

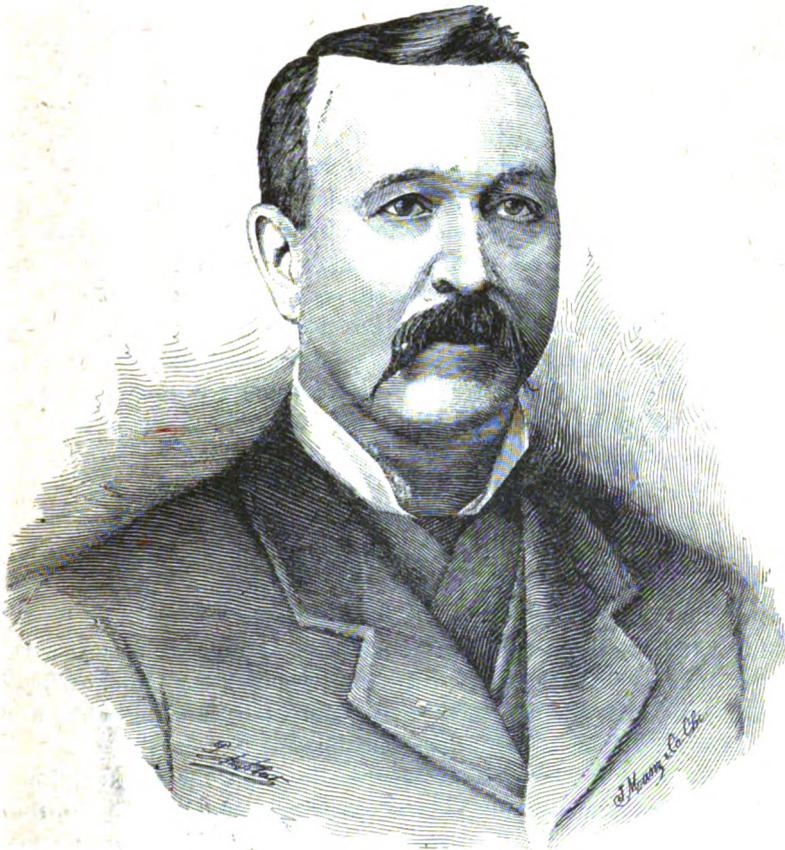
THE RAILWAY CONDUCTORS'

— MONTHLY. —

Volume IV.

CHICAGO, ILL., JUNE 1, 1887.

No. 6.



CARROLL A. MILLARD.

The subject of this sketch was born in Tioga county, Pa., in 1838, and began railroad life as a fireman on the Susquehanna Division of the old "Erie" Railway on Sept. 20, 1852. He was employed on an engine numbered 84, that was then known as "Plank Road," from the fact that her

driving wheels were seven feet and six inches in diameter, and the space between the spokes was filled with blocks of wood. This engine hauled the way passenger train between Elmira and Binghamton, N. Y. Mr. J. Finch was the conductor. The compensation for firemen was then ninety cents per day. He was employed as fireman for three years and six months and was then promoted to engineer on the same division, in this capacity served the company for thirteen years. Mr. Millard was then promoted to passenger conductor. Mr. Millard while connected with the company served them in nearly every capacity but that of Superintendent, and was found faithful and efficient in all. Bro. Millard joined Elmira Division No. 9 in 1881, and was soon after elected its Chief, and so continued until he entered the service of the B. C. R. & N. Ry. at Cedar Rapids, when he resigned, withdrew and became a member of Valley City Division No. 58, and at the next election was made Chief Conductor. He represented Elmira Division No. 9 at the annual meeting held in Buffalo and St. Paul, where he was elected a member of the Insurance Committee, and served his term, and is now a prominent member of the Grand Division. There is no brother in the whole Order that is better known than Bro. Millard, and there are none in the State of New York who deserves and receives more credit than he for his work for the Order in that State particularly, and the Order generally. Always the same hale, hearty, happy Cal., as he is familiarly called by young and old. His friends are legion, for no one can truly say he ever knowingly wronged a person in his life. He at present has charge of the passenger business of the Kekuku Lake Navigation Co., at Penn Yan, N. Y.

SERMON.

Luke III; 14, "And what shall we do?"

By special request we print the following sermon which was preached by their request to the Columbia (S. C.) Division of the Order of Railway Conductors, in the First Presbyterian Church, Columbia, Sabbath night, May 1, 1887, by John L. Girardeau, D. D.:

We are told in the context that while John the Baptist, the great herald of Christ, was preaching in the neighborhood of the Jordan the people asked him, saying: "What shall we do then?" His answer was, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

"Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages."

And now gentlemen of the Order of Railway Conductors, you have been pleased to come to me and ask me to preach to you. As a minister of the gospel, may I not understand you, representatives of a special class of society, asking of me, as certain classes did of the Baptist, And what shall we do? So construing your request I shall endeavor in these remarks to furnish a partial answer at least to that inquiry.

A few preliminary thoughts are submitted to your consideration.

Had you invited me to deliver to you a secular address, on a secular occasion, and in secular place, the train of my remarks would naturally be very different from that which will be expected in a sermon preached amidst the solemnities of the Lord's day and the sanctities of the Lord's house. It would be appropriate under the former circumstances to depict in flattering terms the importance, the weight, the numbers of your widespread organization, covering as it does the whole of the United States and the Dominion of Canada; to paint in glowing language the bright future that opens up before it, as its corps of eleven thousand members, with an annual accession of about a thousand, promises to incorporate into itself the major part of the forty thousand men in those two countries who are of like occupation with yourselves, and to expatiate, with an enthusiasm suited to the theme, upon its benevolent purposes—the support of your disabled brethren, and the generous assistance proposed to be rendered to the families bereaved by their death.

But speaking to you from the pulpit as a preacher of righteousness, I am in great measure restricted from entering upon those topics, however tempting they may be, and impelled by the sanctions of the holy office of the ministry to address you counsels concerned about your moral obligations and the spiritual benefit of your souls. Your profit, not your entertainment, is the legitimate end of this service.

Let me therefore premise that while, on the one hand, your courteous invitation that I should discharge this office for you imposes upon me a reciprocal obligation to speak to you in terms of the utmost respect and affection, the sincerity of one who ought not to handle the Word of God deceitfully may lead to a plainness of speech which may seem to be at variance with that obligation. Should that appear to you to be the case, I hope you will acquit me of any wish or intention to utter discourteous censure, and impute to me a simple desire to fulfill my duty to God and to yourselves.

Let me further say, by way of introduction, that I have deemed it best not to discuss before you any one subject—as would be proper were I called upon frequently to address you, but, as this service is novel and exceptional, to ask your attention to some practical considerations, of a miscellaneous character, cognate to the nature of your vocation.

Having said this much of a prefatory kind, I go on to offer some re-

marks upon your moral duties, your spiritual dangers, and the religious lessons which your mode of life very obviously suggests.

1. Your notice is cited to some of the moral duties which are peculiarly pertinent to your calling.

It must be observed that when we speak of specific duties which grow out of the relations we sustain to our fellow men, there is a paramount duty of a fundamental, radical and all-comprehending nature which is presupposed by them—the duty we owe to God. All moral obligation supposes a moral will which is entitled to oblige. The supreme will which obliges is that of God. As His creatures we are by the very conditions of our being subject to Him who is our Creator, Ruler and Judge. We did not make ourselves. He originates our existence, and therefore challenges in us the right of a proprietor. He owns us, owns us absolutely—soul, body, powers, time and eternity. He owns our service, by no voluntary contract of our own, but by our birth. And as he is a being of infinite beauty and loveliness, excellence and glory, as his servants our first duty is to love him supremely, and to render to him that spontaneous service which springs from such a love. “Master,” inquired a lawyer of our Lord, “which is the first commandment of all?” The answer was, “Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”

The rejoinder—as true as it was beautiful—of the candid interrogator was, “Well, Master, thou hast said the truth; for there is one God, and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.” And remembering that when we had alienated ourselves from His service by our voluntary rebellion, He paid the transcendent price of His Son’s most precious blood to redeem us sinners, we cannot, without denying the truth of the gospel history, fail to see that the motive to love and obey Him is of the most absolute and exhaustive character. Supreme before, it is, to use a solecism, *supremum* now. While then we owe veritable duties to our fellow men, they find their basis in the duty we owe to God, and derive their genius from it. Viewed in connection with our duty to Him the smallest obligations, the least important offices to our neighbors, are lifted into the highest moral significance and characterized by an eternal sweep; while apart from this relation the faithful discharge of the most commanding human trusts have in the estimation of God no spiritual character whatever. Such duties are the products of self-interest, the suggestions of a worldly prudence which rises not even so high as conformity

with the maxims of an Epictetus or a Seneca. In the great day of accounts, when all human actions will be weighed in God's scales, none of them, according to our Saviour's express statement, will be worth anything which were not founded in our love to Him.

I would, therefore, first of all impress upon you the necessity of being reconciled to God through faith in His Son, in order to the acceptable performance of the duties which originate in the relations of life you sustain; duties which, without this, will be at last reduced to naught but the dust and ashes of the grave.

2. But coming now to special duties, I ask attention in the first place to those which you owe to the corporations of which you are agents, and to the public whose precious interests of life and property are largely committed to your care.

The moral principle which rules in your relations to the companies in whose employ you serve is faithfulness in fulfilling the engagements of a contract. Into that contract you are not forced to enter. You act voluntarily and in the exercise of free choice. You are neither born into this relation as one of hereditary servitude, nor enlisted into it by military authority. It is your own free election. But having of your own accord formed this relation and entered into the contract which it involves, you are bound by the resulting obligations, so long as the other contracting parties are true to theirs. Taking this plain view of the matter, I would say to you, as the Baptist said to the soldiers who approached him, "Be content with your wages." If this exhortation was relevant to the case of those who were performing duty enforced by military power, much more is it so in the instance of those who freely stipulate to discharge it.

It has been said that the conflict between capital and labor is the fret of modern society. The problem of their relations to each other, and the method of adjusting them, is unquestionably one of the great and pressing questions of our times. The resistance of labor to the alleged oppression of capital, like a volcanic force, is ever and anon bursting out into eruptions which threaten society with perpetual agitation. The concentration of immense moneyed interests, with their consequent power, in the hands of a few, and the rapid multiplication of the classes who depend for their bread upon daily toil; the ceaseless tide of immigrants pouring into this country from the restless elements of the European continent, with its enormous importation of socialistic and communistic theories; the tendency of a population increasing with amazing rapidity to crowd at commercial centers, and to over-packed great cities; the obtrusive subtraction of labor from agriculture and its undue accumulation upon other industrial pursuits, gorging them to a repletion which makes the strife for bare living an agony—these, and other facts which might be noted, present a whole complex of conditions upon which a possible struggle is imminent that may more than tax

the wisest statesmanship to settle. To this picture ought to be added the consequences which must accrue to this Southern country from the removal of African slavery and the revolution of our economic interests which has followed in its wake. Whatever may be said of the desirableness or the necessity of this gigantic upheaval of our domestic institutions, it is certain that while it lasted slavery acted as a displacer of those agitating causes to which allusion has just been made. Now that it is gone the flood-gates are open for their introduction. They will come in, they are coming in more and more. The conflict disturbing other sections from which we have hitherto been happily exempt will soon be upon us, and it becomes every patriot to contribute what influence he can to the arrest of a tendency which, as with an index finger, points to anarchy on the one hand, or on the other to an absolute military despotism.

Into the general question of the relation of labor and capital and the best method of conciliating them when conflicts between them emerge, I am for obvious reasons precluded from entering. These facts, phenomenal to the slightest observation, have been adverted to for the purpose of emphasizing the moral obligation, which in view of them I conceive to rest upon those whom I now address.

Undoubtedly the agents of a corporation have rights which ought to be respected, but they are rights defined, checked and limited by the terms of a voluntary contract, and although it has been said that in Europe the "freedom of contract" is to a great extent merely nominal, the same cannot be asserted in regard to this country. When, therefore, a difference occurs between the parties with respect to the rate of compensation for services rendered, it is more than questionable whether resort should be had to measures which are popularly known as "strikes." They are grounded, if I mistake not, in an untenable principle—the coercion by persons employed of the will of their employers in the management of their own property. In the event of dissatisfaction on the part of the former, it would be the dictate alike of justice, good sense and expediency to adopt other and more temperate measures than one which has sometimes resulted in physical conflict and the shedding of blood, and generally terminates unsuccessfully to those who employ it.

I barely allude to another and an obvious consideration, which reinforces the views that have been submitted. The dead-lock which takes place when one of these issues is made with a railway corporation affects public interests injuriously. The transportation of goods and the flow of travel are arrested; and in this way those who are in no sense parties to the controversy and are entirely innocent of all blame are made to suffer, in some instances, it may be, disastrously and irreparably.

This point need not be urged, as it has only to be stated to commend itself to the instinctive sentiment of justice. There are circumstances, it is

true, which may qualify this general statement—such as that in which a force of operatives may think themselves justifiable in withdrawing from all relation to a company. I have not, however, the time to discuss these qualifying circumstances. I speak of cases in which the attempt is made to retain the relations, and the issues are fought out within them.

I have learned with pleasure that the course advocated in these remarks has been adopted as the settled policy of your Order. Let me exhort you to maintain it resolutely against the temptations to its abandonment which will probably put it to a strain. Go on in adherence to the principle with which you have auspiciously begun your career, and your association, as it swells in proportions, will attain to the enviable reputation of being a conspicuous specimen of conservatism, a distinguished exponent of order, and a firm defender of law. It is emphatically an age of guilds and unions, and it will be an honor for yours to wear such a crown amidst the many bannered host. Called, as you are, by the nature of your vocation to be the curators of human life and property, you could not gracefully flaunt the red ensign of revolution and anarchy. Friends, one of the greatest dangers to the peace and prosperity of this country is latent in these great unions and brotherhoods. The tendency is to unity between them all, and could they be consolidated under a generic headship, and wielded by some supreme genius of organization in the interest of a leveling theory, a yawning abyss would open up before the institutions of this land. Especially will this danger threaten should they, in the excess of independence, cut loose from the sanctions of Christianity and cast off the fear of God. The peril would be a re-enactment of the godless experiment made by the French in the latter part of the last century, who, not content with dethroning an effete human despotism, attempted in their madness to storm the throne of God. Even in such a contingency the country might be redeemed, but it would be through a sea of blood. You are not serfs, you are men who have rights and will dare maintain them; but should it ever be thought necessary to assert them, be restrained, I beseech you, within limit imposed by respect for law and reverence for God.

3. Let me, in the next place, inculcate upon you, as officers in charge of railway trains, the duty of cultivating the virtues of temperance and courtesy. No effort is required to convince you—since you yourselves must feel it—that the responsibility entailed upon you by the almost uninterrupted committal of human beings to your conduct and human life to your care, cannot well be exaggerated. The souls on board of your trains are, under God, helplessly dependent upon your knowledge and skill, your coolness, promptitude and courage, together with the same qualities in the engineers who are associated with you. They can, from the nature of the case, take no thought for their own safety. They surrender themselves into your own hands, and rushing through the darkness of night, over

swamps and trestles, chasms and rivers, confide their lives to your charge. Abdicating self-government and remitting to you all counsel for their protection, they are for the time the obedient subjects of the little empires of your trains. What a charge! For the conductor of a train so freighted to paralyze his brain and nerves by alcoholic drink is to render himself liable to the crime of murder—wholesale murder. One act of even partial inebriation may launch souls into eternity in the twinkling of an eye. A single instance of thoughtless indulgence may stamp upon its perpetrator the stain of an indelible criminality. But enough! It cannot be necessary to dilate upon this subject. It speaks for itself in tones of deepest thunder.

While the need of courtesy in a conductor cannot be compared with that of temperance, it ought not to be overlooked. He will continually have under his care the sensitive and delicate, the sick and infirm, tender women, and little children. It were commonplace to say, that their comfort while traveling will largely depend upon the considerate kindness and the gentlemanly courtesy of their guides. Politeness is as beneficent as it is cheap. The pleasure it confers is in inverse ratio to the effort it costs. The habit of command, however, is apt insensibly to beget a seeming sternness or even harshness of manner which may be truant to the real feelings of the heart, and against this unconscious tendency it will be needful for you to guard. I say not these things by way of rebuke, but of exhortation, for I take pleasure in testifying to an experience which has induced the persuasion, that as a class conductors are not chargeable with the faults touching which these cautions have been uttered. It was a noble sentiment which was recently expressed to me by one of your number, that it would be among the purposes of the Order to cultivate in its members a tone of feeling that would render the relations of a conductor to his passengers similar in purity and courtesy to those subsisting between a minister and his flock, or a physician and his patients. Let that be the spirit of your Order, and aside from its benevolent functions it will discharge an office of incalculable value.

I pass on to notice the spiritual dangers to which your calling exposes you, and I shall have time only to signalize two of them.

You are subjected to the danger of neglecting the ordinances of religion and the public means of grace. This is one to which the conductors of passenger trains are especially liable. I need not particularly explain what is here meant. Your own experience will furnish the exposition. What I desire, with all the solemnity I can command, to urge to your attention is the infinite importance of attending upon religious ordinances, and the ruinous consequences which must flow from their neglect. I do not now dwell upon the consideration—which yet is tremendously true—that they are imposed by the authority of God, and that to despise them is to treat His awful majesty with contempt. But I plead for the

welfare of your own deathless spirits. I do not deny that one may be saved, having some knowledge of the gospel, who is debarred by circumstances over which he has no control from access to the church and the public means of grace. But when they are accessible there is no surer sign that a man has no religion, and is treading the broad road that leads to destruction, than his passing them by with disregard. They are God's appointed instrumentalities for saving the soul, and he who contemns them forsakes his own mercies and puts his eternal salvation in peril. Seize, I implore you, seize every available opportunity for attending the public services of God's house, or the less formal exercises of the social prayer meeting, with more eagerness than you would a cluster of diamonds or a nugget of gold. Say not when "off duty" we must rest. You cannot be "off duty" in respect to your never-dying souls, and thus to rest in time is to be tossed upon the ever rolling billows of an eternal unrest.

The other danger, allied to this, is the habitual violation of the law of the Sabbath. Habitual, I say, for there are occasional emergencies upon which necessity or mercy may warrant work on the Lord's day. Were I addressing representatives of the companies you serve, I would be compelled to speak more pointedly than to you. I pity those of you, from the bottom of my heart I pity them, who are reduced by the requirements of great corporations to the hard alternative of electing to break God's law or to relinquish their present means of subsistence—requirements which like two-edged swords cut into soul and body alike. There is no necessity for the government to transport its mails on the Sabbath. Why, it is asked? Because there never can be any necessity habitually to violate God's law. There is no necessity for railway corporations to transport the mails on the Sabbath. Why, it is asked? I will answer with the Christian apostles before the Jewish council, and with the Pagan Socrates before the bench of his Athenian judges: Because "we must obey God rather than men." The United States government is great, it is very great, but it is not greater than the Almighty God. And every well-wisher of this country should contribute his influence to induce its allegiance in this matter to God's authority. It cannot ultimately prosper if that allegiance is refused.

But can a corporation, or an individual agent of a corporation, roll off upon other shoulders, however broad, responsibility to God in this solemn business? "Each one must give an account of himself to God." It is true that there may be special circumstances in which one divine law takes precedence, for the time being, of another divine law; as when in the dread exigency of war the command, "Thou shalt not kill," gives way to the command to "obey the powers that be," requiring their subjects to inflict death upon the invaders of their country. But there is no analogy between such peculiar and occasional cases and that in which the law, "Remember the Sabbath day to keep it holy," is ordinarily habitually and unnecessarily infringed.

You, my dear friends, must settle this question between yourselves and your God. I confess my inability to see on what competent grounds you can settle it in favor of an habitual violation of His law. Necessity will be pleaded; but duty to God requires sacrifice, and the sacrifices we make in His service are usually more than repaid in this life; but if not, then, as in the case of those made by the Christian martyr, heaven will be an ample and everlasting compensation.

It is not unlikely that you will differ with me touching this matter. In that event, while I cannot propose any alternative as a substitute for what seems to me to be duty, I would say: At least labor to produce a growing sentiment in your extensive organization, leading to legitimate efforts, which, added to those of your affiliated Brotherhood of Locomotive Engineers, and those now making by a respectable body of the Christian public, may, with the Divine blessing, induce a change in the policy of the general government, and of railway corporations, in relation to this subject. In this I have the concurrence of the intelligent gentleman who brought to me your courteous invitation; and to this cause you would be naturally prompted by the love of home, and a just regard for your bodily welfare.

Let me, before leaving this point, respectfully ask you to examine, in the light of God's word, the question of the obligation to keep holy the Sabbath, and to settle it in view of your appearance before the bar of the Judge eternal; and let me remind you that the consideration of your present and temporal, as well as future and immortal interests should restrain you from a desecration of the day.

It remains only to indicate some of the religious lessons suggested by the nature of your employment.

You can hardly fail to be impressed by the great truth of God's special providence, and to be sensible of your daily and peculiar dependence upon it. All of us are dependent upon it for life and breath, and all things. It is a precious, a most consolatory, reflection that our frail mortal life, fitly represented by the Scripture as the fleeting breath of our nostrils, is in the care of the Almighty and merciful Being who made us, of the keeper of Israel, who never slumbers nor sleeps. And it is still more comforting to know that the administration of providence is by the eternal Father, intrusted to the hands that were once for us nailed to the accursed tree, but now wield the scepter of universal rule; that Jesus, our Saviour, is our providential supporter and protector, holding in His power all the elements and forces of nature, and all the wills, the purposes and the acts of men. What weak, mortal, sinful child of dust is there who would not avail himself of so tender, so powerful a defence against the dread contingencies of life? Yes, all of us are dependent upon this providence, which numbers the very hairs of our heads, registers every breath we draw, and determines the fatal moment when the last shall be expired. But there are those who from their

mode of life are especially exposed to danger, and hold to existence by an obviously precarious tenure. The traveler across a vast desert infested by hostile tribes, the mariner traversing the foaming surges of the ocean that now lift him toward heaven, now plunge him to abyssmal depths, the soldier breasting the fiery tempests of battle—are they not especially dependent upon the providence of God?

And so the conductor of a railway train who, not occasionally, but continually, flies with more than the eagle's speed along those thread like and narrow lines, to veer from which one hand breadth to the right or to the left may be instant death—the conductor, who, to use his own expressive phraseology, “pulls out” from his car shed into the blackness of a wild and stormy night, when the elements are contending against man with flash and bolt and hurricane, and threaten to wreck the heavens and the earth—what can save him? The blaze of the headlight? The quick eye, steady nerve of the courageous engineer? On he goes with a roar like the earthquake and the swiftness of the gale; a sharp curve is reached. Look! A man, instigated by the malice of a fiend, darts from a neighboring thicket, quickly slips a log across the track, suddenly dashes back to his lurking place and disappears. What now can save our vigilant conductor and his cargo of human life? A switch is neglected at a siding, and the crash of the inevitable collision comes. What now can save him and his priceless freight? An unsuspected “washout,” a break in a trestle is before him, and he rushes on to it. What now can save him? What, but the Almighty and merciful Providence that holds him and his charge in the hollow of its hand?

Some years ago a train on one of the roads of this State was behind time at a way station. The engineer declared that he would reach on time his terminal point, or—the other world. It was not long before his locomotive plunged precipitately into a gap in a trestle. The iron work clamped him in. A fire broke out in the rear of the train and made its way to the front. The whole operative force was used in the endeavor to extricate him, but, alas, in vain! and his friends were subjected to the dreadful necessity of standing by and seeing him burned to death. Conductors, learn from this affecting incident a lesson. Restrain yourselves from profanity, and treat not the providence of God with contempt. If there be any men in secular business who need to feel their dependence on God, to pray to Him and to lead religious lives, you are the men. But if you trust in your own wisdom, profane the name of the Majesty on High, regard the Bible with indifference, and by a practical atheism challenge the judgments of heaven, mercy to others if not to yourselves would require you not to incur the tremendous responsibilities of your position.

The only other lesson to which time allows your attention to be directed is, that the very nature of your office suggests the want of a compe-

tent conductor for your own souls in their hazardous journey to the eternal world.

In comparison with the supreme journey all merely earthly journeys lose significance. It is not from one place in the world to another, but from world to world. It is through one state of being, transitory and mutable, to another state of being, everlasting and unchangeable. It hurries on, not to a railway station, a town or city, which may itself be submerged by a flood, shaken down by an earthquake, or swept away by a tornado, but to the crisis of existence and to an irrevocable doom. Starting from proximity to that cross on which God's well-beloved and eternal Son, for the expiration of human guilt, hung in sweat and tears and gore, in shame and anguish and death, it terminates in that awful group of consummate events—Death, Judgment, and the fixed assignment of an Immortal Destiny.

The dangers incident to it are not caused by the misplacement of a switch, the neglect of a dispatch, the snapping of an axle, or a material obstruction placed by malice on an iron track; they are the contempt of God's authority, indulgence in wicked habits, and the breaking down of character; the rejection of the tendered overtures of the gospel, unbelief in a crucified Saviour, despite to the spirit of all grace, and that neglect of the opportunities of salvation which if continued, will result in everlasting banishment from the presence of God and from the glory of His powers.

The possible disasters that attend it are not the loss of bodily life, but the loss of the undying soul; not the failure to reach an earthly city, but a heavenly—Jerusalem above, the city of pearly gates, of golden streets, of walls flashing with gems, of living waters and celestial fruits, of light inconceivable, outshining the sun, streaming in gushes of glory from the throne of God and of the Lamb; the City which hath foundations, whose builder and maker is God, which floods cannot whelm, cyclones cannot shake, shocks cannot jar, and the embattled columns of hell cannot storm, not a coming short of rest in a temporary home, the sublunary paradise in which the weary toiler finds a sweet, though short-lived respite from labor and care in the bosom of his family, but of rest in a glorious and eternal home, in the enjoyment of the beatific vision of a reconciled God, and the ineffable fellowship of the Father, the Son, and the Holy Ghost, in the society of the angels and the rapturous communion of glorified human spirits, and amidst all the supreme felicities which infinite love can bestow, and the capacities of finite being can receive.

For such a journey with such terminal points, characterized by such contingencies and liable to such disastrous results, where can a competent conductor be found? Ask you me, where? Lo, He stands before you! There He is—the commissioned Mediator between God and man, the anointed revealer of the divine purpose of redemption, the Incarnate Deity,

the sympathizing friend of the mourner and the unerring guide of the doubter, the atoning, dying substitute of the guilty, the risen victor of sin and Satan, death and hell, the triumphant forerunner to the gates of heaven and the realms of bliss! There He is—Jesus, the first and the last, proclaiming: All power is given to Me in heaven and in earth. I am He that liveth and was dead, and behold, I am alive forevermore, amen; and have the keys of the unseen world and of death!

Look upon the Great Conductor! Commissioned by divine authority, shining in heavenly light, possessed of infinite knowledge and infinite power, radiant with love to man, and graced with a pitiful courtesy that condescends to the weakest of the weak, and now that He has in body gone to heaven, represented, perfectly represented by the All-wise, Almighty Spirit of grace and compassion, He tenders His services as conductor to you as passengers from earth to "that undiscovered country, from whose bourne no traveler returns." Oh, if you will but accept His offer, believe in Him and commit your destiny to His hand, your passage to glory will be assured. Through night and storm, through weakness, perplexity and doubt, through temptations, conflicts and Satanic malice he will conduct you safely to the last station of eternal rest. Let me entreat you to believe in Jesus. Commit your undying souls to the guidance of Him who, as the Shepherd of Israel, leads His people like a flock, and comforts them with His rod and staff when they pass through the gloomy valley of the death shade. Soon, ah, how soon will you, conductors no more, be obliged to board the train of death, and the familiar but the portentous demand, "Tickets!" shall fall upon your ears. See to it, I beseech you, see to it that you will be able to present those which now you may buy without money and without price, and which, divinely stamped Heaven, will be certificates of safe passage to God's eternal Paradise.

Invoking upon you, my friends, every blessing of Providence and grace, and wishing your Order all success in the prosecution of its beneficent designs, I close by expressing the fervent hope that those who have mingled in these delightful but fleeting services may, life's perilous journey over, meet on Canaan's peaceful shore, and unite in the everlasting praises of the Lamb. Amen!

EDUCATION OF MEMORY.

FOR THE MONTHLY.

The faculty of memory is one that can be influenced by education far more than is generally imagined. The remark: "I always had such a poor memory," is a common one, but they who make it seldom reflect that they are largely responsible for the defects. Our present system of education, endeavoring to avoid the error of relying almost solely upon the memory

in the instruction of youth, have a tendency to go to the other extreme and greatly underrate its value. This seems certainly unwise when we consider the important relations it sustains to the reasoning faculties, and remember that no act of judgment can be passed without its aid. What a great advantage that clergyman, physician, lawyer, or indeed any professional possesses who can retain with an iron grasp the facts that daily come beneath his eye, and can at a moment's notice concentrate their light on any desired point. It is in early life that memory is most retentive and most susceptible of improvement. The old fashioned practice of teaching children to repeat literally portions of Scripture, hymns, choice selections of poetry, and various other lessons, is an excellent method of strengthening the memory but has now unfortunately fallen sadly into disuse. Many forget the facts they desire to retain because of listlessness and inattention.

Indeed some minds seem all the time but half awake. No wonder that any impression made upon them should be like a quickly fading cloud. Those facts which are most carefully noted at the time of their occurrence are most readily recalled by us and are remembered longest. We must learn to notice closely and "think hard" if we would have ready memories. Another method which is of great service in helping to fix facts in the mind is to classify them, to associate them with other facts already treasured in the storehouse of memory.

Lulled in the countless chambers of the brain,
 Our thoughts are linked by many a hidden chain;
 Awake but one, and lo what myriads rise!
 Each stamps its image as the other flies,
 Each as the various avenues of sense
 Delight or sorrow to the soul dispense.

Again, if we would have our memories serve us, we must rely upon them. The Earl of Chatham in his letters to a young nephew, advised him not to keep a private memorandum book but to accustom his mind to remember the little facts he would record in it. "The memory," he said, "is like a friend, who would be of no service to you if you are continually distrusting him." Though cultivation makes a wide difference among individuals with regard to ability in the exercise of this faculty, yet in some cases it seems to be a remarkably natural gift. We are told that Cyrus knew by name every soldier in his immense army. But Scipio knew all the inhabitants of Rome. Seneca could repeat in order, and accurately, two thousand words heard only once. It is said that Coke, the noted tragedian, committed to memory in eight hours the entire contents of a large daily newspaper. A young girl of fifteen, residing in Georgetown, Kentucky, learned by heart the entire New Testament in six weeks besides attending daily to various domestic duties. Lord Granville could repeat the same (that is the New Testament) from beginning to end in the origi-

nal Greek. William Hudtan, a somewhat original genius, in order to make an experiment on the memory, once divided a blank book into three hundred and sixty-five columns, according to the days of the year and resolved to write on every one an anecdote he had heard in early life, rejecting everything he had heard within the last ten years. To his surprise he was able to fill the entire blank with the exception of ten columns. But perhaps the most wonderful example is found in the case of a young Florentine, who died in the year 1714. He possessed a most insatiable passion for reading, and became familiar with nearly every book then extant in Europe. He seemed to have no taste for any particular subject, but read indiscriminately whatever came to his hand, and what was still more surprising, he was able to retain nearly everything he read till he became at length a living, speaking index of all the literature of the age. The learned consulted him when writing on any subject with regard to which they desired information, and he was always able to direct them to the books that treated on the matter, designating those which discussed it fully, and those which merely touched upon it. He remembered, not only the matter of the books, but also the place where they could be found, and by studying catalogues became familiar with the great libraries he had never seen. He became librarian to the Grand Duke, who one day asked if he could obtain a certain very rare book for him. "No sir," he replied, "for there is but one in the world, and that is in the library of the Grand Seigneur at Constantinople, and is the seventh book on the seventh shelf, right hand side as you go in." An author lent him a manuscript one day and sometime after it had been returned came to him with a troubled face pretending he had lost it. He professed to be in great trouble, and begged the Florentine to write down all he could remember of it. He accomplished the task, and returned it to the author without missing a word. Though we have this power of recalling that which is past we have no such power of forgetting. Themistocles, when being taught of memory said, "I would rather be taught the art of forgetfulness, as I remember those things I would not, but cannot forget those I would. But alas! there is no Lethean spring which I may quaff and lay forever the haunting ghosts of bygone sins and sorrows. Still, what a merciful arrangement of Providence that we cannot recall the sensations of physical pain and sickness. We have only the general idea of suffering without the sting, it is only the impressions received through the two highest senses, sight and hearing, that are capable of being recalled. Noiselessly the foot of time steals on, and one of our earliest indications that old age is creeping on apace, is that this old friend begins to fail us. Not even the proudest and best cultivated intellects can stay his retreating footsteps. The great Sir Isaac Newton, when asked in his old age to explain some point in one of his mathematical works, made answer sadly: "I only know that it was

right once." The celebrated Duke of Monmouth, when descending the sloping hillside which led to the valley of tombs, would listen to the history of his campaigns read to him to beguile the weary hours, and as his interest in the story heightened he was wont to ask from time to time, his eyes lighting up with admiration and enthusiasm: "Who commanded?" Since we cannot forget at will any impressions once made upon the mind how important that we seek ourselves to "garner up sweet memories," and that we strive to fill the minds of our children with pure and lofty remembrances, which shall embalm our names in their hearts and with blessings, and shall surround them as a wall of defence when assailed by temptations in their progress through this life, to that life which is eternal beyond the grave.

FOR THE MONTHLY.

WHEN A CRIME TO FORGET.

When we read of that old command
Given to the sun and moon to stand,
We are not surprised at the demand,
That age and place
Of the human race,
Seemingly such help required,
Since that time the world has moved,
Man progressed, as it behooved
Him. And progressing proved
That legislation
Ignored creation
In some things to be desired.

Created man being often weak,
Always fallible and seldom meek,
A Saviour came for him to speak.
Peter forgot
And owned him not,
Was ready his Master to forsake.
When we are to this referring,
We call his conduct only erring,
Cowardice was his deferring
Expected action
In mild detraction,
At the gravest, a *mistake*.

An officer followed by brave hearts,
Is charged with orders. He departs
Full of zeal, though from home arts
By his vocation
Causes separation;
Ardently he wants their approval,
Forgetting the hour, for him, designated

The foe to strike. He arrives belated.
Too late attacks. His men, ill-fated,
Many in vain,
Ruthlessly are slain,
For this *mistake* there's no removal.

A vessel arrives from a stormy trip,
Weather and cargo have tried the ship,
Repairs are needed ere she can dip
Into the sea
Successfully.

Report is made where necessary,
Many and great are the repairs,
The officer in charge has many cares,
Something forgets. Loss of life, who dares
Although in terror,
Call it an error,
"But an *oversight*," a grave one very.

A potentate in the land high,
Is asked for help, hears misery cry,
"Give to us food or we must die!"
By drouth and fire
They will expire

Without help comes from other source,
Busy in pulling political strings;
He faintly hears what the messenger
brings,
Delays, forgets. Death with swift wings
Over them hovers,
Till earth them covers.
No one even *whispers* a word of remorse.