Modern Psychologic Methods.

LEONARD H. DURLING

The history is replete with illustrations of the fact that over and over the world became to new and awakening ideas of the importance of some line of research hitherto ignored, or to which little prominence had been given.

In all, the study of the human soul has been a fascinating subject for the philosopher, and Mental Science, in some form, has constituted a portion of the curriculum of most institutions for advanced learning.

Usually, however, it has been considered a subject dry and uninteresting, save to the select few, and, however brilliant in theory, of little practical importance until the other realm of life.

At present, however, there is abundant evidence of a general awakening to the value of Psychological knowledge, and this seems to be an equal of genuine interest and current utility in this direction.

This is indicated in many ways.

The most profound thinkers in the world are turning their attention to these problems which involve the nature, growth of personality, and development of the human soul.

As a rule, in question of a profound and philosophic nature, Germany leads the list with a long line of her great scholars.

But necessity is not done in this, for France, England, and other European countries, have all joined in the general movement, and even American thought has been stirred profoundly, and has contributed in no slight degree to the new movement.

In several of these countries societies for Psychological Research have been organized, and their labors have been prosecuted with the vigor of enthusiasm, and with results which already indicate possibilities more wonderful than those feared in any other realm.

Here, as in the domain of science, the methods of science are coming into use. Already a number of psychological laboratories have been equipped and original investigation has been diligently working for the solution of problems more complicated, more hidden and mysterious in their character than those of physics and chemistry ever richer and more practical results than they. In Germany, Prof. Wundt established a pioneer in this direction in the city of Leipzig, as early as 1870, and other students have gathered from almost all parts of the civilized world, eagerly desiring to learn how they may hope successfully to project matters as to the secrets of the human mind. Other German Universities have followed the example set by Leipzig, while
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Cambridge, in England, and a few other noted schools of Europe, have followed suit. In our own country, Harvard and Johns Hopkins, together with Princeton and one or two more, have taken up the work and are prosecuting it with vigor.

That the results, so far as certainty is concerned, are somewhat meager as yet, is not surprising. A work of such magnitude as this, involving factors of such a hidden nature, must of necessity in its beginnings, move slowly; years must be spent largely in the accumulation of facts before broad and convincing generalizations can be made, and the progress of the work in these psychological laboratories has probably been such as to compare favorably with that done in the same length of time in any other class of scientific workshops.

In the last few years a number of Psychological Journals have made an appearance; notably, "Mind," an English Quarterly, published in London, and the "American Journal of Psychology," the exponent of this movement in the Johns Hopkins University. Besides these journals devoted exclusively to this subject, many others have introduced departments of psychology where from time to time brief summaries are given, together with articles of greater or less length. While ever and anon increasing articles make their appearance in periodicals devoted in the main to quite different subjects, and whose pages are intended to address themselves to the popular eye.

The past five years have brought out numerous text-books upon this subject, all of them differing in a marked manner from those of earlier years; while books for popular reading and books upon special departments of the subject already present quite an array of literature.

As already indicated, a change in the plan of studying this subject is distinctly noticeable.

Recently this was almost altogether deductive in its nature, and its province was principally one of abstraction. Now all this is changed, and its methods are becoming more and more inductive, with a strong tendency to study the case from a physiologic standpoint, even when all moralistic views are utterly set aside. As a result, the comparatively new science of Psycho-physic is attracting a large share of attention, and is accumulating a literature endorsing a number of works from authors of well-known reputation and merit.

What is to be the outcome of all this is difficult and, indeed, impossible to foresee; but, without doubt, this earnest study by so large a number of the world's most profound thinkers and investigators, can not fail to benefit. Although many blunders will be made, many extravagant things said and written, and theories presented which will share the fate of many others already buried in forgottenness, still it is safe to predict that out of it shall come very much which is valuable and that, more and more, the world will come into a true knowledge of that vast mystery of all things with which we have to deal, the bow and fleck of creation, the "human form divine," and the animating soul within.
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The new force which this study has taken, among other results, must lead to emphasize the value of physical training. Man, no longer and alone, but embalmed soul—a soul mysteriously interwoven with the very fibers of the body, must find his highest realization in a developed, cultivated, or refined, and purified body. Hence physical culture now into prominence. The body must be carefully cared for, not varying that muscle may grow stronger and physical power be attained, but that the delicate organs which is to quiver in every atom with psychic force, shall be more perfectly adjusted, more intimately balanced, and shall be trained into more complete harmony with its spiritual partner, and shall be brought into line with his reason and will, subconscious, and yet in perfect harmony.

That soul may be able to attain to its true estate, the body must be perfectly attuned and brought into its best possible condition.

Another result, political result, will be that new light will be thrown upon physical operations themselves. The comparison of a multitude of facts, facts obtained under varying circumstances, and by many investigations, varying in opportunity, in motive, and in ability, must result in the discovery of laws hitherto unknown and in the correction, and, possibly, the discarding of old ones.

Without doubt, we are in a period of transformation, and in no other department of human knowledge may we expect greater development than here.

The sincere and earnest teacher all this is of prime importance, as every new discovery in this realm must throw a flood of light upon those problems of supreme importance to man.

If it is his to lead the minds of his pupils to a discovery of themselves; of themselves as related to the universe, as related to the Eternal Forces and source of intelligence, and finally, to actuate in themselves all that was rendered possible by their wonderful birth, then surely the teacher should welcome all real advancement in psychological knowledge.

But how the teacher nothing to do except to reap where others have sown? How is all this to be brought about? Has the teacher an opportunity for pioneer work, for original investigation, or is he not rather in a field where constant enrichment is possible?
Baccalaureate Sermon.

JAMES MACOSH, D. D., LL. D., LITT. D.,
Normal Chapel, Sabbath Evening, July 8, 1867.

Among other and higher excellencies by which the four evangelists are characterized, every thinking mind is much inclined to notice the variety of character, good and evil, brought before us. In the center of the ground of the painting, if painting it can be called, which is the simplest of all simple narratives, stands Jesus, the brightness of the Father's glory, and the express image of his person, only seen in shadow, working miracles, relieving distress, and teaching his disciples, under the pressure all the while of the mighty load of a world's sin. Around we see the apostles distinguished by almost every possible diversity of character, some timid, others confident: each with a heart ungorged by nature, but all with one and exception availing under divine power, which is struggling with remaining corruption within them. Further on we get a glimpse of other narratives shrinking from the view, for God has concealed from them the grace of his love. Here and there among the groups that hovers around we notice enemies irritated by the faithfulness of the Holy One in the midst of them and secretly plotting to get rid of him. As this place we observe a company of taunting bystanders, at one another a hand of swelling Pharaoh. Scattered among them we meet with persons who had been relieved by the love of him who went about continually doing good, who had laid their burdens removed or their diseases healed. This man, fixing his eyes so sagaciously on Jesus, was laced blind; this other listening so intently was lastly deaf; this third walking and leaping with such alacrity was a short time ago hopelessly lame, while the fourth was only a few days ago possessed on a bed of sickness, or shut up in the gloom of too-sadness. In the background we have the men of the people vacillating between two opinions: now steering his path with branches and shaking boughs, and again with loud voice demanding his crucifixion. Where also will you meet with such a variety of character reaching from apostate excellencies to the one laid to blotted past and demoralized fury on the other. Heaven and earth and hell, God and man and devils, the flesh and the spirit, human nature and divine grace meet and wrestle till we discover the several properties of each. By this mingling of light and shadow, we are interested and allowed to trace the path before us, and in doing so we gather deep instruction. I believe that it may be said of him
who has discursively studied the gospel history that he knows more of human nature, in its deeper modes, especially in relation to God the Father and God with whom the formal mind is at oneness, than one who has read all the histories that have been written of all the peoples that ever lived.

I mean at this time to single out for most special consideration a single person from the multitudes that pass before us. That individual is Nicodemus. He is presented to us in three different passages. In the passage immediately before us he is associated with Joseph of Arimathea in commending the body of Jesus to the place of sepulture (John). But the oversight in mentioning this circumstance so much as his credit refers to another passage in his life not so commensurate. "There came also Nicodemus, which at the first came to Jesus by night." On turning back to (chapter iii) we read of Nicodemus giving a noble testimony in difficult circumstances in behalf of Jesus and Jesus; but in that passage the same telling clause is added, "he that came to Jesus by night." Among other distinguishing qualities the scripture are ever faithfully recording the infirmities of those whose excelencies are held forth in our admiration. Paul, in alluding to his apostolic aids, "unto me who was once a persecutor, a blasphemer and injurious," and claims "not by the greatness of God in me." In like manner when the faithfulness of Nicodemus is recorded it is added, that at first he was so ashamed of Jesus that he could not come to him except at the dead of night. We are thus taught in reading the lives of the saints so distinguish the weakness of the man themselves with the power two where that controlled them. "Not unto us, not to thy name be praise." Let us consider Nicodemus in the three passages in which he is presented to us.

1. "Nicodemus who at first came to Jesus by night." This carries us back three years in the history. At that time Jesus was just commencing his public ministry. He had come to Jerusalem for the tenth time since he began to preach and work miracles. His life had hitherto been obscure in Galilee; but now in the capital of the country he wrought wonders which proved that he was a teacher come from God. From his first appearance the prejudices of the priests and rulers were arrayed against him. Finding the temple, which was his father's house, profaned by unworthy merchandise, he proceeded to clean it out and turning the tables and remitting the money-changers — as a type of the work which he came to perform in purifying the soul which ought to be his temple. From this time forward the jealous eyes of the hierarchy were fixed upon him, narrowly watching his conduct. A wound had been inflicted which continued to rankle in their heart. Now did their enmity come out clear and strong. After, it proceeded in bringing him to the cross and to the grave.

You can easily conceive how in these circumstances it must have required strong courage on the part of one possessed of rank and authority to appear himself a follower of the new teacher. "Not many mighty, not many noble are called." Yet God in every age has had witnesses for the truth from among the lighter as well as the lower
graduals of life. It was at this very time that Nicodemus came to Jesus. Nicodemus was a member of the Jewish Sanhedrin, the supreme council of the nation, in short was one of the judges and senators of the land. He belonged to the sect of the Pharisees, the most popular and influential of all the parties into which the Jews were at that time subdivided, and the one which felt its self-righteous spirit most deeply wounded by the life and teachings of Jesus. We can then understand how great must have been the struggles before he could come to receive instruction from the new teacher from Nazareth, the lowly Jesus, the son of Mary and Joseph the carpenter.

On the one hand prejudice must have led him to doubt whether one so lowly an appearance could be the Messiah mentioned in the prophetic and expected by the people to be a temporal prince who was to sit on the throne of David, and establish a more extensive kingdom than the Jewish one had been in the time of its greatest prosperity. On the other hand, reason must have told him that no man could do those miracles that Jesus did except God were with him. Prudence must have suggested that by avowing himself a follower of Jesus he would be lowered in the esteem of the circle in which he moved. He felt as if he needed a teacher, and yet he was ashamed of one who came in so lowly a form. For a time there may have been a struggle in his breast like that between class and order at creation when the spirit moved on the face of the water, like that which we have seen between light and thick masses of clouds at the dawn of the day, and no one but he who watched all things can tell which is to gain the mastery.

When at last the good overcame the evil, on doubt through the guiding of the spirit of Jesus, it was accompanied by an unswerving dedication of principle. He resolved to go to Jesus, but he had not the courage to do so openly in the light of day. He was afraid that if he were but seen in the company of the new teacher he would lose the honorable opinion of those of his own station, and every one acquainted with human nature knew that most men would rather lose the favor of those beneath them in rank, or even of those above them rather than of persons of their own circle with whom they are in the habit of daily associating. We ought all to be ashamed of our foolish deeds, but here is one declining from the performance of the wisest resolution he ever formed. If he had been about to visit an earthly prince he would have chosen the day of rest; but so much we men are filled by the splendor of worldly station, and so little do they esteem spiritual excellence that he could not come to him who was born king of the Jews except under the clouds of concealment. If Herod had announced that Tiberius, the Roman emperor, had arrived at Jerusalem, we can conceive Nicodemus would have selected the most public hour of the day and the most public street to wait upon him in the midst of bustling crowds; but now when he was the prince of peace, honored by prophets for thousands of years, his birth celebrated by angels and his power attested by miracles, and he himself the king of kings and lord of lords, came to Jerusalem he could not visit except in a way that showed that he was ashamed to be seen in his presence.
ASCULAPIUS'S VERSE.

But it is well when we come to Jesus at all. We will be received if we have faith, but as grain of mustard seed. Virtue will come out of him to make us whole if we but touch the hem of his garment. If Nimrod had come to an early prison at this unreasonable hour he would have been severely rebuked, but he came to the prince of peace and he received a都说. This teacher come from God did not the courage him by a single word of rebuke or lack of disapprobation. The presence of all teachers proceeded to instill love in the grand doctrine of sin-forgiveness of being born again by the spirit of God. While the great prophet of the church taught him by his word he also taught him by his spirit. He come with a veil over his heart so that he could not discern as he cast the meaning of Jesus and the prophet; he went away with the veil removed and his mind enlightened to discern the truth. He entered with his soul dark as the night which enveloped him; but he came to the out of righteousness, as Jesus is the light of the world, and he went away under the light of the morning, which shines more and more into the perfect day.

Now the spirit which Nimrod shared we find upon all ages, including the present time. We will see the young, the vain, the timid, coming or professing to come to much the same way—in search of the cure or release of their passions, and apparently more advanced in their attachment to the cross of Christ than of their fellowmen in their sins. They are convinced of the claims of religion, and of the need of salvation. Convinced of these so that they are afraid of the judgment of God and would wish to avoid it under some of the disappointments of life, the loss of health or wealth or friends. They are made to feel that he is not their rest for that it is pulled, and they look around for an enduring good. But still they would not choose to be regarded by this world or by their companions as deeply concerned about the salvation of their souls. They would be more ashamed of prayer, if found in the act, than if caught in some sin. They would shrink from being thought converted or seeking conversion. Among these associates they are anxious to appear free and unfettered or gay and indifferent as others around them, and would sincerely desire to utter a serious statement for free of the ridicule that might follow.

I am afraid as to the great body of such persons that they have never come to Christ, and that when they would come, the face of man holds them back, as we have heard of the shipwrecked sailor being_make back by the roaring waves after he had reached the shore, and thought he was safe. They have often resolved to come to Christ, but have never like Paul become to him. As to others, whoever's soul is thus wavering, we may believe that they, Paul, though weak, is genuine and sincere. Like Paul, they have come to Christ, but like him under the clouds of night. Saved by the world they have had a wrestling with Christ. When an human eye noticed them they have had a whole night's wrestling with him as Jacob had with the angels of the covenant, and they wrestled till the breaking of the day till the day star arose in their hearts. This world did not know it, but the scars of wrestling and of pertinency rubbed from their eyes and they came timidly in the darkness to express their
fals in Christ. They feel themselves drawn against their very nature toward God as by the cords of love and the bonds of a new life. Their desires were so weak and their motives so impotent that Christ might have refused them, not to encourage them, and instead of breaking he proposed to build up the broken reed. In very truth Christ appeared to dwell in the visions of that sight as he did to Jacob in Bethel. While they saw sight to him he drew sight to them. A ladder was set up on earth which reached to heaven, and down it the grace of God descended upon their hearts, and up it their faith and affections did climb to heaven above. Surely the Lord was in that place though they did not expect it. Though he might have rejected them, Jesus did truly receive them, and instructed them experimentally in the functions of regeneration, and the spirit who knew where he was laid among them the bread of spiritual life, and they were born again while they were trembling at this marvellous communication. I invite each and I hope all to follow Jesus into the second vision in which he is presented to us.

II.

Up to the time of the years have elapsed without our hearing of the Jewish ruler. We do not know how he passed this time, or whether he sent any further communication with the great teacher who had instructed him in the doctrine of regeneration. After the least he may have returned to his own home. Shortly after this interview we know that Jesus returned to Galilee, his own place of abode, or rather of his wanderings, and so there further meetings could not have been frequent. But when Jesus came up as he did in the great religious festival, we can conceive that Jesus would well on his ministry and seek opportunity of meeting with him. This is certain that he would often meet with God in spiritual communion, and the teacher who had come from God, and taught him the spiritual nature of Christ's kingdom would help him in his aspirations. We can picture him in his own homeDwelling the suspense to see if this was not the very Christ endowed by the prophet. The spirit which at the first converted is now manifesting him. As he was born of the spirit so is he now living in the spirit and walking in the spirit. We find him next presented to us in his place as the Jewish arbiter. Jesus had come to Jerusalem at the feast of unleavened, and his presence had been hailed by the multitude that gathered around him, eagerly listening to the words of grace and salvation and arrested their convictions. Their feelings were too busy expressed not to reach for ears of the Pharisees and priests, who felt as if their missions were tarrying beneath them. Stung by malice and jealousy they called a meeting of the great council of the nation to determine what should be done in the extraordinary circumstances in which they were placed. It was resolved to send out officers to apprehend Jesus and drag him to their prudence. When the officers drew near they found him in the midst of the people, teaching them in the most encouraging manner to partake of the money brought forth to them. "If any man thirst let him come unto me and drink." Before setting their imprisoned prisoner the officers were induced to listen, and as they
did so they found themselves interested in the scene; their attention became more
and more riveted; they caught the feeling of admiration which burned in every breast;
they hastened and delayed—varying their design into ecstasies, and when Jesus fin-
sished his discourse they were so awed that they became completely powerless;
they allowed him to pass away undisturbed, and at the risk of being severely punished they
came back to those who had sent them out with this signal testimony—"Never
man spake like this man." The council had sat in and with utter impatience waiting the
return of their sentinels, and on hearing this unexpected answer their passions could be
restricted within bounds. Here were their own dependents faltering them at this
critical moment. "Are ye also deceived? Have any of the Pharisees believed on
him, but this people who know not the law are Cornered." It is as if they said: "This
is a popular delusion, only the lowest and most ignorant of the people have been de-
corated by himren, none of the learned have thought for one instant of opposing his
cause. Can ye point to a single man of influence who speaks him with a friendly eye? No,
it is impossible, and cursed must it be that people be who are thus liable to be deceived."

It is a trying time to Nicodemus he sat there in the council, a time fixed to search
him and to show to himself and others the innermost springs and motives of his nature.
He saw the temper of his brother councillors evaporated to the utmost. Not a note
in the assemblage is lifted in the behalf of justice. Even he, now to conceal his
faith in Jesus as he had done on a former occasion? No, though he should speak alone
as a break-water in the midst of the wave, he feels himself called to speak out even
if it should be bringing down upon him the ire of all his associates. He saw that the
council was about to proceed to violent measures, and in language which showed how
calm he was in the midst of the storm, he put the simple question: "Dost our law
judge any man before it hear him and know what he saith?" The awe-striking feeling
which had been burning against Jesus and the officers is now directed fell against Nicodemus.
Suspicion is awakened in every heart, and they change him with being a follower of
the Galilean teacher.

But there is a dignity and a majesty in justice which awes when it fails to execute.
The sycophant was powerless by the question put to them, and they separated
each to his own house, in all the malice of disappointed revenge, breathing out
imprecations against Jesus and the friend which they now discover that they had in
their own body.

In the course of Nicodemus on this occasion we discover courage and faithfulness
of a high order. It was a testing time and Nicodemus stood it. He was enough and
he said so. He could not have said less in justice, and perhaps he was not re-
quired to say more in prudence. It is evident that during these two years he has never
questioned that we met with him he has made decided progress in the Christian life.
He who at the first could not see Jesus only by sight now beholds him in open day,
and in the face of all the most formidable opposition before which the courage of the
strongest quails. "And to your faith witness"—the old Roman courage—a noble quality

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BUCOLIC PREACHED SERMON

when used in defence of a good cause. Christ has a kingdom and a cause in this world which he requires his followers to defend. We live in a world in which there is evil opposing the good. We condemn the wickedness of the Jews, as well we may, at the time when Christ came to his own and his own received him not. But I believe that human nature is much the same in all ages, and that if it were bad then on our age and nation as that in which we now live, that wicked hand would have persevered and claimed him just as the Jews did. We need all to defend his cause against the open and treacherous attacks of his enemies. How pleasant to find a youth at first inclined now facing the foe; at first like the eagle broadening before every wind, but now like the full grown oak, and upraight, and firm in the breast stem. When the youthful David left his sheep to visit the army, it was to carry a message of peace to his brethren and not to fight. But when he heard Goliath defying the army of the living God, his whole soul was stirred within him, and taking courage when he remembered how he had slain the lion and the bear which had attacked his flock, he went forth in the name of the Lord of hosts and with his sling and his bow laid the giant prostrate. So you may see that youth at first timid, now ready to stand by the right and resist the evil that assail him. A short time ago he conceived his religion, now he is ready to declare with God, “God forbid that I should glory save in the cross of our Lord Jesus Christ.” Before he followed the practices which prevailed around and the mysteries of his companions without enquiring whether they are in conformity with God's law or not, now he is firm in resisting the evil and every yoke for the Lord God of hosts. Only a few years ago he may have shrank from every proposal fitted to further the cause of Christ provided it was likely to expose him to odium or reproach. You laid before him a way of doing good, but he saw a thousand difficulties in the way of his execution; it might lose him the good opinion of all influential friends or bring him into trouble. But now he is ready to listen to and eager to pursue every project fitted to cause evil not promote the cause of religion and morality. Wherever there is a true work I believe it will be done progressively. God will carry on the good work which he has begun until the day of Jesus Christ.

We shall discover a further and more striking proof of this as we look to the third incident in the life of Nicodemus.

III.

Again the curtain opens, and months elapse before we hear any more of the Jewish councilmen. During this time he may have suffered not a little persecution owing to theaspirtions raised against him for the past he had taken. But his faith was now strong; it could bear the trial and was not strengthened by it. The wind that might blow out the feeble spark may only fan the stronger into a flame. In the providence
BECALMED IN MOURN.

of Joel he was now regarded more from the world, and made to depend less on man and more on God. In this way he was prepared for a yet greater trial before him.

Everything indicated that the earthly career of the new leader who had appeared was drawing to a close. He had fulfilled the time appointed to the council of heaven, and his work was about to be completed. The strenuities of the rulers were fast bringing forth the fruit of those labors, and the kingdom he was to establish and the blessings he was about to bestow were rapidly being realized. When he told them plainly that unless they are the flesh and drink the blood of the Son of Man they had no life in them, from that time many went back and walked no more with him. There was another combination of forces against him. An apostle is beloved by his friends, when appealed to refer the case to the people, who showed intercurrence. Every man is raised against him, and they continue to rail against him in his dying hours, even when the facts themselves have had sympathy expressed in their behalf.

The circumstances are still more trying than those in which he had formerly been placed in the wilderness. At that time if he was opposed by the rabbis he had the great body of the people to support him. Now he stood almost alone. The very disciples had failed in the hour of trial, and only two had the courage to come to the feet of the cross. A few pious women, secretly observed by his adversaries, remain to do the grizzly office of the dead.

Who is Nimrod to act now? Does he not the first control his faith, or does he content himself in the second patience in refering a protest in behalf of innocence and against injustice? No, he is ready to hear every part. A fraud, Joseph of Arimathea, beads the Mosaic body of Jesus, and Neronian jealous is preparing it for the sacrifice. Far above the first, for above the opposition of men two join in their becoming sufferer. It would be difficult to find in history a more heroic instance of that of Nimrod. There may be a nobler spirit than even that of the soldier in the battle or that of the sufferer in the storm. When Luther declared himself against the great emperor of his age and a council of prelates and princes, his old general grasped him by the hand and said: "I may be hated in the utmost hatred of my time, but I have never, after all, shown a bravery like yours." The tale of Nimrod was of a higher order than that which Jesus and light on the danger--it was no secret that it did not see the danger; it was in fact swiftly concealed; it wasда

You need not tell that mother that she is exposed to infection as she sits by days and nights beside the sick bed of that man who is in raging fever. She will not hear what you say to her. So he knows not how as he purpose his work of love and duty, did not fail, did not for one moment think of the opposers but might move still with his heart and purpose the perfect love that casteth out fear.

Observe the growth in the character of this man. At first believing, but fearsful, he became faithful, and saw his heart is filled with love and animated by courage.
has reached the highest excellence of Christian character, to that charity which is the fulfilling of the law, and the bond of perfection which is greater than faith and hope, and shall be held up as the fruit in the perfect of God, when all else like the leaves which withered it has disappeared.

So, Christian brother, be not content with pass acquisitions. 
"Besides this giving all diligence to add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience meekness, and to meekness longsuffering, and to longsuffering charity." The true Christian does not allow himself to think that he has attained or that he is already perfect, but supposes the things that are behind he presses forward to those that are before. Mourning toward heaven he is drawn, the faster she nearer he approaches to it. He may not be perfect, but he is seeking to be perfect. A good mother of Christ he will not cease from the contest of he has compared all those sins which are Christ's enemies and his own enemies. But as I hear some one becoming weary in well doing and asking how long am I to continue in the portion. I answer till you have slain the last of our spiritual enemies. But if it is objected that this trust be all death, then I say even till death you must continue laboring. The Christian does as he must as we have heard of the warrior dying in the battle at the moment when his troops were gaining the shore of victory. He dies like Samson amidst the glories of his strength, and he stays in his death the last of his spiritual enemies. The last sound which he hears on earth is the sound of arms in the final conflict with sin, as the first sound which he hears in heaven is the song of triumph. "Blessing and honor and glory and power be unto him that sitth on the throne, and to the Lamb that was slain."
# In Memoriam

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- John Sutton, 1877
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- Wm. R. Reidhead, 1897

## Teachers
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- Andrew J. Buller, 1889
- Mrs. Daniel Porter (Mary Buller), 1887

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