Saunders, held several meetings and in the main agreed on the new bill. The Long Branch Property Holders' Association met the expense of drawing the bill. It provided for the election of a Mayor with veto power, and did away with the present dual form of government.

A progressive whist party was held at the Howland Hotel last evening. Miss Schwab won first honors, a dozen cut glasses. Mrs. Robert M. Silverman captured second prize, Mrs. S. Silberstein third prize, Miss Levy, fourth; Miss G. Popkin, fifth.

The employes of the Scarboro Hotel gave a cakewalk and potato race in the Scarboro Casino last night. The Scarboro's proprietors' ball will be held to-morrow night.

Arrivals at the hotels include the following:

Hollywood Hotel—Mrs. A. M. Wright, Mrs. B. Slate, of New-York; Mr. and Mrs. Louis M. Turner, of Chicago; Samuel Joelsch, of Philadelphia; Mr. and Mrs. Julius Meyer, L. P. Goodspeed, L. E. Resenflyer, of Providence, R. I.

West End Hotel—Mr. and Mrs. A. D. Gates, of Indiana; Peter Bentley, of Jersey City; Mr. and Mrs. P. E. Jackson, Joseph L. Newman, Ernest Maguita, A. S. Josephus and J. Richer, of New-York.

Scarboro Hotel—J. B. Rorincker, Charles E. Heinlein, Mrs. Fannie Heinlein, W. Bedell, of New-York; Mrs. Ella Terrill, Mr. and Mrs. R. A. Law and J. S. Clayton, of Brooklyn.

Howland Hotel—Albert Cook, of Jersey City; Mrs. E. S. Bachrach, J. B. Fellheim, Simon Shawus, of New-York; I. N. Hartstall, of Chicago, and Edward Moeller, of Philadelphia.

Hotel Pannaci—M. K. Bingsloche, H. Rosenthal, Mr. and Mrs. H. Daly, H. Shenpein, Mrs. E. A. Jacobs, of Brookline, Mass., and Miss Bertha E. Dickie, of Brooklyn.

Hotel Brighton—Miss Cleveland, Edward B. Ten Broekly and Mr. and Mrs. S. H. Van Inderstyne, of New-York.

NOVEL TEMPLE SERVICE.

Mr. Yatman's "Hour of Sunshine" at Ocean Grove.

Ocean Grove, N. J., Aug. 7 (Special).—Over fifteen hundred worshippers crowded into the Young People's Temple at 9 a. m. to-day and enjoyed "An Hour of Sunshine" with Charles H. Yatman, the evangelist. Mrs. R. H. Carr, of Brooklyn, sang "He is Ready," and Miss Agnes Alexander, of Nebraska, sang "Nearing My Home." The principal address was made by the Rev. Edmond Hez Swem, pastor of the Second Baptist Church, Washington, D. C. His theme was "Bright Spots." Toward the close of the meeting Mr. Yatman had those in the audience repeat aloud the covenant, "Christ for me, forever," and also insisted that everybody shake hands and thus become acquainted. He next asked all those present who had relatives or sweethearts named "John" to come forward. Nearly a hundred did so, including a woman who said she had four relatives of that name—a father, brother and two grandsons. Mr. Yatman then presented each a booklet entitled "John," written by himself.

At 3 p. m. the opening session of the thirty-first anniversary of the Ocean Grove Auxiliary of the Woman's Foreign Missionary Society was held in the Temple. Mrs. Elwood H. Stokes, of Ocean Grove, widow of the first president of the Camp Meeting Association, is president of the organization. Vice-president Ballard welcomed the women to Ocean Grove, and the response was made by Mrs. S. L. Baldwin, of Brooklyn, for many years a missionary in China. A consecration meeting ended the afternoon programme. Another session was held this evening, when the principal address was made by Mrs. Mary Scott Badley, of New-York. At to-morrow morning's session the reports of the various officers will be submitted and a number of returned missionaries will be introduced. The anniversary sermon will be preached Sunday morning by the Rev. Edward M. Taylor, field secretary of the organization for New-England.

Gaul's oratorio of "The Holy City" will be sung to-morrow evening by the combined New-York and Ocean Grove festival choruses, led by Tali Esen Morgan. The soloists will be Anita Rio, soprano; Marie Byrne Ivy, contralto; C. F. Freemantel, tenor, and Rusling Wood, basso.

Recent arrivals at Ocean Grove hotels include the following:

Seaside—G. W. Williamson, M. G. Kile, Anna D. Kile and Emma M. Young, of Philadelphia; Mrs. Jacob Wilson and Mary L. Wilson, of Beverly; Mrs. A. M. Schock, of Allentown; Mr. and Mrs. George H. Ash, Miss Bessie M. Ash and Helen G. Ash, of Wilmington; Mr. and Mrs. F. R. Jones and Barry H. Jones, of Poughkeepsie, and S. E. Innes and Agnes S. Innes, of Wilkesbarre.

Ocean House—J. Donald Fulton and Mrs. J. A. Fulton, of New-York; Mrs. Anna Ayres, Cora S. Ayres and David Halleron, of Newark; J. E. Travis, jr., of Flushing; W. A. McLaughlin, of Pittsburg; Miss E. S. McLaughlin, of Bridgeton, and Mr. and Mrs. Charles E. Sloan, of Mount Holly.

Majestic—Mr. and Mrs. E. D. Easton, M. D. Easton; C. F. Pierse and Charles Harwood, of New-York; George W. Pettit, of Denver; Thomas H. Wilson, of Paterson, and Mrs. James W. Saunders, Mrs. F. T. Timanns and Miss F. E. Timanns, of Baltimore.

St. Elmo—Albert Reuss, of Philadelphia; A. Dell Hunt, of Stockton; Edith M. Hunt, of Philipsburg; Ella Mahood and Elizabeth Mahood, of Paterson, and Mrs. Allen Whipkery, Mrs. L. Rheinhart and Ruth Whipkery.

"THE HOUSE ON THE HUDSON"

is the title of the new story by Miss Frances Powell which begins in to-morrow's Tribune. The story is full of mystery and "thrill," so do not fail to start with the first instalment.

EUCHRE FOR OLD GUARD.

Benefit for Armory Fund—Case of Champagne First Prize.

Asbury Park, N. J., Aug. 7 (Special).—Over two hundred card players assembled in the Coleman House Casino this evening and engaged in military euchre for the benefit of the Old Guard armory building fund. That New-York military organization is spending the week at the rifle butts at the Sea Girt camp, and many of them were present at to-night's card contest. The prizes were numerous and costly, the first trophy for the men being a case of champagne. Mrs. Walter E. Preble, of New-York, was chairman of the committee in charge of the affair. She was assisted by well known New-York women summering at Deal Beach, Allenhurst, Avon, Belmar and Asbury Park. These included Mrs. William D. May, Mrs. F. N. Hedden, Mrs. Lee R. Townsend, Mrs. Robert P. Lyon, Mrs. A. Stewart, Mrs. S. Silver, Mrs. Parsons, Mrs. Dickson, Mrs. Alfred Chasseaud, Mrs. James Hunt, Mrs. J. A. Anderson, Mrs. L. K. Tenney, Mrs. Edwards, Mrs. E. Hedden, Mrs. George H. Wyatt and Mrs. Leroy W. Taylor. Among those who accepted invitations to the affair were Major and Mrs. S. Ellis Briggs, Captain and Mrs. Robert P. Lyon, Colonel and Mrs. George W. Laird, Captain and Mrs. William B. Smith, Lieutenant Henry H. Adams, Adjutant and Mrs. George H. Wyatt, Major Robert I. Hopper, Captain Frank P. Huntoon, Captain William H. White, Captain Belden J. Rogers, Captain and Mrs. Robert Taylor, Lieutenant and Mrs. Theodore C. Marceau, Captain and Mrs. J. Wheeler Aspell, Captain and Mrs. J. Frank Barry, Captain J. Kent Mason, Captain James G. McMurray, Captain and Mrs. William D. May, Captain and Mrs. Benjamin S. Hart, Captain George E. Tibbey, Captain and Mrs. Thomas W. Timpson, Matthew I. Fox, Lieutenant and Mrs. Lee R. Townsend, Lieutenant Edward E. Blohm, Lieutenant and Mrs. E. H. Bogardus, Charles E. Bohde, Colonel Leslie C. Bruce, Mr. and Mrs. A. Calhoun, Lieutenant and Mrs. William Dana Bigelow, Lieutenant and Mrs. Alfred Chasseaud, Lieutenant and Mrs. Thomas H. Keller, Captain James McNevin, Captain and Mrs. F. R. Peutz and Miss Peutz, Lieutenant Charles H. Rockwell, Lieutenant and Mrs. F. W. Seybel, Brigadier General and Mrs. Bird W. Spencer, Captain J. C. Simmers, Lieutenant and Mrs. Leroy W. Taylor, jr., and Colonel Rufus P. Vasser and Miss Vasser.

After having been postponed twice, owing to the weather, Owens's juvenile spectacle, "Enchantment," was produced this evening at the athletic grounds in North Asbury Park. The performers were young people from the Asbury Park hotels. The performance was for the benefit of the free public library fund.

Dr. I. W. Young, of Paterson, N. J., is at the Breakers.

The Rev. J. W. Hassler, of Lancaster, Penn., is with Mrs. Hassler at the Albemarle.

Dr. A. R. Thompson, of Troy, N. Y., is registered with members of his family at the Edgemere Irn. Lieutenant A. La Rue Christie, U. S. A., is at the same hotel.

The Rev. Dr. Angus McDonald, of Nashville, Tenn., is with Mrs. McDonald at the Lyndhurst.

Francis B. Lee, of Trenton, is registered at the Westminster.

Dr. T. D. Van Sickel, of Princeton, brought his family to the Leadley this week.

To-day's arrivals at the Asbury Park hotels include the following:

Brunswick—W. S. Crevelong, Mr. and Mrs. J. H. Baltz, J. M. Morgan, W. S. Morgan, Mrs. W. S. Morgan, Mr. and Mrs. Philip Lentz and Miss May Lentz, of New-York; Mrs. E. S. Brown and Miss K. Allen, of Brooklyn; Mr. and Mrs. Adolph Newman and Miss Anna Newman, of Germantown, Penn.; H. J. Axe, L. Mullin, Mrs. M. A. Mullin, Miss A. McFadden and Miss H. McFadden, of New-Britain, Conn.; Mr. and Mrs. R. E. James, of Easton, Penn.; Mrs. H. D. Rupp, Miss R. L. Rupp, Miss M. N. Rupp, of York, Penn.; Charles Stark, of Cleveland, Ohio; Harry M. Mullin, Charles H. Mann, W. B. Morrison and R. Y. Lucas, of Philadelphia; Mrs. C. P. Stelle, Miss M. E. Stelle, Clarkson P. Stelle and Miss May V. Evans, of Milltown, N. J.; Mr. and Mrs. R. G. Jermyn, Master T. Jermyn, of Oswego, N. Y.; E. Gould, of Washington, D. C.; H. L. Ellender, Mr. and Mrs. J. E. Tron, Miss Anna Haig and Miss Katie Haig, of Baltimore; Miss Daisy Walker, of Troy, N. Y.; Mr. and Mrs. A. L. Adams and J. R. Adams, of Morristown, N. J.; F. Thomas and Mrs. S. F. Thomas, of Hagerstown, Md.

Coleman—G. H. Beverly, Mrs. M. Townsend, George H. Weeks, Mr. and Mrs. Samuel Hall and F. M. Callahan, of New-York; Mrs. A. P. Brush and Mr. and Mrs. C. A. Mohr, of Mobile, Ala.; R. J. Henderson, of Boston; Ernest Grannis, of Somerville, N. J.; Charles M. Thall, of San Francisco; A. R. Snellinburg and Miss C. Todd, of Harrisburg, Penn.; T. W. Stillman, of Elizabeth, N. J.; P. Wright, of Short Hills, N. J., and S. A. Wright, of Brantwood, N. J.

West End—W. W. Hendricks, E. E. Blohen, J. Kent Mason, Mr. and Mrs. P. Watson, Thomas Wilson, Mr. and Mrs. H. Clark, W. T. Barutio, Mrs. G. D. Allen, Miss Grace H. Hepburn, James H. Barry, J. T. Coleman, Mr. and Mrs. Arthur Conn and Miss Cadie Conn, of New-York; Mrs. A. E. Pierson and Adam H. Leach, of Brooklyn; Mrs. S. Kalu, P. M. Names, A. L. Quinn and Horace M. Harter, of Philadelphia; George L. Fox, of Camden; Dudley King, of Port Jervis, N. Y.; Mr. and Mrs. E. M. Hulse and Miss Louise Hulse, of Columbus, Ohio; Mr. and Mrs. James Hamil, of Watervliet, N. Y.; Mrs. Charles McCarthy and Miss Mary McCarthy, of Troy, N. Y.; Mr. and Mrs. C. J. Ballantine and Mr. and Mrs. James S. Love, of Albany, N. Y., and Mrs. T. E. Brown and Mrs. J. B. Lee, of Mohawk, N. Y.

Lafayette—Miss Fannie Levine, Mrs. Pierre Levine, Miss Levine, F. J. Allen, Mrs. E. J. Allen, Miss Mary Allen, H. A. Allen, Frank Hamilton, Miss Jessie Sage and William J. Sage, of New-York; C. Mason, of Washington; N. B. Platt, of Boston; H. Doherty, of Paterson, N. J.; A. L. Eaton, of Orange, N. J., and G. M. Wehole, of San Francisco.

Breakers—A. Sebastian and Charles E. Gardner, of New-York; Dr. J. W. Young, of Paterson; Mrs. Belle Gardner and Mr. and Mrs. C. F. Rhodes, of Troy; William J. Paul, of Merchantville, and Mrs. A. Potter, Roger Potter and Mrs. George Wilson, of New-Canaan.

St. Charles—Mrs. George Saltford, Samuel Brooks, Miss Saltford, Frederick Watson, Mr. and Mrs. T. Gorman, Mr. and Mrs. Lerline, Mr. and Mrs. M. Brooks, J. Joseph Welch and G. Boyd, jr., of New-York; Julia Metskill, Mary Goin and Mary Flynn, of Morristown; J. W. Capen, of Binghamton, and Mrs. C. M. Lawrenson, of Rutherford.

Fenimore—E. Rakeyser, of New-York; Mr. and Mrs. W. A. Harris and Miss C. M. Harris, of Brooklyn; Mr. and Mrs. W. J. Walker and Miss Anna Walker, of Camden; Mrs. J. H. Land, Mrs. George Codington and W. S. Soetemon, of Yonkers, and Anna Dinsmore, Elsie Dinsmore and Alvin Dinsmore, of Harrisburg.

Beachwood Inn—Thomas H. Kyle and Martha Kyle, of New-York; R. B. Bryan, of Brooklyn; Mrs. D. D. Atkin, of Trenton; Mr. and Mrs. E. B. Wilson and S. C. Melloy, of Rahway, and Mrs. W. R. Ayres, of Milburn.

Grand Avenue—William J. McMeeny and A. W. Bell, of New-York; Mrs. C. W. Applegate, Clarence J. Applegate and Mrs. R. A. La Fanchrie, of Trenton; C. Showman, Frank W. Stewart and L. E. Murphy, of Philadelphia, and S. E. Moore, of Newark.

Bristol—Mr. and Mrs. William Foster, of New-York; Mrs. A. Miller and Miss F. Miller, of East Orange; Arthur C. Heusler and G. Krueger, of Newark; N. B. Pratt, of Boston, and Mrs. C. A. Huey, Mabel Huey and Blanche Huey, of Ardmore.

NOTES OF INTEREST FROM SEABRIGHT.

Seabright, N. J., Aug. 7 (Special).—The annual collection for the Monmouth Memorial Hospital, of Long Branch, at the Presbyterian Chapel here, will take place on Sunday. For a number of years the parishioners of the Presbyterian Chapel have set aside one Sunday in August as "hospital day."

The report of the money subscribed by the cottagers of Seabright for getting clear of the old toll road shows that nearly $100 over the amount asked for was subscribed. Charles E. Laidlaw and General H. L. Terrell head the list with $100 each. At the meeting of the Board of Freeholders on Wednesday it is expected that definite action will be taken with regard to the road.

Four dinner parties were given at Thomas's Rumson Inn last night. Mr. and Mrs. H. Rosenfeld dined with a party of four; Mr. and Mrs. Brooks, of Monmouth Beach, a party of six; Joseph Rothschild, a party of five, and Mr. and Mrs. J. W. Peal, of Seabright, a party of five.

CHARM OF CIRCUS LIFE.

From The Philadelphia Record.

"There is a charm, a fascination about circus life that is hard to explain," said a veteran showman yesterday. "It is surely a tough existence, being buffeted about from place to place, often without a bed to sleep in, and the wages, outside of the salaries paid to a few stars, are amazingly small. Yet when a man once gets a taste of circus life it's all up with him. He's never good for anything else and never wants to be. There must be a germ, bred of the sawdust, that gets into the blood. Take the canvasers, for instance. They get $20 a month and their board, which usually consists of bad grub and an impromptu bed in a wagon. Often they don't take their clothes off for weeks at a time. There's one fellow I know who possesses more than the average intelligence. He has a trade, and during the winter he makes on an average $20 a week. And yet, just as soon as the circus season opens, he throws up his job and goes out on the road with a show for $20 a month. In almost every town the management is besieged by men and boys who want to go along, and many of them offer their services for their board. It's a queer state of affairs."

ANIMAL INSURANCE.

The business of insuring animals is now quite the thing. Photographs of insurance inspectors inspecting elephant, dog, etc., in to-morrow's Tribune.

Religious Notices.

BAPTIST CHURCH OF THE EPIPHANY, Madison-ave. and 64th-st., Rev. HOWARD L. JONES, D. D., Pastor. Services 11 a. m. and 4:30 p. m. Sermons by Rev. CHAS. W. SKEMP, D. D., of Bradford, England.

BRICK CHURCH, 5th-ave. and 37th-st. Ministers: WILLIAM R. RICHARDS, D. D., Rev. SHEPHERD KNAPP. Services Sunday, August 9th. Rev. Dr. TEUNIS S. HAMLIN, of Washington, D. C., will preach at 11 a. m. Sacrament of the Lord's Supper at close of service. Rev. SHEPHERD KNAPP will preach at 4:30 p. m.

CHRISTIAN SCIENCE SERVICES, Fifth Church of Christ, Scientist, No. 624 Madison-ave., corner 58th.—Sundays, 11 a. m. and 8 p. m.; Wednesday evenings, 8. Strangers cordially welcome.

CHURCH OF THE ASCENSION, 5th-ave. and 10th-st. Rev. PERCY S. GRANT, Rector. Services Sunday, August 9: 9 a. m.—Holy Communion. 11 a. m.—Morning services. 8 p. m.—Evening services.

CHURCH OF THE TRANSFIGURATION, 5 East 29th-st.—Communions, 7 and 8 o'clock. Choral Eucharist and sermon, 10:30. Choral Evensong, 5 o'clock.