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To

Aun Eliza Thompson  
from her Pastor

W. A. Scott

1 Oct 1861.

San Francisco.



by A. Kneass

P. S. Duval & Son's lith Phil.

W. A. Scott

THE  
PACIFIC  
EXPOSITOR.

REV. W. A. SCOTT, D. D., EDITOR.

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P119

“AND beginning at Moses and all the prophets, he expounded unto them in all the Scriptures.”

“And Paul, as his manner was, reasoned with them out of the Scriptures, opening and alleging that Jesus is Christ.”

VOLUME II.

SAN FRANCISCO:  
GEORGE W. STEVENS,  
N. W. CORNER OF BATTERY AND CALIFORNIA STREETS.  
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NO. 1.—JULY, 1860.—VOL. II.

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RECONCILIATION AND PEACE BY THE CROSS.

A WEDNESDAY EVENING LECTURE IN CALVARY CHURCH, BY THE EDITOR.

AND having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth or things in heaven.— *Colossians i: 20.*

CONTENTS:

*The argument stated—The blood of the Cross—Our state by nature—God the sole Author of our reconciliation—Christ the Head and Pacificator of the universe—“All things in heaven and in earth”—Limitation of the phrase—Our redemption just to God—The Church’s mission sublime—The completeness of our salvation.*

IN VERSES 15–19 inclusive, we have the apostle’s description of the divine nature, mediatorial work, and glory of God’s Dear Son. He was led to speak of Him from having mentioned his kingdom, into which the believing Colossians were translated. And having assured them of “redemption through his blood, even the forgiveness of sins,” he proceeded to describe His qualifications as a Redeemer, and then applies his argument so as to bring out distinctly his main purpose, which was to show that Christ Jesus, God’s Dear Son, was the only Redeemer, and that salvation was to be sought through Him only, and that as a Redeemer He was perfect and all-sufficient, and so great was the amplitude of redemption through Him, that nothing could be added to it. The efficient agent of our redemption, is the Father, and the instrumental agent is the Son, in whom “it hath



pleased the Father all fulness should dwell; and the Father having made peace through the blood of the cross of his dear Son, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven." Now here we have an affirmation, a proposition, and then its limitation or extent is given.

I. The affirmation made is that the blood of the cross, is the foundation of our reconciliation and peace.

*Through the blood of his cross*; that is, by his blood shed on the cross — by the atonement which He there completed for sin. This atonement is the means, or the opening up of the way for our reconciliation to God, as is declared in the fourteenth verse. *The blood of his cross* means His sufferings and death, which were terminated on the cross. As emancipation implies bondage, restoration a previous sickness; so reconciliation implies an antecedent friendship and then enmity, alienation, and that this alienation has been overcome. Peace implies a previous hostility. And just such is the condition of our race. The whole world lieth in wickedness, alienated from God, in a state of sin and misery. The carnal mind is at enmity with God. That we are sinners, requires no proof. It is demonstrated by all the sufferings and wo that are in the world, and by the conduct of all men in every age and country, and of every nation. Every sacrifice of the heathen world, is a proof of man's consciousness of guilt, and of his hope of escaping from the wrath of God, by making some sort of an atonement. God created our race pure and holy. Then there was peace between God and man. But man sinned. And though man was first in the breach of the friendship — and only to blame — wholly to blame for the breach, yet God offers reconciliation; and this reconciliation is through a Mediator, and the Mediator is His own dear Son. But God hath not left all mankind to perish in the estate of sin and misery into which they were reduced by the fall. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. God is the sole author of reconciliation. He laid the foundation of our peace by the gift, and in the death of His own Son. When He saw that there was no man, and wondered that there was no intercessor, then his arm brought salvation unto him, and his righteousness it sustained him.—*Isa.* lix : 16. And surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities.

uities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. Yet it pleased the LORD to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.—*Isa.* liii: 4–12.

“The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.”\*

It is by free, sovereign grace we are saved. There was no Mediator to be found, but God's dear Son. He only was fitted to stand between God and sinners, and make them to be at one. And it so pleased the Father to give his Son—he did not spare his own Son, but freely gave him to die for us—and gave him with all fulness dwelling in him, that he might make peace through his cross, and reconcile all things unto himself. The great work of God's Son, was to lay the foundation of our peace with God. Accordingly he offered himself a propitiatory sacrifice for our sins. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. On the cross we see the expiatory victim, the meritorious ground of peace. God is just, and yet the justifier of them that believe in Jesus, by whom peace is preached, and pardon is offered. God in Christ is reconciling the world unto himself, and hath given unto us the word of reconciliation.

II. But it is necessary to understand the extent of this reconciliation. What is the meaning of the words, *whether they be things in earth, or things in heaven?* Do they imply that there is any need of reconciliation to God in heaven? We think not. The alienation is in earth, as we see from the next verse. The meaning, then, is that

\* Confession of Faith, Chapt. viii., Sec. 5.

by reconciling sinners on earth to God, harmony is restored between earth and heaven. As there is nothing sinful in heaven, so there is nothing wrong there. There is no enmity there to be slain. There is no alienation there to be overcome. But there is much that is wrong upon earth. Men are rebels, sinners, enemies to God. They must be reconciled, and by their reconciliation peace will be established between them and heaven. When the prodigal returns, he is restored, although all the folly and guilt of his wandering was his own. It was wholly his fault.

As all things were created by and for the Son, and put under his feet that he might be the sole, all-sufficient, supreme Head over all things to his church, so it may be said, that the whole fabric of nature is restored to its proper end by the cross. We enter not here upon the way, or the extent to which the physical universe, and irrational animals are interested in the death of Christ, nor do we speak of the way in which angels and devils are concerned in Christ's kingdom. It is enough for us to know that it hath pleased the Father that his Son should be the great Pacificator of the universe.

If by *the things in heaven* we are to understand the holy angels, then the meaning is, that by Christ, believers are made fit companions for the angels, and like them, partakers of holiness and glory. And if by *the things in heaven* saints are meant, then the idea is that the patriarchs and prophets, and all who are now in heaven, were reconciled to God by the cross—that is they were saved—their guilt was expiated by Christ. As saints and angels are pure and holy, so there is a want of harmony between them and sinners; but when sinners are reconciled to God, then on account of this reconciliation, they are restored to communion and fellowship with the angels—all virtuous and holy beings are on God's side, and are in harmony of sentiment as to the salvation of all who believe in Jesus.

The words *reconcile all things unto himself*, must then be limited in several particulars. 1st. They cannot be applied to such as are not, and never have been at enmity. Those cannot be reconciled who have never been alienated. The just need no repentance. 2nd. The *all things* of this verse must be confined to earth and heaven, for they are specified, and as there is a specification, and hell is left out, we have no authority to put it in. The application cannot be floated about, and made to fallen spirits. They are not included in the counts of the specifications. 3d. The meaning is not that *all*—absolutely all in earth are reconciled. We cannot believe this to be true, and consequently this cannot be the meaning. Nor is it pos-

sible to harmonize such an interpretation with many other Scriptures. The Word of God divides all men into two classes, and makes the difference between them an essential and abiding one, and teaches us that their eternal destiny is essentially different — as different as it can be. 4thly. The meaning then must be as is intimated in the first clause of the verse — that a plan is executed by which the penitent and believing may be saved. God is in Christ, reconciling the world to himself. For God so loved the world, that he gave his only begotten Son that whosoever believeth on him, should not perish, but have everlasting life. We say this plan is intimated in the first clause — *Having made peace through the blood of his cross*, or as in the margin which the Greek authorizes, *making peace*, that is by his atonement he has provided for the justification and complete redemption of all who shall believe in him. His atonement is so perfect and so infinite, that there is no degree of guilt for which it is not sufficient, nor any degree of alienation it may not overcome — provided it is accepted. But there must be an application of it to the sinner. Christ is the end of the law for righteousness, but only to those that believe. God so loved the world, that he gave his only begotten Son, not that all wicked men and Devils might escape from sin and hell still loving their sins, and indulging them, but that whosoever believeth in him should not perish, but have everlasting life. We observe then, 1st. Redemption through the blood of the cross, is just to God, and without violence to the virtuous intelligences of the universe. Sin is punished, though the sinner is pardoned being penitent. Law is maintained, magnified and made honorable. Holiness is vindicated. God is just, and yet the justifier of them that believe in Jesus. And harmony is restored between earth and heaven, by reconciling an alienated world.

2. How sublime a mission is given to the Church of God. It is Heaven's great Institute for proclaiming peace on earth, good will toward men, and glory to God in the highest. All things in earth, and all things in heaven — all power is given to the Son of God for the exercise of his mediatorial power, and the glory of his kingdom. And hence the apostle tells us that in our translation to the glory, we shall come to "the heavenly Jerusalem and an innumerable company of angels, and to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

3. Let us rejoice to-day, in the extent and efficacy of the recon-

ciliation offered to us. It is complete through the blood of the cross. Complete as to our justification and redemption. We want nothing from Hebrew rites or Pagan philosophy. Christ is an all-sufficient, ever willing, almighty Saviour. He needs help neither from saints nor angels, nor from thrones nor principalities. He is the Head over all things to his body, the Church. He is the only Mediator. Let us cling to him, and the way of access to the throne of grace which he has opened up. There is no other. Nor do we need any other. It is free. It is open, and we are invited to come to God through him. Through him we may have pardon and life everlasting.

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### PATRIARCHAL POLYGAMY.

BY REV. W. E. BOARDMAN.

MODERN polygamy has sought a warrant and a shield in the example of the patriarchs. For this there is seeming ground; but none whatever in reality. Three things should be specially noted about this matter: First—that up to this time there had been no law pronounced against it. God had simply *kept silence* concerning it to avoid the greater evil of unbridled licentiousness, as our Saviour intimated to his disciples, when he told them that for the hardness of the hearts of the people it had not been prohibited. Note secondly, that polygamy was the fashion of all the world at the time, save only in Sodom and Gomorrah, where they were sunk too low for even this corrupted state of the domestic relations of man. And then with these two facts, that there was yet no command against it, and that it was the best thing in vogue in the world at that day. Note this third fact, that the patriarchs were not in heart polygamists at all, but leaned strongly to the law of nature—the law of pairs—and you will then see their example in its true light, and understand how it was that from them descended the first nation upon earth eschewing polygamy entirely. Abraham was in heart no polygamist, and was only urged into it by the impatience of his own wife to secure the fulfilment of God's promise to her lord—to her own and her lord's sorrow too, as it proved. Isaac was pure in life as he was in heart from polygamy. Jacob was deceived into it by his father-in-law, and then pushed on further by his wives, but in each case the evidence is that both Abraham and Jacob were in heart true to the law of God and of nature, and are not to be made re-

sponsible for the monstrosity of the revival of polygamy in the nineteenth century, after it was dead and condemned by the civilized world.

John Berno was a converted Seminole chief, who turned missionary to his tribe. One of his fellow Indians appealed to him to know what he should do to be a Christian. "Do!" said John. "Do? I can tell you plenty to do, but you won't do it." "Yes, yes, we will, we will." "No, no, you won't; the first thing I tell you you won't do it." "O yes, yes, we will; we will do any thing, any thing." "How many squaws have you?" "Four." "Well, go put away the three youngest and come be married to the one of your youth. The Bible says, God made man male and female — not male and four females — and that man is to be the husband of one wife, not four." Away went the enquirer; but he did not come back to be married. At last John went after him, and found he had put away three, but it was the three oldest, keeping the youngest, saying, "the Bible says one; me got one — Bible no say which one." So they were married, and he became a consistent Christian. John's reasoning was certainly more logical than that of those who justify polygamy by the Bible. God made man male and female, not male and four females, and to this day the equality of sexes is preserved the world over, in accordance with the primitive law of nature.

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APOSTOLIC SUCCESSORS are, according to Archbishop Whately, all such ministers of a Church as hold the same office which the Apostles conferred on those Elders whom they ordained in every city. And all ministers who rightfully hold such an office are the rightful and true inheritors of the Apostolic succession. In this sense, we have no difficulty in tracing our orders, nor in defining our office; but how is it, that we have successors to the Apostles, and that yet they are not *apostles* but *bishops*. How is that? If they are successors to the apostles, why are they never called apostles? The reason is, that in fact, and in the sense claimed for it by Prelatists, *apostolical succession is a myth*. The only successors of the apostles in the world are the ministers of Christ, who hold *the office* to which the apostles ordained Elders in every city, where they preached and planted churches.



**KEEP ME NOT HERE.**

LINES WRITTEN ON RECOVERING FROM SICKNESS.

Let me go, for the day breaketh.—*Gen.* xxxli: 26.

KEEP me not here! A voice from heaven is calling,  
 Arise, my love, my fair one, come away;  
 Unearthly light around my soul is falling,  
 The glory,—dawn of heaven's eternal day.

Keep me not here! Amid that light descending  
 Angels an escort stand in bright array;  
 A choral welcome harps and voices blending,  
 They point to heaven,—arise and come away.

Keep me not here! Far on yon heavenly mountain  
 Of frankincense and myrrh, till break of day,  
 Is he awaiting me by life's pure fountain,—  
 Give me an angel's wings to rush away.

Keep me not here! The vale of death is glowing,  
 Its shades and terrors lighted into day;  
 The saints in light with wreaths triumphal strewing  
 Its fearful path, are beckoning me away.

Keep me not here! My deepest spirit gushing  
 With glowing love to Jesus, bursts this clay;  
 Love's deep-toned calmness sin's last tremor hushing,  
 Can rest not here on earth, away! away!

Keep me not here! Around my soul is falling  
 Heaven's mantling robe of love, heaven's boundless day;  
 I hear a voice from heaven,—'tis Jesus calling,  
 Arise, my love, my fair one, come away.

G. B.

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THE HIGHEST ELOQUENCE.—Were I called to select the most eloquent passage I had ever known, it would be the following from Robert Hall's sermon on the Lamb of God. Speaking of the Lord Jesus as the only atonement for sin, he says, "The justice of the Diety not to be propitiated by any other means, pursues the transgressor on earth and in hell; nothing in the universe can arrest it in its awful career, until it stops in reverence at the cross of Christ."

G. B.



## ONE OF THE DEVIL'S STRATEGEMS.

THERE is an antagonism between the natural man and the spiritual man. In the natural world we find thorns and roses, light and darkness. So in the history of our race, we find good and evil — none absolutely perfect, but the God-man, Jesus of Nazareth, yet some good in all. In Adam's family there was a Cain as well as an Abel. In Noah's household, we find Ham, and his son Canaan. Whatever may be the speculations of the vain, will-worship, bran-bread philosophers, and spirit rappers, and German transcendentalists of the age, on the origin of evil, and the nature of sin and of human responsibility, there is a God who is the Creator of all things and the Supreme Judge of quick and dead. And there is a Devil, who reigns in the children of disobedience. And there is a heaven, and there is a hell. Some of the human family will be saved, and so also, some of our race will certainly be lost. For some believe the gospel, and some do not believe the gospel. Some obey the gospel and come to Christ, and some continue disobedient and will not come to Him that they may be saved. The precious Word of God is as food to some and a sword that pierces others. It is a savor of life unto life to those who die unto themselves, and live by faith upon the Son of God; but a savor of death unto death to the disobedient and impenitent, who trust in themselves. The Chief Corner Stone is elect and precious to them that build on it, but upon whomsoever it falls, it shall grind them to powder. In all ages, it seems that when God has been pleased to do a great work in the earth, then His enemies have professed to do the same things. Thus when the Lord, by Moses, was working miracles before Pharaoh, the Magicians of Egypt "did in like manner with their enchantments." When the sons of God, in the days of Job, assembled themselves together, then Satan appeared with them. When our blessed Lord began his public ministry, and preached and wrought miracles, then Satan also made an unusual demonstration of his power in the world, by tempting and persecuting our Lord, and by entering into the bodies of men, and tormenting them in diverse ways. And so when God raised up TINDAL, CRANMER, LUTHER and CALVIN, and a host of other great and pious men to preach the *written* gospel in Europe, and carry forward the great Reformation, and multitudes were led to a knowledge of faith in Christ, as the only means of justification in

the sight of God, then Storck and others arose, and said they had unwritten communications from God. They set themselves up in opposition to the doctrines of the true Reformers. And soon after arose the Anabaptists, including among their defenders such men as THOMAS MUNCER, JOHN OF LEYDEN, MELCHIOR HOFMAN and others, who although they professed to be perfect, were guilty of polygamy, murder and insurrection. These men greatly retarded the work of the Reformation. And so in the eighteenth century, when the churches of America had peace, and the number of converts were daily increasing, then arose those who if sincere, were certainly deluded, and from professing to be great revivalists, became hot-headed fanatics. Such men did much harm to the cause of true religion in their day. The same antagonism to the true gospel was manifested in the time of Whitefield, the Wesleys, the Tenants, Davies, McGrealy and Blackburn. When it pleases God to pour out his spirit, then Satan transforms himself into an angel of light. Inasmuch as he cannot prevent the diffusion of light, he attempts to counterfeit it. When the churches in our day were in some degree awakened to a sense of their obligations to the heathen, and a missionary spirit was aroused, and the Bible was being translated into the languages of almost all the tribes of people on the globe, and the gospel was being preached by the Tract and the colporteur, and the herald of the cross, then Satan raised up his agents, and multiplied the number of his disciples, and while the churches were rejoicing in the refreshings of the Divine Presence granted to them, then suddenly, a host of errorists and fanatics, of every kind, appeared—Millerites, Mormons, Perfectionists, Abolitionists and Spirit Rappings. A new Bible, and another gospel are offered to the world. And the isms, and ologies of the ultraists of our age, culminated in the abolition, anti-Bible, anti-church-of-Christ, anti-every good thing, infidel, disorganizing, revolutionizing, Satanic convention, that assembled a few years ago in Hartford, Conn. In the justly famed revivals of 1800, when many cold and backslidden members were reclaimed, and many of the impenitent were awakened, then some of the rankest heresies ever known, were propagated. So fickle, and so fastidious is our age, that nothing, absolutely there is nothing good, but it is perverted. If truth come from the lips of John, then he is austere, and hath a devil. If it be taught by Jesus Christ, then he is a wine bibber and gluttonous, a friend of publicans and sinners. Come in what garb she may, evangelical truth is sure to be persecuted and rejected. There is no system so pure, but the tongue of clamor may

detract from it — no character so blameless, but it may be misrepresented. And the more eminent a man's position in the church may be, and the more useful he is likely to be, the more assiduously and zealously will the Devil and wicked men try to blast his reputation and destroy his influence. *When God revives his work, the Devil also revives his work.* When the churches of the living God are enlarged, and converts are multiplied, then Satan's synagogues are wont to be fitted up with unusual attractions. When the Bible says seek first the kingdom of heaven, and all things else needful shall be added unto you, the world says what shall we eat and drink, and wherewithal shall we be merry? When the apostle says, seek the things that are above, and set your affections upon them; the Devil and our own wicked hearts say, seek those things that are upon the earth — place your affections upon things earthly — fasten your thoughts and wishes and feelings on things below. If the reality of a future and superior state, had not been already revealed to us, then we might be excusable for choosing the things that are seen and temporal, in preference to the things which are not seen and are eternal, but from the nature of the case somewhat vague, distant and uncertain. Then indeed a future state might be matter of curious and idle speculation; but since "Life and immortality" have been brought to light in the gospel, and truth has been revealed in order to goodness — knowledge in order to moral excellence — then the fact that we are heirs to an immortal estate should influence our conduct and control our affections, our manner of life and conversation, and throw a sacred and immortal radiance over our whole present living. Longinus tells us that the true sublime of Homer consists in this, that he made his gods like men, that he might make his heroes like the gods. And of Socrates it is recorded, that he brought "men down from heaven to earth; that is, that he drew the attention of men from the study and contemplation of the heavenly bodies, to the consideration of the nature and end of man, the duties and relations of men in this life." It was therefore said, "Socrates brought philosophy from heaven to earth." But of Christ it may be truly said, He raises us from earth to heaven. Christ teaches us a divine philosophy—he raises us from things temporal and seen, and earthly, to things spiritual, heavenly and eternal. He, our "glorious Leader" and example, hath entered the heavenly places not made with hands, and invites us to follow, for it is his will that where he is, there shall his members be also.

## WHO ARE TO TEACH OUR CHILDREN?

DR. HALL, in the December number of his *Journal of Health*, after telling us that the most valuable books and periodicals are but feebly supported in comparison with those flash journals that are filled with the most insane trash, and warning us against allowing the newspaper to supplant the Bible, and against committing the religious instruction of our children to others, says :

“ *The Bible, the Text Book, — the Parent, the Teacher*, this must be the agency which men will at last come to; this is the most practicable scheme for human amelioration. A dollar will buy the Bible; the teachings cost nothing, the compensation being that sweet love, that pure enjoyment, the delicious intercommunion, which goes out and back from parent to child in such an occupation. With such instructions, in brief instalments, given kindly, lovingly, patiently, the daughter never takes to the street, nor the son to the gutter; the sister grows up pure, the brother grows up manly; the ‘dishonorable transaction,’ the ‘clandestine marriage,’ the ‘unhappy match,’ never break up the peace, never wither the hopes, nor ‘blast the expectations’ of such a domestic circle. It is not the children of this sort of folk who fill jails, people penitentiaries, crowd the hospitals and rend the air of asylums with the shrieks of insane occupants. No, no, no! the frequenters of the church, the lecture room, and the prayer meeting; children who have memorized the catechism, and attended the Bible class, who learned to sing the ‘psalms, and hymns, and spiritual songs’ of the olden time; it is not from the company of these that annual drafts are made to replenish the ranks of the daily dying in the institutions just named. Recruits are furnished full fast from orphaned or neglected children, whose education is obtained in the street; who run to see all the ‘fights,’ pilfer from huckster’s stands, crowd around the show door for the chance of ‘slipping in,’ who attend militia musters and target shooting, who save their chance dimes for the circus, the negro singer, and the theatre, who ‘pitch quoits’ with copper cents, and play marbles for ‘keeps,’ who delight in the strains of ‘*Old Dan Tucker, Lucy Long, and Jim along Josey* ;’ who take to the cigar at ten years of age, and learn ‘to chew’ even earlier; who can ‘take a glass’ in the manner of a finished gentleman, and order an oyster supper for a friend from the country with the air of a millionaire,

and all before the 'teens' are passed; a little later, and lower down, comes the opera, (as now managed generally,) with plots founded on infidelity, debauchery and crime, with the club house, the Sunday afternoon 'drive.' By this time they learn to 'discuss' questions, but never any higher up than the last play or novel, the new star or prima donna; in the absence of these they glorify free living, abnegate marriage, with low impertinences disparaging women, cursing the difficulties of divorce, and launching out in praises of free love. About this time the money is gone, if not sooner; 'position' lost, and character questionable, while the sheriff's warrant for forgery, or a ticket to the hospital for infamous disease closes their public life; the short remnant of it still remaining, to be passed in the felon's cell, or as the occupant of 'a bed,' one among surrounding thousands, where the groans of the daily dying, and the shrieks of those in mortal agony, are merely interludes in the drama going on in the heart; the escapeless, the ceaseless hugging of sharp-pointed memories.

"Parents, the moral is to you. See to it, that your children's reading is that which is useful, substantial, and true, and that all their recreations be healthful as to the body, and as to the heart, refining and elevating."

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#### HOTEL LIFE.

OF ALL the miserable ways of living, that of hotels and boarding houses takes the lead. One of the best sermons we ever heard, as connected with domestic life, was delivered in New Orleans many years ago, by that eminent divine and scholar, the Rev. W. A. Scott, D.D., now of San Francisco. We thought, at the time, that humanity would have been a gainer, if a tract had been made of it and placed in the hands of every married couple in the Union. It is hoped that, should the eminent author ever see this article, he will publish the pith of it in his own monthly. A life of this sort eats out domestic love; it creates a morbid desire for tinsel and show; it cultivates sham in morals, in dress, in personal deportment; it turns every thing into pretense and hollowness. There is no depth in any thing that is really useful or good. All is superficial, cold, and heartless.

From such a life, gormandizing, idleness, and *ennui* are inseparable; eating, sleeping, lounging, and dilettantering make the dreamy



routine — the two great events of each succeeding day being the dinner and the opera or theatre or lecture. They wake to think of what there shall be for breakfast, and, after reading the morning papers and an objectless and lazy stroll, the subject of conjecture or conversation, if not both, is what kind of dinner will be spread; if this or that new or rare or favorite dish will be in the bill of fare.

But there are physical evils of the most serious nature. When a wife or daughter has nothing to do, and the appetite is stimulated day after day by all the arts of “scientific cookery,” when the five o’clock dinner is universal, and when the stomach is “raving” for food in consequence for the almost entire abstinence since breakfast, a double work is thrown in upon its debilitated state, and keeps it “laboring” during the greater part of the night, making what ought to be the hours of peaceful rest, absolutely hideous by terrible dreams, and the morning comes without the blest renewal of strength which healthful sleep would have given, and this for weeks and months together. Verily, it is no wonder that the thoughtful physician should apply the epithet, “Thou fool,” to any parent who would expose a family to such a life. And in the light of it, we may gather that the most certain means of making life a failure *in toto* on the part of any newly married couple, is to “go to boarding.” Better a thousand times, socially, morally, and physically, hire a two-roomed shanty, live on bread and potatoes and do the housework without the aid of menials, and continue to do these things until means are accumulated to take a step higher. Thus doing, we would not see a tithe of the sick wives we now do, nor a tithe of the unhappy matches, the disgraceful divorces and the early wreck of business prospects which leaves so many men disabled before they are thirty years of age; disabled for life from engaging in any handsomely profitable employment in consequence of a load of indebtedness which it would take a lifetime to liquidate.

In view of these things, our advice to every young man of energy, a high spirit, and any respectable calling, is, marry before you are thirty, even if you have not five dollars ahead. Take a cabin of a single room, if you can do no better; live within your means, whatever Mrs. Grundy may say, and with moderate perseverance, never rising faster than your gains, things will go well with you, and three times out of four you will, in a race of twenty years, come out triumphantly ahead of those who had a small fortune to begin with — theirs having insensibly dwindled away, while yours is increasing with a steady and wholesome rapidity.—*Hall’s Journal of Health.*

## THE TRAVELLING CHRISTIAN'S COMFORT.

THE wit, poet, philosopher and historian, Voltaire says in his letters to Madame Duffaude, "I hate life and yet I am afraid to die." What a commentary upon the wisdom of this world! Life made hateful by sensuality, and death robed in terrors by unbelief. It is far otherwise with believers in Christ. For to them to live is Christ, and for them to die is gain. Whether they live or die they are the Lord's. Neither life nor death can separate them from his love. They are willing to abide in the flesh, to wait till the appointed time for their change of worlds, and when that time comes, willing to depart and be forever with the Lord. For believers in Christ a contribution is levied on life and death, on things present and things to come. *All things are theirs.* In the Divine word, Christ is said to be the believer's *life*. It is really then a matter of small import whether as believers we all live in the same city or on the same continent, or even in the same world. For as Christ is *our life*, we are all nearly of kin, and very closely and tenderly related. As pilgrims and strangers, tossed up and down in the world, in this excited and hurrying, travelling age, it is a great comfort to a sensitive, enlarged heart to feel that the "communion of saints" is not limited by national or sectional or physical boundaries.

In the creation we find that certain laws or properties of matter were so arranged, as to secure an affinity between all the particles thereof, great or small. This law is seen in attraction and gravitation. So in the glorious economy of human redemption *Christ is our life*. All believers in every age and of every clime are in him. And I suppose every virtuous being in existence is blessed directly or indirectly by the life and death of the Son of God. Jesus Christ is the great luminous centre of the universe. The Church on earth and in Heaven is one church. There are, it is true, many mansions in our Father's house. Both his great palaces of Creation and Redemption are spacious, and the departments of Creation are numerous large and magnificent. How many mansions has He built in the stars, suns and planets! What grand temples in the clouds and in the mountains! How manifold are all his works! How wondrous his goodness on earth and ocean! And in the palace of *Salvation*, there are also many mansions, some for little children, and some for old people, some for publicans and sinners, and some for young men,



who, like the Hebrew nobleman, have kept the law from their youth up. Some of the mansions are fitted up with refreshments for aged and feeble pilgrims, and for the weary and sorrowing. Some are supplied with beautiful pictures and spy-glasses for the use of the desolate, whose friends have passed on before them to glory. Some of our Lord's mansions are resting stations for praise, meditation and prayer, and some of them are work-shops, where we have to toil; and generally near to these last stand the towers of faith, from which we can see the blest highlands of the Heavenly country looming up beyond Jordan's cold flood. Heaven is but another mansion in our Father's great house. It is only a higher mansion, but not far off, nor is the removal from this lower mansion of toil and warfare to the upper one of rest and peace, a hard, or fatiguing, or long journey. It is a removal about which we have but one point to be careful for, and that is, to be ready to go when called. In all the mansions of our Father's dominions, there is one HIGH, one all-pervading SPIRIT — one LIFE, JESUS THE LAMB OF GOD. *It is by Him* we all live. As He saith himself, "he that loveth me, even he, shall live by me." And as we all live *by Him*, so should we live *to Him*. We are not our own, we are bought with a price, therefore we should live not unto ourselves, but unto Him that died for us, and rose again. And then if we live *by and to Him*, we shall at last live *with Him*, not indeed only at last, but even now. For Paul says, "that whether we wake or sleep, we should live together with Him." *Where*, then does Christ our life live, and *how* does He live, and *what* is He to us?

I. We are social beings. God has constituted us for happiness in society. But there are some beings we do not wish to dwell with — we certainly do not wish to have our portion with hypocrites and unbelievers, nor to dwell with the Devil and his angels, nor to be driven from the presence of the Lord, to outer darkness. Though made on "the social place," as Cowper says, it would be wretchedness intensified for believers to have to dwell in the presence and fellowship of blasphemers. One of the ingredients of hell is doubtless its corrupt and corrupting society. So on the other hand, one of the elements of heavenly felicity is its blessed society. There are the spirits of just men made perfect. There are the dead in Christ from every land and of every age. Abraham, Isaac and Jacob, and the martyrs and confessors, and our pious ancestors and our little ones that Jesus hath folded to his bosom — and an innumerable company of angels, and Jesus the Mediator.

II. But as believers we have the privilege, not only of living *with* and *to* Christ, when we are saved from sin and toil, and reign with Him in glory, seeing Him as He is, but even now — whether we eat or wake or sleep, it is our privilege to do all in the name of the Lord Jesus Christ, and for His sake. Indeed, the life of a Christian here and hereafter is related as the bud and the flower, as the dawn and the day, the child and the man. The life of grace is in order to glory in heaven, both in point of time and as a necessary preparation for it. *Grace is glory begun and Heaven is grace completed.* Then if we do not now live in Christ, and with Him in holy fellowship through His word, ordinances and Spirit, we cannot live with Him in glory. If we desire to dwell with Him and His people in the land of promise, we must follow Him while we are travelling in the wilderness.

III. Let us then remember, that however diversified our lots may be; however far asunder we may be parted from each other on earth, still Jesus is able to be equally near and precious to us. The wilderness, the forest, the mountain, the deep sea, the far off ends of the earth are all equally near to our Father's presence chamber. As our globe's surface is equally near to the skies, though from their transparency we seem some times, and in some places to be nearer the empyreal regions than at other times and at other places, so under favored circumstances, as on communion seasons, and when joining in the same blessed services of prayer and praise, the skies above us seem so transparent that we can almost see our Father's house above, and almost catch the sweet songs "that warble from immortal tongues;" and when we come to die, when the summons comes to call us home, we shall find the way as short and as easy from the *far* west as from the *distant* east. We may go home as directly and as quietly from the banks of the Mississippi as Elijah did from the banks of the Jordan. Martyn on the burning plains of Asia, and Lowrie from the piratical waters of China, and Williams from the idolatrous soil of the cannibal Islands, and Payson and Whitefield from their quiet New England chambers found the way to glory equally easy, and short, and triumphant. To the end of time, and to the ends of the earth, wherever two or three are gathered in His name, He is in their midst. He fills all time and all places. There is none in Heaven beside Him, and none upon earth to be desired but Jesus. He is all and in all.

IV. Here, then, is our happiness. Here is its beginning, source,

support and success. Whoever is your pastor, Christ is your life. Whoever may break to you the bread of life, it is to be obtained only from Christ. He is the living bread. And here you have a recipe — an unfailing prescription by which to obtain happiness in every condition. Some times, believers, you may look upon life with gloom and upon death with fear. But why should you be dismayed? whether at home or abroad, awake or asleep, alone or in society, in health or in sickness, living or dying, Christ is always within hearing. Never is He for one moment out of your reach, or beyond your call. No strange affliction, or trouble can befall you, that He has not seen before hand and provided for. He has promised you grace as your day may require. And His grace is sufficient for you. It has never been tried and found wanting. Even death is not a separation from Him. It is rather a going to Him. Has it not happened to some of you, as you have contemplated a long journey, or a voyage at sea — that when surrounded with your friends, you spoke of the length and perils and inconveniences of the voyage, that your heart almost fainted and you were ready to say, I cannot endure such painful separations — such heart-rending farewells? And yet it was necessary for you to go, and to your surprise you found the perils of the way less than you anticipated. And just so some times we look out from our windows from the cheerful social circle on the darkness of the night. It may be the storm is howling abroad. The terrors of the night seem fearful; but if necessity require us to put on our courage and brave them, we are astonished how much lighter it is out of doors than it seemed to be. So it is with the ills of life, and the fears of death. Let not your hearts be troubled, neither let them be afraid. Ye believe in God, believe also in His Son Jesus Christ. Fear not, only believe, and you shall see the glory of God.

Ever remember, Christian, in all your journeyings the memory of God's great goodness, and mention His loving kindness to one another as you travel on upwards to the Heavenly city. And when we all meet there,

“ We'll talk of all He did and said,  
 And suffer'd for us here below ;  
 The path He mark'd for us to tread,  
 And what He's doing for us now.

“ Thus as the moments pass away,  
 We'll love, and wonder and adore ;  
 And hasten on the glorious day,  
 When we shall meet to part no more.”

Have you not often already heard the voice of the Master amidst the storm, as he came walking to you over the troubled waters, saying: "Peace, be still: and there was a great calm?" And did you not then reply in the outgoings of a happy experience: "Nevertheless I am continually with thee; thou hast holden me by my right hand, thou shalt guide me with thy counsel, and afterward receive me to glory."

Now let our cheerful eyes survey  
Our great High Priest above;  
And celebrate his constant care,  
And sympathetic love.

Though raised to a superior throne,  
Where angels bow around,  
And high o'er all the shining train,  
With matchless honors crowned;

The names of all his saints He bears,  
Deep graven on his heart;  
Nor shall the meanest Christian say,  
That he hath lost his part.

Those characters shall fair abide,  
Our everlasting trust,  
When gems, and monuments, and crowns,  
Are mouldered down to dust.

So, gracious Saviour, on my breast  
May thy dear name be worn:  
A sacred ornament and guard,  
To endless ages borne.

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#### FEAR OF DEATH STRONGER THAN OF IMPRISONMENT.

ONE of the arguments brought forward by rampant reformers in favor of abolishing capital punishment for murder, is that the dread of imprisonment for life is a stronger motive to deter from crime than the dread of death itself. It is in vain to reason with fanatics. So we make an appeal to facts.

In the city of Boston — which may be considered the headquarters of rationalistic reformers — a man by the name of Cyrus W. Plumer was lately condemned to be hung for mutiny and murder. Extraordinary efforts were made to induce President Buchanan to commute the sentence of death to that of imprisonment for life. At first, the President deliberately declined, but a fresh appeal to the Executive clemency was immediately made by means of a petition,

signed by twenty-two thousand names, including those of prominent men in all professions of life. The President finally yielded. This eagerly-sought commutation shows that, in the *judgment of the petitioners*, the death penalty is a severer punishment than imprisonment. And what was the judgment of the *criminal himself*? One of the Boston papers has the following account:—

“Mr. Freeman proceeded to the jail, in North Charles street, accompanied by Mr. Andrews, and a few other friends of Plumer, and read to him the commutation which he had received. Plumer was deeply agitated upon receiving the intelligence, and could not restrain his *manifestations of joy at the mercy* that has been shown him. The document declares that for good reasons which have been made manifest to the Executive, the punishment of *death* is commuted to *imprisonment for life* in the State prison, at Charlestown, to which institution he will most probably be transported in a few days. Of course all the preparations for execution, which had been commenced, were at once countermanded.”

The history of this case is not without its lessons. Plumer will, no doubt, be pardoned some of these days. Our country is a great one in clemency to murderers. But if murders are ever to cease in the land, they must be punished by death, according to the Scriptures; and executive clemency must be less frequently exercised. There can never be a substitute for death.—*Presbyterian Magazine.*

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#### GENERAL WASHINGTON.

MAY the time be far distant when the Fourth of July shall be allowed to pass as a common day. The proper observance of it is a sacred duty of all who are friends to the liberty of man. It is not by philosophical abstractions but by facts that the spirit of '76 is to be kept alive in successive generations. Children can be best taught lessons of patriotism by being made familiar with the personal incidents in the lives of the worthies of our Revolution. The hand of Old Mortality must remove the gathering moss and bring out afresh the fading characters in which we read the greatness and the glory of those who poured out for us their blood. It is in this spirit that we bring again to notice the following remarkable fact in the history

of Washington. Mr. Custis gives this narrative as he got it from Dr. Craik who was present at the interview.

In October, 1770, Colonel Washington accompanied by Dr. Craik and others, was exploring the country along the Kanhawa several hundred miles beyond the frontier settlements. One day a party of Indians approached the camp in a friendly manner, led by the same chief who had commanded the Indians at the defeat of Braddock. On hearing of the visit of Colonel Washington to those western forests, this chief had set out on a mission the object of which he himself made known. The Indian was of lofty stature and of dignified and imposing appearance; and was a man of very great eminence among those northwestern tribes.

“When the strangers were introduced, though among the colonists were some fine, tall, and manly figures, so soon as the sachem approached, he in a moment pointed out the hero of the Monongahela, from among the group, although sixteen years had elapsed since he had seen him, and then only in the tumult and fury of the battle.

“The usual salutations were going round, when it was observed, that the grand chief, though perfectly familiar with every other person present, preserved toward Colonel Washington the most reverential deference. It was in vain that the colonel extended his hand, the Indian drew back, with the most impressive marks of awe and respect. A last effort was made to induce an intercourse, by resorting to the delight of the savages — ardent spirit — which the colonel having tasted, offered to his guest; the Indian bowed his head in submission, but wetted not his lips. Tobacco, for the use of which Washington always had the utmost abhorrence, was next tried, the colonel taking a single puff to the great annoyance of his feelings, and then offering the calumet to the chief, who touched not the symbol of savage friendship. The banquet being now ready, the colonel did the honors of the feast, and placing the great man at his side, helped him plentifully, but the Indian fed not at the board. Amazement now possessed the company, and an intense anxiety became apparent, as to the issue of so extraordinary an adventure. The council fire was kindled, when the grand sachem addressed our Washington to the following effect: —

“I am a chief, and the ruler over many tribes. My influence extends to the waters of the great lakes, and to the far blue mountains. I have travelled a long and weary path, that I might see the young warrior of the great battle. It was on the day when the white



man's blood mixed with the streams of our forest, that I first beheld this chief: I called to my young men and said, mark ye yon tall and daring warrior? He is not of the redcoat tribe — he hath an Indian's wisdom, and his warriors fight as we do — himself is alone exposed. Quick, let your aim be certain, and he dies. Our rifles were levelled, rifles which, but for him, knew not how to miss — 'twas all in vain, a power mightier far than we, shielded him from harm. He cannot die in battle. I am old, and soon shall be gathered to the great council-fire of my fathers, in the land of shades, but ere I go, there is a something bids me speak, in the voice of prophecy. Listen! The Great Spirit protects that man, and guides his destinies, — he will become the chief of nations, and a people yet unborn, will hail him as the founder of a mighty empire.' ”

And this testimonial, be it remembered, was borne six years before the American Revolution. No wonder that during that great struggle, when their venerated chief was shielded amid the dangers of Princeton, Monmouth, and kindred hard fought fields, Dr. Craik and others should feel their confidence in the protecting power of heaven over their great leader, strengthened by this Indian prophecy.

I am not ashamed to say that I cherish for Washington a veneration not felt for any other man on the roll of history. Had the worthies of ancient Rome lived under the Christian influences which combined to mould his character, they might have made something like him. His name belongs already to the world. Among the constellations of illustrious characters of the past, he shines as the morning star among the stars of heaven. The following incident is full of the moral sublime and speaks the feelings of the civilized world and future ages. During our last war with England, when Captain Gordon in command of a British frigate was moving up the Potomac to bombard our Capital, on passing Mount Vernon, he lowered his topsails in reverence for the illustrious dead. Amid his unsparing depreciation of our country, Alison admits that “Modern history has not so spotless a character to commemorate; that to his Farewell Address no composition of uninspired wisdom can bear a comparison; that it is the highest glory of England to have given birth, even amid transatlantic wilds to such a man.” Byron was proud to set his name as a brilliant amid the gems of the richest productions of his genius—

“Can tyrants but by tyrants conquered be,  
And freedom find no champion and no child



Such as Columbia saw arise when she  
 Sprung forth a Pallas armed and undefiled?  
 Or must such minds be nourished in the wild,  
 Deep in the unpruned forest, 'midst the war  
 Of cataracts, where nursing nature smiled  
 On infant Washington? Has earth no more  
 Such seeds within her breast, or Europe no such store?"

His character approaches as near as human infirmity will admit, a perfect model of the great and good. It is like one of those finished pieces of statuary which would not at first strike the vulgar gaze so strongly as many a piece of meaner workmanship combining some fine strokes of art with many deformities. This appears most beautiful on a close examination and to a correct critical eye.

"One shade the more, one ray the less,  
 Had half impaired its nameless grace."

No observer however acute and fastidious can point out any defect in this development of human greatness. Where do we behold grandeur so chastened by humility; patriotism, by self-renunciation; military fame, by humanity, and worldly glory, by piety. He was brave without rashness; firm without cruelty; patriotic without ambition and pious without reproach. To depreciate the talents while admitting the goodness of Washington, does no injury save to the detractor. To such may we say in the spirit of Nestor's words to Diomedes,—

Thee weak, unfit for war though Hector call,  
 This ne'er will they believe whose pride and power  
 Have by thine arm been humbled in the dust.

One of the greatest minds of England pronounces him "the greatest man of our own or of any age." Guizot says, "He did the two greatest things which in politics man can have the privilege of attempting. He maintained by peace that independence of his country which he acquired by war. He founded a free government in the name of the principles of order and by reëstablishing their sway." No commander ever achieved so much for mankind with such slender means and so small an amount of human suffering. He was never at the head of hundreds of thousands of men, yet his military operations though on so limited a scale, compared with the campaigns of the old world, show nevertheless very great ability. "The statue of Hercules cast by Lysippus, though only a foot high, expressed the muscles and bones of the hero more grandly than the colossal figures of other artists." The strong mind of General

Morgan grasped the whole truth when speaking of the necessity of Washington to the army of the Revolution and the success of the struggle for independence, he said, "We had officers of great military talents, such as Greene and others; we had officers of the most consummate courage and spirit of enterprise, such as Wayne and others. One was yet necessary to guide, direct, and animate the whole, and it pleased Almighty God to send that one in the person of George Washington. His greatness appears no less in what he did not, than in what he performed, "Peace has its victories no less than war." No fields of battle can be invested with such grandeur as the two simple closing scenes of his military life. The parting of Napoleon with the relic of the old guard at Fontainebleau has more theatrical show but less sublimity, than the effecting farewell of Washington with his officers at Frances' hotel in New York, when amid tears from those who had never faltered in the darkest hours, and with his own emotions too strong for concealment, he said, "With a heart full of love and gratitude I now take my leave of you. I most devoutly wish that your latter days may be as prosperous and happy as your former ones have been glorious and honorable." In keeping with this was the resigning of his commission to Congress, a scene grand in its simplicity which as meeting us in the rotunda of the Capitol no American heart can contemplate without tears.

"Such graves as his are pilgrim shrines,  
Shrines to no age or creed confined,  
The Delphian vales, the Palestines,  
The Meccas of the mind."

What though in our country we have no work like the Parthenon, and the statue of Minerva or of Jupiter Olympius? We can take the stranger into a nobler fabric, the temple of constitutional freedom, and point him to the incarnation of more than the wisdom of Minerva, than the grandeur of the Olympian Jupiter — Washington. Among the heroes of this lower world, to him may be applied without exaggeration the majestic words of the great Roman concerning his supreme divinity,—

Nil majus generatur ipso,  
Nec viget quicquam simile aut secundum.

"Visit for a moment, the Temple of fame.—Let fancy guide you, with Truth and History as your companions, up its elevated steps, and into the resounding hall, where are congregated the sculptured images of all the wise, the good, and the great. As you enter that

vast rotunda, say, whence is he whose majestic statue fills the proudest, loftiest niche? whence is he, to whom ancient sages, heroes, and statesmen, starting from the crowded walls, seem to look and lean, as if acknowledging his supremacy? Whence is he, whom Leonidas, Thrasylbulus, Aristides, and Epaminondas, grouped congenially together, are gazing at with deference and admiration: before the calm dignity of whose front, the bloodshot eye of Macedonian Alexander sinks rebuked, and even the accomplished Cæsar throws his laurel crown away, sighing with the fatal memory of the Rubicon? Whence is he, towards whom Socrates points the attention of his pupil Alcibiades, as an illustration of the virtue he had fruitlessly inculcated? for whom, as a kindred, though superior spirit, Camillus, Cincinnatus, and Cato seem to glow with welcome, and in presence of whose sublime simplicity, the Trajans and the Antonines are hiding the vain ornaments which encircle their brows? Let us draw nearer to this preëminent object. As we approach, its recess enlarges, and clustering around the pedestal of the chief figure, are many who seem principally to delight in, and to boast of, their association with him. Whence and who is he?—The whole world can answer. In the smooth adamant on which he stands, no one has thought it necessary to chisel his nativity or name. He is the one without parallel:—beyond all Grecian and all Roman fame:—never to be forgotten, never to be mistaken.”

G. B.

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#### THE INSTITUTION FOR THE DEAF AND DUMB AND THE BLIND.

A SERIOUS evil in the state of things among us a few years ago was the absence of female influence and of well established homes. A hopeful sign of the present is the active co-operation of woman in laying the foundations of society and institutions of generous benevolence. One of the most praiseworthy efforts of this nature is an institution for the deaf and dumb and the blind.

This noble charity owes its origin on these shores to the benevolence and energy of Mrs. P. B. Clark. Through her persevering exertions the legislature of California made during the last session an appropriation of ten thousand dollars for a building to be erected in San Francisco, for the education and maintenance of the deaf-mute and blind children of this State. Our city government are about to give a lot for this purpose, if they have not already done so; and

the money appropriated by the legislature is in the hands of gentlemen, as trustees, whose character is a sufficient guarantee that so sacred a trust, will be wisely and faithfully administered. The building will be erected as soon as possible. The board of managers having the charge and control of the institution at present, is composed of ladies; and with the wisdom which is the offspring of the true heart of woman, they resolved not to defer commencing the active operations of their charity till the building is completed. They felt that too many of the wretched and suffering are already in our midst without any means of instruction or assistance. In the true spirit of the Lord Jesus, a spirit of trust in God and love for man, they have already opened their doors and organized their system of instruction. A building has been rented in Tehama street, where they are now ready to receive all children of this unfortunate class. A teacher, himself a mute educated in one of the best schools of the Atlantic States and improved by extensive foreign travel, is engaged in the daily labor of instruction. We have witnessed the examination of the pupils, and take great pleasure in expressing our admiration of the proficiency made during the short period of six weeks since the school began. They are always happy to receive visitors. No benevolent heart can visit the institution without having the springs of compassionate feeling deeply moved, and desiring to aid with something more substantial than mere good wishes an effort so noble for mitigating the sorrows of the wretched and unfortunate.

The school is free to all, yet it is expected that parents and guardians who have the ability, will pay three hundred dollars a year; that those in moderate circumstances will pay more or less according to their ability and will. The Managers propose to receive all of suitable age to begin their education, though it is considered better to send the deaf-mutes at as early an age as possible, even as early as five years of age. The course of instruction consists of the English branches, Music, Drawing, Needlework, &c.

For one year the institution must depend for support chiefly on the contributions of the benevolent. The appropriation already made by the State will be required to erect the building. When the next legislature meet measures will be taken to provide for the support of the institution as in other States. In the meanwhile all who have hearts to feel for suffering humanity are earnestly requested to lend their aid to the ladies who are so nobly doing their part. They need all the encouragement and assistance a benevolent community

can extend. Those engaged in its present management, especially the lady who has so nobly taken the lead, must expect to encounter difficulties and periods of darkness; yet must they just as certainly feel that through all they will come with success by that divine blessing which ever sustains the friend of the friendless, and never allows labors of this kind to be in vain. This board of managers have the sympathy of all feeling hearts, and the prayers of the righteous. Shall they not have the generous contributions of those to whom God has given the means? In the words of Jeanie Deans to Queen Caroline, "When the hour of trouble comes to the mind and to the body, and when the hour of death comes, that comes to high and low, it is na what we hae dune for oursells, but what we hae dune for others that we think on maist pleasantly." That unpretending school on Tehama street is the germ of an institution that will be in future years one of the noblest ornaments of our State. Those who are now struggling for its support during the dark hours inseparable from the infancy of all such undertakings, may then be beyond the reach of human censure or praise: but this noble charity will stand their enduring monument on earth, while they are reaping the rewards of earnest piety and self-denying benevolence, in heaven.

G. B.

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#### THE GENERAL ASSEMBLY.

THE General Assembly of our Church met according to announcement on the 17th of May, at 11 A. M., in the First Presbyterian Church of Rochester, New York. The meeting was called to order by Rev. Dr. Magill, Permanent Clerk, who announced that Rev. Dr. Wm. Breckenridge, who was expected to open the session by a sermon, was providentially prevented from attending, and that it was at the pleasure of the body to decide who should open the session. When upon motion it was unanimously voted that the Rev. Dr. Scott, of California, open the session with a sermon. After singing by the choir, Dr. Scott offered prayer and read a portion of Scripture. The familiar hymn commencing "Jesus shall reign where'er the sun," &c., was then sung by the choir. The venerable Dr. Spring, of New York, occupied the pulpit with Dr. Scott. After the reading of another selection from Scripture, Dr. Spring followed in a prayer most humble, grateful and fervent. The hymn, "I love thy Kingdom, Lord," was then sung.

Dr. Scott announced as the text of his discourse the second verse of the second chapter of 1st Cor.: "For I determined to know nothing among you save Jesus Christ and Him crucified."

When Christ ascended to the Father he gave gifts unto men, and the greatest of these were the influence of the Holy Spirit, the canon of the Holy Scriptures, and the ministers to preach the Word: 1st. It is manifest from this and other passages that these ministers of God's will are divinely appointed. 2d. It is equally palpable that this appointment of men of like passions with ourselves, to be the ministers of God and preach His Word, is eminently fitting to man's mental constitution and condition. The difference in names among these servants is not a designation of difference in rank but of duty. As ministers, they are servants of yours for Christ's sake, and that is the most honorable position on earth. As pastors, they are shepherds to overlook the flock, and to guard them from harm, as well as lead them in green pastures. As the ministers are divinely appointed, they should be loved by their people as such. 3d. Ministers should love their work, they should preach earnestly, seeking in all things to glorify God. 4th. They should pay much attention to the manner, rightly dividing the Word of God. They should carefully prepare their sermons, adapting them in pure, plain language, to the humblest of their hearers. As the fathers expressed it they should preach *painfully*. By whatever name ministers are called they are preëminently men of God. But it is evident that their proper position in the world is not understood. But it may be seen by a careful examination of the Apostle's idea in the text. Paul as much as said I will not flatter your philosophy — your learning — your politeness and art — but I determined to know nothing but Christ and him crucified. I know that the term crucified was a reproach among you, and I determined before I came to know nothing but Christ crucified, and to preach him, the only means of salvation among you.

Paul's great theme was Christ and his Cross; and though a Hebrew of the Hebrews, deeply learned, brought up at the feet of Gamaliel, we no where find him exalting his genealogy above the Cross of Christ. And thus to preach Christ was to preach the whole Gospel; thus to *know* Him was to set forth Christ as the central point of all our theology. Again, the minister of the Gospel who would preach Christ as Paul preached, must preach Him experimentally — he must be a truly converted man. There is something fearful in the idea of an unconverted man being a minister of the Gospel; that the same doctrine he preaches will condemn him at



last; that his very sermons will be counts in the indictment by which he will be arraigned. No man is fit to preach who is not a thorough interpreter of the Sacred Word. This expository mode of preaching is more difficult, requires more study than the mere textual or topical. It was the mode used in ancient times. It has this advantage: the minister always has his theme before him.

On the Apostle's platform Christ is the minister's motto, not only in the manner, but also the matter, of preaching. We preach, then, not ourselves, but the unsearchable riches of Christ. But is there to be no variety? Certainly. He may employ the riches of history, the powers of eloquence, and the beauties of rhetoric, but he must lay all his resources at the feet of Christ. Grace is the Apostle's great theme. He assigns all to Grace, it arrested him in his mad career, it tuned his lips to declare the joys of salvation. He sets himself forth as a trophy—a monument of this grace, that there is forgiveness of sins.

Paul was a man of tears, but they flowed not before the Sanhedrim, nor when he was surrounded with perils—they flowed not for himself, but only when he saw his countrymen turning from the offers of the Gospel, and rejecting Christ's free Grace. Finally, a minister to preach as Paul preached, must do all for Christ—pray for Christ, study for Christ, preach for Christ, labor for Christ. We have no authority unless we have Christ for our foundation, our topstone, and our theme. In Christ crucified is found the true remedy for our sin-sick race. To be a minister of Christ is to assume a great responsibility. No man should assume it unless he is called of God. He should not seek to gratify his own ambition or the desires of his people, but to glorify God.

In conclusion, said the speaker, I trust that we, as ministers and elders, shall make it our determination to know nothing save Jesus Christ and him crucified. I trust that this General Assembly may be known in after years as the Praying Assembly—as the Pentecostal season of our beloved Zion.

At the close of the sermon, the hymn—

“How beauteous are their feet  
Who stand on Zion's hill,” &c.,

was sung. Benediction by Dr. Scott.

After a portion of the audience had retired, the constituting prayer was offered by Dr. Scott.

The Rev. Dr. Yeomans of Danville, Pennsylvania, was chosen Moderator.—*Rochester Democrat and American.*

A LIVING SACRIFICE.—Scripture is the best interpreter of Scripture. The above words from *Rom. xii: 1*, are beautifully explained by *Leviticus, viii: 10–22*. “And the Lord spake unto Moses, saying, Thou shalt bring the Levites before the Lord; and shalt offer them for an offering unto the Lord. And Aaron shall offer the Levites before the Lord for the offering of the children of Israel, that they may execute the service of the Lord.”

This shows that the Levites were viewed as a species of sacrifice to the Lord. St. Augustin says, “A sacrifice is that which we devote, dedicate, and render unto God for this end, that we may have a holy society and fellowship with Him.” The idea involved is that of entire consecration and devotion to the service of the Lord. The priesthood of believers is urged repeatedly in the New Testament. “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who has called you out of darkness into his marvellous light.” *1 Peter, ii: 9*. As such we are to address ourselves to the service of the Lord Jesus with a devotion which can be best expressed by calling us “a living sacrifice” as illustrated by the consecration and life of the Levites.

G. B.

A QUEEN'S REGARD FOR HER TEACHER.—In a letter to Somerset, Queen Elizabeth writes concerning her instructor, “She hath taken great labor and pains in bringing me up in learning and in honesty, and therefore I ought of very duty speak for her: for Saint Gregorie sayeth, ‘that we are more bound to them that bring us up well than to our parents; for our parents do that which is natural for them that bring us into the world, but our bringers up are a cause to make us live well in it.’”

G. B.

PREACHING POLITICS.—Rev. Mather Byles, one of the old celebrities of Boston, severely reprobated the custom then so prevalent of taking politics into the pulpit. On being asked by an influential member of his church why he did not preach politics, he answered, “I have thrown up four breastworks, behind which I have entrenched myself, neither of which can be forced. In the first place I do not understand politics; in the second place, you all do, every man of you; in the third place, you have politics all the week, pray let

one day in seven be devoted to religion ; in the fourth place, I am engaged in a work of infinitely greater importance. Give me any subject to preach on of more consequence than the truths I bring to you, and I will preach on it next Sabbath." G. B.

A. D. F. Randolph is issuing on sheets of fine note paper, a series of tracts, poetical, entitled "Leaflets for Letters." The following is the first of the series.

#### THE CHANGED CROSS.

It was a time of sadness, and my heart,  
Although it knew and felt the better part,  
Felt wearied with the conflict and the strife,  
And all the needful discipline of life.

And while I thought on these as given to me—  
My trial tests of faith and love to be—  
It seemed as if I never could be sure  
That faithful to the end I should endure.

And thus no longer trusting to His might,  
Who says "we walk by faith, and not by sight,"  
Doubting, and almost yielding to despair,  
The thought arose — My cross I cannot bear.

Far heavier its weight must surely be  
Than those of others which I daily see ;  
Oh ! if I might another burden choose,  
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around —  
E'en Nature's voices uttered not a sound ;  
The evening shadows seemed of peace to tell,  
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light  
Beamed full upon my wondering, raptured sight ;  
Angels on silvery wings seemed every where,  
And angel's music thrilled the balmy air.

Then One, more fair than all the rest to see —  
One to whom all the others bowed the knee —  
Came gently to me as I trembling lay,  
And, "Follow me," He said, "I am the way."

Then speaking thus, He led me far above ;  
And there beneath a canopy of love,  
Crosses of divers shape and size were seen,  
Larger and smaller than my own had been.

And one that was most beautiful to behold —  
A little one with jewels set in gold ;  
Ah ! this, methought, I can with comfort wear,  
For it will be an easy one to bear.

And so the little cross I quickly took,  
 But all at once my frame beneath it shook ;  
 The sparkling jewels fair they were to see,  
 But far too heavy was their *weight* for me.

This may not be, I cried, and looked again,  
 To see if there was any here could ease my <sup>2</sup>/<sub>3</sub> pain,  
 But one by one I passed them slowly by,  
 Till on a lovely one I cast my eye ;

Fair flowers around its sculptured form entwined,  
 And grace and beauty seemed in it combined ;  
 Wondering, I gazed, and still I wondered more  
 To think so many should have passed it o'er.

But oh ! that form so beautiful to see  
 Soon made its hidden sorrows known to me ;  
 Thorns lay beneath those flowers and colors fair :  
 Sorrowing, I said, " This cross I may not bear."

And so it was with each and all around —  
 Not one to suit my *need* could there be found ;  
 Weeping I laid each heavy burden down,  
 As my Guide gently said, " No cross, no crown !

At length to Him I raised my saddened heart,  
 He knew its sorrows, bid its doubts depart.  
 " Be not afraid," He said " but trust in me,  
 My perfect love shall now be shown to thee."

And then with lightened eyes and willing feet,  
 Again I turned my earthly cross to meet,  
 With forward footsteps, turning not aside,  
 For fear some hidden evil might betide.

And there in the prepared, appointed way —  
 Listening to hear, and ready to obey —  
 A cross I quickly found of plainest form  
 With only words of love inscribed thereon.

With thankfulness I raised it from the rest,  
 And joyfully acknowledged it the best —  
 The only one of all the many there  
 That I could feel was good for me to bear.

And while I thus my chosen one confessed,  
 I saw a heavenly brightness on it rest,  
 And as I bent my burden to sustain,  
 I recognized my own old cross again.

But oh ! how different did it seem to be  
 Now I had learned its preciousness to see !  
 No longer could I unbelieving say,  
 Perhaps another is a better way.

Ah, no ! henceforth my one desire shall be,  
 That He who knows me best should choose for me ;  
 And so whate'er His love sees good to send,  
 I'll trust it's best, because He knows the end.

## SAN FRANCISCO SUNDAY SCHOOL UNION.

THE ninth anniversary of the San Francisco Sunday School Union was celebrated May 31, at Calvary Church, on Bush street. Upwards of a thousand children were present, belonging to the Sunday Schools of the various churches in the city, and the church was crowded in every part. The exercises commenced with a hymn, in which the entire assemblage took part, but the principal voices were those of the children. Reading of the Scriptures and prayer followed, after which a hymn from the Sunday School Music Book. The efficient Secretary, Mr. John M'Kee, then read his annual report, extracts from which follow:—

During the past year the number in attendance has increased about one-fourth; additions have been made to the number of volumes in the several libraries; more systematic and effectual means have been used in the distribution of good Sunday School papers, and an increased zeal for the work has been manifested by all concerned. Five Sunday Schools have been admitted into this Union, namely: the Industrial School, George H. Peck, Superintendent; Pacific M. E. South, Charles Spencer; Union Mission, G. K. Foster; St. Paul's Mission, W. C. Reed; and the Spring Valley Mission, E. R. Waterman. The three last named are of quite recent organization, supplying religious instruction in hitherto unoccupied fields of labor. A great portion of the city has been thoroughly canvassed and the children of our streets, of whatever rank or station, particularly those not under religious influence at home, affectionately urged to honor the Lord's Day, and become regular members of some of our Sunday Schools. The increased number and rapidly increasing importance of our Mission Schools, afford us gratifying evidence of the efficiency in bringing under religious instruction the young of the class just referred to.

From the reports received for the month ending the first Sabbath in May, we have the following as the present total average in attendance: Teachers, 356, children, 1819; a gain of 452 on attendance reported the previous year. There are about 18,000 volumes in the libraries, and 100,000 Sunday School papers distributed.

After a hymn by the children, the Rev. Mr. Cheney delivered an address. A hymn, "We won't give up the Bible," followed. After which, the Rev. Mr. Brodt addressed the children. At the conclusion

of the speech, which lasted half an hour, a liberal collection was taken up for the benefit of the Sunday School Union, when "Home-ward Bound," a hymn, was sung by the children and the assemblage generally. The names of the officers for the ensuing year, who had been previously nominated, were read and accepted by the children, as follows: For President, J. Burns, of Powell Street M. E. Church; Vice Presidents, Walis Palmer, Howard Street Presbyterian Church, Charles Spencer, Pine Street M. E. Church South, E. P. Flint, First Congregational Church; Secretary and Treasurer, J. O. Pope, of Howard Street Presbyterian Church. After the doxology and benediction, the meeting was closed.

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#### THE SABBATH SCHOOL CONVENTION.

IN accordance with the call of the San Francisco Sunday School Union, a Convention of Superintendents, Teachers, Pastors and other delegates, friends of the cause, assembled at the Congregational Church in this city on Tuesday evening, the 29th of May. All Sunday Schools of Evangelical denominations were invited to send delegates, and many of them were represented in the Convention.

The principal objects of this Convention were to ascertain the condition and prospects of Sabbath Schools throughout California, to afford mutual encouragement in the work, to overcome obstacles to success, to interchange views and opinions, to awaken public interest in the spiritual welfare of the young, and to implore the divine blessing on the cause. The following officers were chosen: For President, Rev. Dr. Anderson; Vice Presidents, Deacon Stockwell, Stockton, Baptist Church; Annis Merrill, Powell Street Methodist Church; J. W. Clark, First Congregational Church; Mr. Fitch, of Placerville, M. E. Church South; Judge Shattuck, M. E. Church South; W. G. Badger, Episcopal Mission Church.

Committees of five members each were appointed on the following subjects: 1st. On the true aim and best method of Sunday School Instruction. 2d. On the condition and prospects of the Sabbath School cause in this State. 3d. On the obstacles in the way of success, and method of removing them. 4th. On the real and practical unity of our cause, and combination for further effort. 5th. To prepare and publish an address to the public.

The Committee on Aims and Method of Teaching, made the following report:—



*Resolved*, first, That the true aim of Sunday School instruction is the salvation of the pupils.

*Resolved*, second, That the special reliance of teachers for this purpose, should be on the Word of God, and prayer.

These with the following resolutions were adopted :

*Resolved*, That all classes above infant classes should have the same consecutive scripture lessons.

*Resolved*, That all teachers should be thoroughly prepared to explain and enforce the lessons. For this purpose, there should be a Teachers' Weekly Bible Class, under the direction of the Pastor or the Superintendent.

*Resolved*, That each pupil should be expected to recite with strict accuracy, the Scripture lessons and all proof texts, and give his understanding of the meaning. The teacher should correct all erroneous ideas, and use the lesson as far as practicable to promote the salvation of the scholar.

Rev. Dr. Burrowes offered the following:—*Resolved*, That the duties of the Sunday School teacher, faithfully discharged, are a means of advancing the growth in grace of the teacher, and as such, carry with them an encouraging reward, and should be assumed by all who wish to promote their growth in grace. Unanimously adopted.

Rev. Dr. Peck offered the following:—*Resolved*, That this Convention would respectfully suggest to all Sunday Schools the necessity of carefully guarding Sunday School excursions and festivals against dancing, and such other methods of amusements as lead the children into the follies and sins of the world.

The Committee on the obstacles in the way of success and methods of removing them, made, through their Chairman, the following report:—

Your Committee approach this subject fully and deeply impressed with its solemn and momentous character, and their inadequacy fully and satisfactorily to present its solution to this Convention. Taking for granted the fact stated in the resolution, namely, that there are obstacles in the way of the success of the Sunday School cause, we consider, first, the obstacles to success in gathering the children into our Schools. In most cases, perhaps, the principal obstacle is the indifference of parents and guardians in regard to the moral and religious culture of those committed to their charge. Next to this, and growing out of it, is the indifference of the children of all such parents and guardians. Another formidable obstacle arises from the prejudices and hatred of many to the Christian religion, wherever it

presents a life-power; whilst others object most positively and seriously to the too sectarian character of many of our Schools. And the serious obstacle in the interior of our State is the want of a Sabbath. Having called attention to a few of the most prominent outside obstacles, we notice such as exist within the Schools; and regarding, as we do, all efforts as coming short of success which fall short of aiming at the conversion and salvation of the child, we can not but consider the lack of pious and mature teachers as a great obstacle to success. Those who teach in holy things should themselves be taught of God. To employ to any extent in teaching, an irreligious element, must as inevitably lower the religious grade of the school, as would the employment of an irreligious minister lower the spiritual grade of a church. The evil above complained of has its origin, in a great degree, in the want of a deep and abiding concern on the part of parents and pastors, for the salvation of the lambs of the flock. Your Committee cannot but deplore the too early withdrawal or dismissal of girls and boys from school, as fraught with evil results, both to themselves and the schools. In the judgment of Your Committee, the above obstacles are real, and call loudly for a remedy which they firmly and piously believe will be found in—1st. A deeper concern on the part of the church and ministry for the salvation of the young. 2d. Weekly meetings for the instruction and improvement of teachers. 3d. The volunteering as teachers, of the mature, permanent, and influential members of the church. 4th. Systematic visitation on the part of the schools. 5th. The employment of children as missionaries for the schools, and lastly and mainly, by carrying out the spirit of the second resolution adopted yesterday, namely, a reliance firm upon the Word of God, and prayer.

On motion of Mr. Cheney, the report was accepted.

Mr. Cheney then offered the following amendment: Add to the remedies; first, the protection of the Sabbath by just laws faithfully administered. Which was adopted, and the report adopted as amended.

The Committee on Unity, through Mr. Forbes, Chairman, submitted the following report:—

*Resolved*, That all the efforts to promote and increase the efficient working, and extend the influence of the Sunday School cause in California, demand our warm approbation, and shall receive our united and hearty co-operation. 2d. That we regard the establishment of Missionary Sunday Schools in our cities and counties,

throughout our State, an important means of securing religious teachings to that class otherwise destitute of Christian care. 3d. That there shall be appointed by this Convention a State Committee of thirteen, a majority of whom shall reside in San Francisco, who shall be empowered to elect a President and Secretary from their own number, whose duty it shall be to collect and impart through the various religious papers, or otherwise, from time to time, such information respecting the necessities and progress of Sabbath Schools throughout this State, as will tend to strengthen and advance the cause. 4th. That as far as may be practicable, we pledge ourselves to extend assistance to those Sunday Schools already established in our State, and which require our aid, and that we will seek out those places destitute of Sunday School privileges, and use our best efforts to establish Sunday Schools at such points. Adopted.

A resolution was offered by Mr. Lacy, expressing the satisfaction of the Convention in learning that the American Sunday School Union were about to send hither a missionary, to labor for the cause in the Pacific State. Resolution adopted.

The subjoined resolution was offered by Mr. Cheney:—*Resolved*, That Union Schools should be established where there is not strength enough in the different churches to support independent schools, and that in such schools no sectarian books or papers should be read.

A long discussion ensued.

Mr. W. C. Reed offered a resolution that, though all parents may not be able to become Sunday School teachers, yet they should earnestly co-operate with them in advancing the spiritual interests of the scholars, by their efforts and prayers. He prefaced its introduction with a few feeling remarks.

Mr. Cheney offered a resolution that the State Committee be authorized to fill vacancies existing on said committee during the year. Adopted. Dr. Peck moved that the Committee on Address to the people of the State have time to prepare such paper, and that it be published under the direction of the State Central Committee. This motion prevailed.

A resolution was adopted that the State Committee be authorized to call another Convention at such time and place as they may deem proper.

The President made a few closing remarks, expressive of his gratification at the harmony which had characterized their labors.

The hymn commencing—

“Blest be the tie that binds  
Our hearts in Christian love,”

was then sung, a closing prayer by the President followed, after which the choir sang the Doxology. Dr. Anderson pronounced the benediction, and the Convention adjourned *sine die*.

STATE CENTRAL COMMITTEE.

The following are the names of the State Central Committee: E. P. Flint, Congregational; A. B. Forbes, Baptist; Charles Spencer, M. E. South; Ralph Harrison, M. E.; H. P. Coon, O. S. Presb.; W. R. Wardsworth, Episc.; D. N. Hanly, N. S. Presb.; Rev. Albert Whiting, O. S. Presb.; G. T. Montgomery, Santa Clara, Cumberland Presb.; Rev. A. H. Myers, Alameda, Evangelical Lutheran; E. R. Stockwell, Stockton, Baptist; James M. Haven, Downieville, Cong.; W. L. Williams, Marysville, Bapt.; Patrick H. Russell, M. E. South, Sacramento; E. L. Barbour, Sacramento, M. E.; Judge R. Thompson, Mokelumne Hill, Congregational.

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THINGS IN CALIFORNIA.

THE following letter is republished, at the request of many persons, from the Philadelphia *Presbyterian* of May 12th:

SAN FRANCISCO, Cal., April 5, 1860.

*Messrs. Editors.*—Our Church have been behind the necessities of the times in their operations on this coast. They seem to have failed to notice that the new state of things here required a modification of the tactics they have been pursuing in old and very different communities. Other denominations have shown superior sagacity and energy, and have deservedly reaped corresponding success. While the Methodists and the Home Missionary Society had each spent from one hundred to one hundred and fifty thousand dollars here in church extension, our Church had spent, through the Board of Domestic Missions, less than thirty thousand dollars for the same end. The results are such as might be expected. The Congregationalists, New School Presbyterians, and Methodists may be said to have possession of this State so far as Protestantism is concerned.

The first two denominations have “the College of California” in operation at Oakland, on the bay, opposite this city. The Methodist Church North have “the University of the Pacific” at Santa Clara, with a medical school connected with it in this city. The Methodist Church South have located their college, and are carrying it vigorously forward. The Episcopalians have here “the College of

San Francisco." Besides their other educational establishments, and their old University at Santa Clara, with its valuable library and apparatus, the Roman Catholics are taking measures to establish a college for the poor, where the expenses will be so low as to put such an education within the power of persons of little means. They have had a man traversing the State through the mountains and mines, collecting the money in small sums from the miners. He has succeeded, and the building will be soon commenced in a prominent part of this metropolis. They have one female school in this city, which alone numbers four hundred pupils; a like institution for boys, and the whole, with fine buildings, on one of our central squares. Our school is succeeding beyond our expectations. My position has made me feel how eminently it was needed.

It may be said, without exaggeration, that we have lost this field. When I see the superior energy and sagacity of these kindred and rival denominations and their corresponding success, I cannot avoid feeling as the banished cavaliers felt when, on seeing the regiments of Cromwell's soldiers in Flanders driving headlong before them the finest infantry in Europe, they burst into a cheer, even though these same soldiers had driven them from their native country. So I rejoice in the success of these brethren, and bid them God-speed, though they have left us so far behind. We have but three self-supporting churches on this coast; and this is not because there has not been a sufficiency of good Presbyterian element here. Those Presbyterians form the stamina of some other churches, and have gone into those churches because they could not have assistance from home to enable them to gratify their own ecclesiastical preferences. If the Board of Domestic Missions had acted ten years ago with the same sagacity, liberality, and energy, that have marked the operations of others, our interests here would be in a different condition. Men should have been sent to prominent points, and their support provided for until, by the growth of things, the sum drawn from the Board could be gradually diminished, and when at length withdrawn, a self-sustaining church left behind. This course was quite as possible for us as for other denominations.

The Congregationalists, with the New School, the Methodist Church North, and the Methodist Church South, have each a weekly religious newspaper; and these publications are not supported entirely by their subscription lists. They are guarded against failure by sums drawn from other quarters, and invested for this specific purpose — mostly, if not entirely, from the old States. We have

nothing but Dr. Scott's *Expositor*, and this has been got up by his personal influence, energy, and toil. Were it not for this, our Church would have no organ on this coast. The Church at home have little idea of the struggle Dr. Scott has been maintaining here in her behalf. No man on the roll of her ministry is more deserving of her sympathy, her support, and her prayers. His staunch adherence to our Church, his being a Southern man, his great popularity as a preacher, and his great influence have necessarily made him a conspicuous mark. I was present at a Wednesday evening lecture when in his regular course through the New Testament, he read and commented on the epistle to Philemon by reading a passage from Adam Clark's exposition. A long article appeared in a daily paper, attacking him in a fierce manner, with the evident aim of drawing him into a controversy on slavery. This attack was from a minister of another denomination, who was not present, who took up the matter on hearsay, and who was shut off by all the rules of civility and propriety from meddling at all in the matter. The attack seemed to good men to breathe a spirit of "threatening and slaughter." Dr. Scott took no notice of it. There was nothing in his remarks that even any reasonable anti-slavery man ought to have censured. A gentleman of the highest character and finest attainments, the chief of the medical staff of the army on this coast, took up the matter, unsolicited, prompted only by the impulse of a noble soul, and compelled the admission that if authorities were of weight, the assailant was on untenable ground. It seems as though opportunities are sought for trying to injure him. There have been few numbers of one of those aforementioned religious newspapers for more than a year past in which there has not been more or less of an attack on Dr. Scott—some times betraying a spirit unworthy of the Christian name. These misrepresentations have travelled through this channel to the East, and have there operated to injure this faithful and laborious servant of our Lord.

I have been a constant attendant of Dr. Scott's church for nearly six months past, and am free to say that he is one of the most faithful, able, and laborious preachers in our Church. He undervalues the word of God? There is not a man in our connection who is doing more by pulpit instruction and by the press to rouse the public mind to think and study the Scriptures. Besides his sermons, he reads the Scriptures regularly, in course, morning and evening, and accompanies this with an exposition. He not preach Christ? Who, then, does preach Christ? The strong features of his preaching are



Scripture exposition and Christ crucified. Politics and kindred things are never brought into his pulpit. I have never heard any thing like an attack on any person or any denomination. Even when stating opinions or doctrines differing from our own he does it with the greatest courtesy and moderation. A distinguished officer of the army who has attended on his ministry for fifteen years past, remarked to me with justice that Dr. Scott's moderation is his strong point. He has spared neither his strength nor his means for the good of the general cause. When he came to this coast there could not be a copy of our Confession of Faith any where purchased. Year by year, at his own trouble and personal risk, he has sold a thousand dollars worth of the books of our Board. And so of other things. He has worn himself out by accumulated duties pressing on him, which those at a distance cannot fully understand. Though he can be ill spared, he will go as a Commissioner to the General Assembly. Besides the relaxation and change by travel which he so much needs, and which alone can save him from breaking down, his presence in the East must do good to our interests on this coast.

In the Atlantic States our position here is misapprehended. The position of our Church in this city, with two fine edifices and influential congregations, the popularity and success of Dr. Scott, have led to the impression that, as we are strong here, we are strong throughout the State. Then, as California is the land of gold — and, as it now seems, of silver too — and as some persons have made fortunes here, many at home think we have nothing more to do in order to get money for any object than to call for it. They are mistaken. The people here are not rich. There are comparatively few wealthy persons here. Most of those here have come to make or mend their fortunes. And even in doing this, there is as much, if not more, competition than in the East. Money is to be had only at two, or two and a half per cent. a month, or from twenty-five to thirty per cent. per annum. The really wealthy men, who wield the capital and can be relied on in emergencies, are foreigners, and will do hardly any thing, save for the Roman Catholic Church. Moreover, every thing is to be done, and is to be done at once — churches built, congregations gathered, schools established, colleges founded, ministers supported, &c. — and all this while the friends of these good works are struggling to establish their own business and fix their own homes. The friends of true religion here have been faithful to their trust. They have been [lavish of their energies, liberal of their means. But the Church at home expect too much of them. It by

no means follows that because the bowels of our mountains are filled with gold, the same must be necessarily true of the purses of the Church.

This is really missionary ground. We want help. We must have help, or our interests must suffer. We are late in beginning. We may be said to have lost the field. But as Desaix said when he galloped up to the first Consul in full retreat on the field of Morengo, "The battle is lost, but it is only three o'clock; there is time enough left to go to work and gain another." So may we say here. The field is open before us; it is inviting; it is glorious. Here are gathered of all nations, and kindreds, and peoples, and tongues; Papist and Protestant: the cool, subtle sceptic; the idolatrous, sensual Chinese; antagonistic elements which, on the Atlantic coast, are kept at a distance by the barriers between the North and the South, are here in direct contact; the climes of Asia, Africa, Europe, and the Pacific Islands are pouring into this remarkable locality their diversified elements; and apart from what is excellent and of good report, so far as evil is concerned, the cauldron of Macbeth's witches did not show a more heterogeneous and fearful compound. Rome, only in the days of the apostles, could have surpassed it. Yet even Palestine or Rome, in apostolic days, had hardly advantages for the first spread of the gospel superior to those enjoyed by this State and this city for sending forth that same glorious gospel for its final struggle with the powers of darkness and complete subjugation of the world. The Presbyterian Church never had a nobler field than that which is opened on this coast. The islands of this great ocean, its coasts and kingdoms, and Asia, are before us. Through this city lies the highway of Christian America and Christian Europe, through which their hosts of the Lord must go forth, on a mission different indeed from that of the Roman legions in their march along the Appian Way, to prepare the way of the Lord and make his paths straight. Let the Church at home send us their prayers, send us their best piety, send us their best talent and learning, send us their money. The Church cannot put some of her best men to a better use than by sending them to this field. We want not boys, but men; men of experience no less than of piety, ability, or learning. And the more they can bring of the wisdom of the serpent and the harmlessness of the dove, the better. Any man of piety, ballast, preaching power, and singleness of aim for the service of the Lord Jesus, may find here a glorious field and encouraging success. Let our Church turn her energies to this point with an earnestness worthy of the import-

ance of the position, and of the superior qualifications to meet these great requirements. Who can estimate the influence which a college and theological school at this point must exert on a very large proportion of our race in these latter days? Will the Church allow the few now on the ground to be borne down in the struggle, or will she reinforce us with the men and means necessary for doing our whole duty as a Church?

G. B.

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THE LORD JESUS CHRIST ALL HE CLAIMS TO BE.

## I.

NOTHING is more strongly characteristic of growing preparation for heaven, than a deepening affection for the Lord Jesus Christ. Here as in all other cases, the healthful affections of the heart are in accordance with the deductions of sound philosophy. We feel, in the words of one of the greatest minds of the present age, "Either Jesus of Nazareth was what He proclaimed Himself to be,—the incarnate Son of God, the Divine Saviour of a fallen world—and if so, we may not divide God's Revelation, and dare to put asunder what He has joined together,—or the civilized world for eighteen centuries has been deluded by a cunningly devised fable; and He from whom that fable came, has turned that world from darkness to light, from Satan to God, with a lie in His right hand.

"The witness which Christ offers of himself either proves every thing or it proves nothing. No man has a right to say, 'I will accept Christ as I like, and reject him as I like; I will follow the holy Example; I will turn away from the atoning Sacrifice; I will listen to His teaching; I will have nothing to do with His mediation; I will believe Him when He tells me that He came from the Father, because I feel that His doctrine has a divine beauty and fitness; but I will not believe Him when He tells me that He is one with the Father, because I cannot conceive how this unity is possible. This is not philosophy, which thus mutilates man; this is not Christianity, which thus divides Christ. If Christ is no more than one of us, let us honestly renounce the shadow of allegiance to an usurped authority, and boldly proclaim that every man is his own Redeemer. If Christ is God, no less than man, let us beware, lest haply we be found even to fight against God."

With Jesus, as He claims to be, God no less than man, we have

every thing necessary for our salvation. With Jesus possessing a divine nature, to love, we desire no more delightful exercise for our affections. We find our happiness perfect, just as we make in our hearts and life Christ, all in all.

## II.

## JESUS THE FOUNDATION OF THE SOUL.

St. Peter calls Him "a living stone:" "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." *1 Pet. ii: 4.* By a "living stone." the ancients understood a stone yet lying in its native state, unbroken from the mass of the quarry.—Hence it suggests Jesus as a foundation, united with the Father, one with him in the possession of a divine nature, still the same as when in the beginning He was with God, was God; so that even when he was made flesh, and after dwelling among us, was about to pour out his soul unto death, he could say, "Thou Father art in me, and I am in thee." *John, xvii: 21.* "I came out from God." *John. xvi: 27.* And the disciples confessed, "We believe that thou camest forth from God." *John, xvi: 30.* As God manifest in the flesh, he must be likened unto the living stone jutting out from the hidden mass of the quarry and forming an unshaken basis on which to build,—He whom we thus contemplate, and on whom we rest our hopes, our souls, being one with the Father, and having all the firmness and stability that can be given to his nature by sharing the divinity of the eternal God. To shake the living stone, the whole quarry must be shaken; hence it is as impossible to shake the man Christ Jesus and all that is built on him, as to shake the divine nature of the eternal God, with whom he is one; which God Jesus himself indeed is. Thus in *Isa. xxvi: 4,* we are exhorted to trust in the Lord forever, because "In the Lord Jehovah is a rock of ages." That rock on which as sinners we are called to rest our hopes, is Christ; and he is in Jehovah, just as firmly, indissolubly in him, as the living rock yet one with the mountain mass of the everlasting hills of which it has ever been an integral part, sends down its roots into the depths of that mountain of rock; and it is as impossible to distinguish between the jutting rock on which yon marble temple is built and the mass below into which it is blended without crack or vein, as it is to separate between Christ and God. This enables us to understand the words, "Upon this rock I will build my church." *Matt. xvi: 18.* Peter had confessed the divinity of Jesus in calling him, "The Christ, the son of the living God";

and on this rock of his divine nature with which the human nature of Jesus was identified, he would build his church, the living stones of which spiritual temple are the sanctified souls of his redeemed people.

This makes him the true foundation for sinners. In order to redeem, to sanctify, to deliver from all our enemies and from the grave, he must possess the attributes of God. This makes Jesus mighty to save. This gives us confidence, as we feel we are not redeemed with corruptible things as silver and gold, but with blood unutterably precious. This gives us confidence that no limit can be put to the merits of his death; none to the cleansing power of his grace; that though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

All men must have some foundation on which to rest. Our nature requires it, as truly as it requires light for the eye, air for the lungs, food for the body. Our footsteps never press the earth without having the truth illustrated to us, that the soul also needs a firm foundation on which it may stand. And what are the labors of men through life but exertions for building superstructures of happiness? Every man has in his mind the outline of an edifice he is trying to carry up, and none is so foolish as to build without at least supposing that he is working on a suitable foundation. Hope stands by and encourages us in our toils. Not only are we saved by hope; we live by hope. She carries away our desponding spirits from the discomforts of the present, to scenes of repose in the future; and cheers us with the confidence of finding there at last our rest. But hope cannot exist without a suitable foundation. The hope will be enduring and precious, according to the firmness of that on which it rests. The hopes of one man are built on his riches, a foundation in which are blended the various materials of gold, silver, stocks, bank notes, lands, mortgages, bonds, houses, estates,—an incongruous mixture utterly incapable of withstanding the corroding action of time or the agitations of a restless world. Another as the votary of ambition is building on the breath of popular applause; another has based his happiness on his friends, his family, his children; and in so doing he has not built castles in the air, on clouds, which we speak of mad men as building; but his are hopes built on friends whose breath is in their nostrils; hopes built on a vapor which appeareth for a little season and then vanisheth away.

The Christian builds on Jesus Christ. The interests he wishes to secure are those of the soul. If once lost, these can never be

recovered. Gold and silver if lost, may be regained; lands when alienated, may be got back again; health may be recovered; reputation when injured, may be slowly though surely retrieved; but the redemption of the soul is precious and ceases forever. Thus St. Peter repeats the truth of Isaiah, when speaking of the glory of the Lord Jesus Christ, who should be revealed as the basis of the consolation of Israel, he contrasts Him as the uncreated word of God with the frailty of man: "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth; the flower fadeth; but the word of our God shall stand forever." *Isaiah*, lx: 6.

[To be concluded.]

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#### PRINTERS AND PRINTING.

THE Letterpress Printers of Glasgow, held their first annual soiree on Saturday evening, the chairman being Mr. James Hedderwick, editor of the *Citizen*.

The Rev. Dr. Norman Macleod, of the Barony Church, Glasgow, took part in the proceedings, and in the course of a characteristic speech said: I do not come here in my ecclesiastical capacity, as minister of the Barony. I rather come here in my civil capacity — as one using the editorial "we" — (hear, hear) — to acknowledge, as one that has now and then been dabbling with printers, the link that is between us. Well, we are both necessary to one another. I know not what the world would come to, if there were no printers. It would be in a most extraordinary state; and yet, after all, the printers would soon come to a stand-still, if there were no editors or no writers. They would lose, I think, the best staff a man has to lean on — the staff of bread. So we are both very necessary to one another, and I am sure that the head cannot say to the hand, "we have no need of thee," nor the hand cannot say to the head, "we have no need of thee." (Applause.) We work into one another's hands. Our excellent friend, the chairman, when he spoke, tried to account for some of the extraordinary appellations given to some of the craft. Well, I believe it is perhaps difficult, one would say, to account for these names, but it seems to me that there is an extraordinary witchcraft about printing that fully accounts for the appellations given to some of the parties — (hear, hear) — for I cannot imagine anything on the face of this earth so wonderful as printing or



so wonderful as books. Why, it is no exaggeration to say that the men now before me print every single morning in Glasgow more words, produce more matter in twenty-four hours than was ever written by the hand during twenty-four centuries before the invention of printing. (Hear, hear, and applause.) Only think what an extraordinary thing this thing called a book is! Surely printing is like the power of witch-craft! Here, for example, a man is multiplied ten thousand times ten thousand over. You have such power over him that he never dies. (Hear, hear.) He is in a hundred places at the same time, and he lives on from generation to generation. You so multiply the man—you invest him with such extraordinary powers of immortality, that he lives in every house, and dwells, it may be, in every cottage in the land. The poorest man may have the greatest authors that ever lived to delight him. Now, when printers have this extraordinary power of multiplying others, and of giving them immortality, I don't wonder that some people superstitiously should call the younger ones printers' "devils." Certainly, the power of books is a very extraordinary one, and with it is connected a tremendous responsibility—a thing we should never forget. The power is great, and because the power is great, some people desire to fetter it. (Hear, hear.) Why? because they say that it may be made a power of evil. Now, that is the condition of every creature power in the universe. There is no creature power but may be made a power of evil—(renewed cries of hear, hear)—but if you fetter it, it ceases to be a power at all. No doubt the power of man sometimes does harm, but God grant that we may never have that attributed to the press. (Prolonged applause.) I trust that no printer here, or in any part of the land, will ever put his hand to the type which may print the *Index Expurgatorius*. Indeed, what I wish for the press is a blessing; but unless you have a free press, you cannot have a good, and a good is a free and truthful press. I can state assuredly that the press is one of the greatest powers under God for the advancement of the civilization of man. (Hear, hear.) I remember seeing a remarkable sight one evening all alone—I requested to be alone—in a lonely room in a lonely tower in the middle of a dense forest. The sun was setting over the magnificent forest as I sat in an old and well known chair. It was the chair that Luther sat in while translating the Bible. I daresay a good many of you remember the story well; how when Luther was sitting alone half asleep, having been worn out and tired by the translation of a very difficult verse, all at once, while in that sleepy and dreamy state in which many of

the editors are at two or three o'clock in the morning—(laughter)—he saw something passing before him. He thought it was the foul fiend coming to disturb him, and he instantly seized the great inkstand before him and dashed it against the wall, and marked it all with ink. These marks remain to this day. Of course the personage soon vanished. Now it seems to me that there is nothing for putting down the devil like the ink of a free press. (Applause.) I once saw in a city in America a very interesting, to me a deeply interesting sight. It was the sight of an old printing press, and with that press was recorded a story that a well known man entered once a lowly printing shop in the city of London, and he stood at this printing press. He sent out for a pot of porter, and he summoned the other printers around the press, and addressed them: "Gentlemen, many years ago I worked at this press as a journeyman printer, and now," he said, "I beg leave at this same press to propose"—I don't know if it would be orthodox for me to propose a toast; but if I could, I would propose, on an evening like this one, the very same as the one that was proposed by that man—Benjamin Franklin—"Success to the Press." (Immense applause.)

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**SANCTIFIED SORROW.**—The following very beautiful passage is from a letter of the Hon. Wm. Wirt, one of the greatest, and best men that ever adorned our country. It was written after the death of his daughter: "The blow struck on my heart two winters ago, I shall never get over. It has thrown a cloud on my life that I should deem it sacrilege to dispel if I could: for I look upon it very much like that cloud which rested, of old, on the tabernacle of Israel, to attest the presence of God. It brings me into the immediate society of Heaven whenever I cast my eye upon it. It is therefore salutary to my soul and does not afflict me as it did." G. B.

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WE ought to have stated in connection with the Deaf and Dumb and the Blind, on page twenty-five, that any donations for this object will be thankfully received if sent to the Rev. George Burrowes, D.D., Oriental Hotel, San Francisco.

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**DR. BURROWES' SCHOOL.**—The friends of the cause of education will be glad to learn that this institution is greatly prospering, and has commenced the new session with forty pupils.

THE  
PACIFIC EXPOSITOR.

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JESUS CHRIST A LIVING FOUNDATION.

[Concluded.]

III.

JESUS CHRIST is a sufficient foundation. He is a living stone, one with God. No line of demarcation can be found between Him and God. In him we have a foundation infinite, circumscribed only by the immensity of the Godhead. In building the temple of Jerusalem, the first thing was to make the foundation sufficiently spacious and strong. As this could not be made of living stone, the solid rock,—stones were brought together of a size that would seem fabulous were they not existing; these were fused into one mass, as well as possible, by iron bands. Man could do nothing more. This foundation was very greatly superior to one of ordinary blocks of stone. How much better had the foundation been an entire rock; better still a mountain grand as Lebanon; better still a rock stretching its roots downwards wide as the world. Jesus Christ is our rock. Trace out the limits; tell us the extent. This foundation is not formed of fragments cut from a quarry; here are no masses welded, fused together, liable at some future time to be shaken to pieces by the convulsions of a judgment day. Here all is a living rock. Here is no vein or fissure; no patchwork like the righteousness which man's exertions would spread for the support of the soul; all like the "vesture that was without seam, woven from the top throughout,"

the vesture of his humanity the emblem of his righteousness; all faultless, all without blemish, without spot, without flaw. And what is the compass of this rock? Where is the depth? where the height? "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the carth, and broader than the sea." *Job*, xi: 7. Take the wings of the morning to the utmost bounds of creation; and there, as you pause on the verge beyond which creature cannot go, you find the divine nature of this spiritual rock stretching beyond you into the immensity of an ocean the limits of which the aching vision of your spirit cannot hope to reach. Truly, therefore, "his righteousness is like the great mountains." *Ps.* xxxvi: 6. Than the great mountains nothing can be found more stable, more sufficient, on which to build any earthly structure. Than Jesus Christ nothing can be a more sufficient foundation on which to build a structure of happiness for the soul. Like the ladder seen by Jacob, his righteousness reaches to the heavens, and though the floods may rise high above the tops of the loftiest mountains, "Blessed is he whose transgression is forgiven, whose sin is covered. Surely in the floods of great waters they shall not come nigh unto him." *Ps.* xxxii: 1. Well might the Redeemer say, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"—the way of justification which I have established higher than your way of self righteousness. While all our righteousness is as filthy rags, his righteousness is round about us as the mountains are round about Jerusalem, which cannot be removed but abideth forever.

It is most important in laying a foundation to dig deep through all intervening things till we reach a rock. At the outset of his ministry Jesus insisted on this. The wise man built his house upon a rock; he did this by hearing the sayings of Christ and doing them. Around us are accumulations of doctrines and philosophy, the wisdom of ages; science, learning, deposits of man's fancies mingled with scripture truth, false religions, self-righteousness; all inviting us to take up the home of our sin-burdened souls on them, and rest there our hopes of eternal life. The true rock can be found only by digging through these. Systems made up of philosophy and poetry, ingenuity and metaphysics; of a little truth blended with much error; of self-righteousness, good works, and morality tinged with scripture principles just sufficiently to give it enough of a better appearance to deceive the soul; the hard ground of infidelity, the

gloomy depths of Atheism; all these the soul may be deceived to think sufficient without going further. They cannot stand when the rains descend, and the floods come, and the winds blow. With nothing better than these to stand on, what will you do amid the swelling of Jordan? Through all these you must make your way with toil, self-renunciation and tears, till you come to this living rock. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 *Cor.* iii: 11.

Do you hesitate to receive this as a sufficient foundation because you cannot see it with your bodily eyes? Tell me on what foundation this solid earth rests? this earth in the mass of which the mountains are but atoms? It is not enough to take up the language of philosophy and say that different attractions nicely adjusted keep it in its orbit. This does not remove the difficulty; this is not pointing out the upholding power. Survey the starry heavens where suns, each like our sun with its system of worlds, crowd on suns till they vanish in the distance into starry dust — tell me on what foundation they rest? Can they be upheld without a foundation? Impossible. The human mind is so framed that the law of our nature requires us to associate every thing with some basis on which it must rest. Surely the foundation that sustains this world, all yonder suns and worlds must be wider than the universe; its strength inconceivable in sustaining such limitless, such overwhelming masses. Its stability is such that those hosts of worlds and suns, the least of which is of a mass and weight beyond the grasp of human computation and human thought — all have been sustained there for ages of ages without the least aberration or jar. What is the foundation which is thus stable, thus strong? The scriptures alone tell. They assure us that this foundation is Jesus Christ, the Rock of Ages, the same on whom you are here urged to build. "All things were made by him." *John*, i: 3. "He upholdeth all things by the word of his power." *Heb.* i: 3. And in *Col.* i: 14, the Holy Spirit shows Jesus is a sufficient Redeemer, a sufficient foundation, by adding with emphatic repetition, "By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him; by him are all things upheld." This glorious foundation on which the heavens and all their hosts of glorious intelligences, angels, cherubim, seraphim rest, must surely be a sufficient foundation on which to rest your soul.

## IV.

Having thus found a sufficient foundation I wish to ask before building on it, will it last? Can it be shaken? Can it decay? Can it be overthrown? This, never. "The eternal God is thy refuge, and underneath are the everlasting arms." *Deut. xxxiii: 27.* Is there any thing else that is enduring? What is there on earth that does not moulder and decay? Is it the flower which springs up in the morning, and withers with the setting sun? Is it the bloom of spring, no sooner blown than blasted? Is it those friendships which when deemed most stable, are as the morning cloud and the early dew which passes away? Those loves which if in some solitary instance or two, able to stand the frosts of life, must at last perish when the hearts in which they burn are chilled in death? Is it the marble raised to their memory, and which in a few short years, even while the tears have not yet gone from our weeping eyes, is growing dark and illegible from decay? All, all is decaying; our youth, our beauty, our vigor, our names, our tombs; the powerful cities with walls of granite and gates of brass; the victor's marble, the column of triumph; the piles reared as the memorials and sepulchres of human vanity; all have mouldered down to dust.

"The cloud-capped towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And like the baseless fabric of a vision,  
Leave not a rack behind."

In the midst of all this, the soul like the weary dove sent forth from the ark, wings its lonely way between surging seas and lowering skies, where all is unstable, all in a state of unrest. Eden, from which it was sent forth, is closed. No entrance can be found there. The energies of the soul flag; its hope sinks. At length we see a bright light in the clouds; yonder rises dry land above the raging billows; it is higher than Ararat; it is the divinity whose righteousness is as the great mountains, He who is the Lord our righteousness. We lift up our eyes to those hills whence cometh our help; thither the sinking spirit with the wings of the heavenly dove flies away; there plucks the olive leaf of eternal peace with God through our Lord Jesus Christ. Like those mountains whereon alone the weary dove found rest, amid the universal change of earth, Jesus Christ alone towers to heaven above this angry tide of death, "The same yesterday, to-day and forever."—All else is unreliable; this living



stone, "this foundation of the Lord standeth sure." 2 *Tim.* ii: 19. Looking to Jesus, we cry with joyous trust "Thy righteousness is an everlasting righteousness." *Ps.* cxix: 142.

"Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see,—  
O thou who changest not, abide with me."

v.

As a living foundation, Jesus has in himself the spring of life, and imparts life to all who come in contact with him by building on him. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." *John*, v: 26. We build on him by resting on him in faith, by obeying his words. "He that heareth my words, and believeth on him that sent me, hath everlasting life." *John*, v: 24. The temples of earth, like that of Jerusalem, require a foundation of granite or marble. Man as a living soul, is built up a spiritual temple, and requires a spiritual foundation. Spirit can rest only on spirit. Jesus is the eternal Spirit, and becomes a suitable foundation in consequence of this his divine nature. This foundation was laid by his atonement. It is thus impossible to come in contact with Jesus without receiving a communication of life. The dead man was made alive by touching the bones of the prophet in the tomb; we are made alive by contact with Jesus in his death. It is as impossible to come within the influence of fire without a communication of heat—to come within the influence of the sun without receiving light, as to come in contact with Christ without receiving the influence and the light of eternal life. (The eyes he touched received sight; the woman who touched the hem of his garment was healed; he touched the hand of Peter's wife's mother and the fever left her; he took by the hand the dead daughter of Jairus and straightway she arose; nay, so instinct with life is the energy proceeding from him, that not his touch, but his very breath gave to the inanimate clay of the first man a living soul; his simple words impart life to the dead even though like Lazarus locked in the most fearful embrace of the grave. In his words there is a living principle so powerful, that "all who are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." *John*, v: 28.

There is a stone, the lodestone, which has the property of drawing

things to itself and of imparting even to hard and sluggish iron a kind of life which starts it from its sluggishness and makes it point tremblingly towards the northern sky, where so often amid the dreary darkness of winter blushes forth the light of the Aurora, the dawn of a hidden day. This living stone, Jesus Christ, has life in himself, and communicates this life to all who rest upon him, sending forth the currents of an influence which makes the heart of stone — the heart which is dead in trespasses and sins, which is hard as the hardest steel — makes this cold heart tremulous with a new life, and causes it when left to its own will unaffected by any of the disturbing influences of sin, to point with its affections toward its God, towards that light inaccessible and full of glory in which Jesus now dwells. The most refreshing springs often issue from mountain rocks; Jacob's well was cut from the solid rock; and from this living Rock gush the influences which — as he sat thus on the well, a fitting emblem of himself as the living foundation and the fountain of life — he promised that he would open in every soul believing upon him, “a well of water springing up into everlasting life.”

## VI.

This is the foundation “chosen of God”—by our Creator, by him who knows the wants of our nature as sinners, appointed as the place of rest for our souls and our hopes. His opinion is of the greatest importance. It should settle our decision in opposition to all other judgments to the contrary notwithstanding. What though it be rejected by men. Man is not to be our judge. If man reject it, this rejection cannot injure me, if I build my hopes here where God approves. God is to be our judge. And this judge has chosen Jesus as the foundation on which the guilty is to rest his hopes of pardon. He at whose bar we are to be tried, not willing that any should perish, but that all should receive eternal life, says—Go to Jesus Christ; put your interests into his hands; let him take unrestricted charge of every thing, and you shall be saved; every thing he does for you I will approve; I have chosen him for this office: “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: This is my beloved Son, in whom I am well pleased.” “Him hath God the Father sealed”; him hath the Father anointed. The name Messiah, Christ, was given him, that whenever heard, it might attest that he is the foundation of the sinner's hope, chosen of God. The whole history of redemption in the scriptures, is a record of acts showing he is the chosen

of God; the types pointed to him as the Messiah. The angels announced him at Bethlehem as chosen of God. His countless miracles pointed to him as chosen of God. The Father's voice at the baptism and at the transfiguration declared him chosen of God. Prophecy, for thousands of years, pointed to him as chosen of God. The great cloud of witnesses, the great multitude, which no man could number, of all nations and kindreds, and people and tongues—the many angels round about the throne, and the living ones and the elders, the number of whom was ten thousand times ten thousand and thousands of thousands, all hailed him as the chosen of God, saying with a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” *Rev. v : 12.* “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” *Rom. viii : 31.*

## VII.

The spirit of the passage implies this is a foundation of one limitless precious stone. The precious stones of earth are its gems. Small as they are in size, nothing equals them in beauty, costliness or worth. A single diamond that can be worn in a coronet, is valued as the proudest ornament of kings. The wildest dream hardly ever imagined a temple so beautiful and belonging to one so powerful, that its foundation should be formed of these precious stones. What eye hath not seen, ear hath not heard, and the heart of man hath not conceived, God hath revealed unto us by his Spirit. After all the characteristics of this living foundation, that we have been considering, we are here told it is of one precious stone. So excellent, so beautiful, so transcendent is the nature of him on whom we are permitted to build the hopes of the soul, that while the granite masses of the everlasting hills are the emblems of his unchangeable stability, his preciousness can be spoken of only as that of a gem throughout—a gem which is the most precious gem of a world where all is so precious that the foundations and streets are of gold, and sapphires, and gems. Revealing to us these things, the Holy Spirit says, “I will lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones.” *Isa. xlv : 11.* What is the foundation of the heavenly Jerusalem, the state of the Redeemed? Is it not the righteousness of Jesus Christ? Therefore, to show the precious-

ness of this righteousness, which is the preciousness of a divine nature, the Holy Spirit says, "The foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." *Rev.* xxi: 19, 20. So excellent is he whose righteousness is the basis of eternal life, that his footstool is of precious stones; for when they saw the God of Israel, there were under his feet as it were a paved work of sapphire stone, and the body of heaven in its clearness." *Ex.* xxiv: 10. Such is the preciousness of Jesus Christ that "no man knoweth the price thereof; neither is it found in the land of the living. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or pearls; for its preciousness is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." *Job*, xxviii: 13.

Were it possible for a man to build on a parcel of ground like that which Jacob gave to his son Joseph, which should not only have a well of living water cut from the rock, but should have beneath the ground inexhaustible mines of gold and gems, while above should flourish, as by the side of the river which went forth from the sanctuary seen by Ezekiel, "all trees for food, whose leaf shall not fade, neither the fruit thereof be consumed, and the fruit thereof be for food and the leaf thereof for medicine"; how could such a man ever want, ever be poor. Here, we build on the parcel of ground which a greater than Jacob gives to the sons of God; and while our foundation is that limitless precious stone, the Rock of Ages, it gushes with the waters of life; and over it, richer than the branches of Joseph's fruitful bough by the well, whose branches run over the wall, are clustering the fruits of that tree of life the leaves of which are for the healing of the nations. Truly this is a precious foundation. No wonder that when Bunyan's Pilgrim, sinking amid the river of death, found his feet on this rock, he cried to his desponding fellow pilgrim, "Be of good cheer, my brother; I feel the bottom and it is good. My foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood while Israel went over Jordan." Amid those deep waters in the valley of the shadow of death, the sinking soul of the saint has ever felt this foundation

good, precious. As sinking from earth, the dying saint feels his feet are on a rock, a living stone ; and while the body is falling to pieces, while all around him is death, this touch communicates to his soul the invigorating influences of an eternal life ; and makes him emerge from these depths of darkness a rising star brilliant with the beauty of a glorified immortality in the likeness of Jesus Christ. Said a dying believer, "I am weakness itself, but I am on the Rock.—Here my religion began, and here it must end." And another—"Christ in his person, Christ in the love of his heart, and Christ in the power of his arm, is the Rock on which I rest—and now, death, strike." Blessed be God for such a foundation as Jesus Christ. And again we will say with every energy of body and soul, "Thanks be to God for his unspeakable gift."

Precious as is this foundation ; chosen though it is of God ; it is nevertheless rejected by men. Prophecy foretold he should be despised and rejected of men ; when he appeared among men the cry was, "Away with such a fellow from the earth"; and now where so many invitations have been given for so many years, how steadfastly do men refuse to come and build their hopes on Jesus.

There is however a day of trial nigh, a day when the windows of heaven shall be opened, and the floods come, and the winds blow, not as when Noah was in the ark ; but such rains as that which beat upon Sodom, when upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest ; when there shall be great earthquakes, and the stars of heaven fall unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind ; and the heaven shall depart as a scroll when it is rolled together ; and every mountain and island be moved out of their places. Ye who are building on earth, where is your foundation now ? Like that great millstone which the mighty angel cast into the sea, thus with violence shall your hopes be thrown down and shall be found no more at all. Like the Colossus of Rhodes, towering towards heaven, one of the finest monuments of human labor and skill, bearing in its hand a light-house which threw its rays far out over the stormy sea, but thrown down by an earthquake ; thus all the structures of human toil and pride, however they may rise, though holding aloft the lights of learning, wealth, power, genius, and throwing their beams afar over the troubled waters of this heaving world—though bright as the stars of heaven—they must fall. But I heard a great voice from heaven, saying,—The foundation of the Lord standeth sure : Him that buildeth here, I will make a pillar in the temple of my God ; and I will give him the morning star.

THE DAILY JOURNAL POISON.—A little mineral admixture in their daily bread, a little morbid quality in their daily milk, would be justly dreaded as tending to wear away the health; *yet the daily journal* enters your doors, distilling by little and little false, latitudinarian, and radical opinions. No marvel if you find your old age surrounded by sons who have made shipwreck of the faith. It is impossible to watch too affectionately the literature which comes into the hands of the young. If you desire them to be guarded and manly Christians, their pabulum must be truth. It is as certain of the mind as of the body, that whatever is taken into it should tend directly to its growth and strength; all that is otherwise, is noxious. Nutrition, moreover, is a gradual process, the result of repeated acts. If then the mind and character are to make progress and acquire firmness, there must be not slight and occasional, but regular and extensive study of God's revealed will. Thus, by promoting knowledge of truth and discouraging familiarity with falsehood, we may, under God's blessing, do much to protect ourselves against abounding infidelity.—*Dr. J. W. Alexander.*

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#### GLANCE AT THE GREAT METROPOLIS.

THE city of London is one of the great wonders of the world. The events of a single day, as they transpire in the various phases of its society, are replete with absorbing interest. In no place, perhaps, on the face of the earth, are the contrasts of life more vivid. Luxury and health bask in one quarter, while poverty and squalor may be seen drawing out a miserable existence in another. Volumes have already been devoted to London, its scenes and incidents, and yet only half has been told. Mr. Mayhew has collected together many interesting facts, calculated to illustrate the lights and shadows of the British metropolis. At the last census, London contained 2,362,236 souls, namely, 1,105,558 males, of whom 146,449 were under five years of age, and 1,255,678 females, of whom 147,173 were under five years of age. The unmarried males were 670,380, ditto females 737,871; the married men were 399,098, the wives 409,731; the widowers were 37,080, and the widows 110,076. On the night of the census there were 28,598 husbands whose wives were not with them, and 39,231 wives mourning their absent lords. Last year the number of children born in London was 86,833; in the



same period 56,786 persons died. The Registrar General assumes that, with the additional births, and by the fact of soldiers and sailors returning from the seat of war, and of persons engaged in peaceful pursuits settling in the capital, sustenance, clothing, and house accommodation must now be found in London for about 60,000 inhabitants more than it contained at the end of 1855. London is said to be one of the healthiest cities in the world. During the last ten years, the annual deaths have been on the average 25 to 1000 of the population, in 1856 the proportion was 22 to 1000; yet, in spite of this, half of the deaths that happen on an average in London between the ages of 20 and 40, are from consumption and diseases of the respiratory organs. The Registrar traces this to the state of the streets. He says, "There can be no doubt that the dirty dust suspended in the air that the people of London breathe, often excites disease of the respiratory organs. The dirt of the streets is produced and ground, now by innumerable horses, omnibuses, and carriages, and then beat up in fine dust, which fills the mouth, and inevitably enters the air passages in large quantities. The dust is not removed every day, but saturated with water in the great thoroughfares, sometimes ferments in damp weather, and at other times ascends again under the heat of the summer sun as atmospheric dust."

In London, Mr. Mayhew calculates that 169 people die daily, and a baby is born every five minutes. The number of persons, says the Registrar General, who died in 1856, in 116 public institutions, such as workhouses and hospitals, was 10,381. According to the latest Reports, there were in London 143,000 vagrants admitted in one year into the casual wards of the workhouses. Here we have always in our midst—107 burglars, 110 housebreakers, 38 highway robbers, 773 pick-pockets, 3,657 spokesmen or common thieves, 11 horse-stealers, 141 dog-stealers, 3 forgers, 28 coiners, 317 utterers of base coins, 141 swindlers, 182 cheats, 343 receivers of stolen goods, 2,768 habitual rioters, 1,205 vagrants, 50 begging-letter writers, 86 bearers of begging letters, 6,301 prostitutes; besides 470 not otherwise described, making altogether a total of 16,900 criminals known to the police.

Almost 20,000 persons are engaged in Sunday trading; the number of ragged children is nearly 30,000; the number of families living in one room is estimated as high as 150,000. It appears from a report by Mr. Goderich, officer of health in the parish of Kensington, that in a place called the Potteries, there are 1,147 human beings, and 1,041 pigs, congregated within a space of less than nine

acres, the present number of pigs being below the usual average. The dwellings of a large proportion of the inhabitants of this locality are mere hovels with shattered roofs and unglazed windows, the floor is below the level of the external soil, which has been raised by excessive accumulations of filth of all kinds, and the walls are at all times partially damp, and giving out pestilential gases, intolerable to those who have not been born among them, and fatal to the health of those who have. Another portion of the miserable population have converted old caravan bodies, removed in some cases from their wheels, into houses; others have no other dwellings than ruinous post chaise bodies, for which a rent of sixpence per week is paid. In one of the caravans eight persons dwell, among whom a child suffering from small pox was battling with death at the time of Mr. Goderich's visit, in March.

Such is a faint outline of the great metropolis. It may be said to constitute a world of itself.—*Exchange Paper.*

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#### KIND WORDS.

“Kind words can never die,  
 Cherished and blessed;  
 God knows how deep they lie  
 Stored in the human breast,  
 Like childhood's simple rhymes  
 Said o'er a thousand times,  
 Aye, in all years and climes,  
 Distant and near.  
 Kind words can never die,  
 Saith my philosophy;  
 Deep in the soul they lie,  
 God knows how dear,”

Tokens of truth and faith may be very simple things. Gentle words, fitly spoken, an answering look, an extended hand—trifles like these, wished for, perhaps, more earnestly than one would dare to tell, are given, and taken, and numbered among life's treasures.

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#### NEW INSTITUTIONS NEED HELP.

CASE OF PRINCETON COLLEGE.—New institutions in new countries require assistance in the beginning. *Princeton College* collected, at its origin, benefactions from New England. It sent Tennent and Davies across the waters to ask help from the Dissenters of England,

and from the Presbyterians of Scotland and Ireland; and the \$12,000 begged from our generous benefactors abroad, helped to put up the walls of old Nassau Hall. God has preserved those old walls to this day; they have defied two conflagrations, as if to retain a renowned standing memorial of the duties to the present generation in view of what, in the past, has been done for the mother institution. In the days of Dr. Witherspoon, the Trustees of Princeton College sent even to the West Indies in quest of funds. In our own day, the College has gone down to Virginia and the Carolinas for donations from her cherished sons. Can we wonder, then, that feeble Colleges elsewhere look to the churches still, and especially to the patrons of learning in the wealthier cities, for assistance in the extremities of their early history?—*Home and Foreign Record.*

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### THE SAINTS POSSESSING THE KINGDOM.

SERMON PREACHED IN CALVARY CHURCH, SUNDAY EVENING, APRIL 29, 1860,

By REV. S. WOODBRIDGE, Jr., D. D., Pastor of the Presbyterian Church at Benicia.

Until the time come, that the saints possessed the kingdom.—*Dan.* vii: 22.

CONFIDENT hope is a strenuous incentive to exertion. Hope is understood to include both desire and expectation; and just according to the warmth of one, and the reasonableness of the other, is the force of the motive. Hence, the constant necessity of holding up in the church of God, his glorious promises in regard to the future, and the propriety of our expectations respecting ultimate success and prosperity. There are so many discouragements in our way, the obstacles to our progress are so great, our own weakness so palpable, and the means at our disposal so disproportionate to the end to be accomplished, that we need continually to refresh our minds and hearts by turning to the origin of our strength, and ascertaining the positive intentions of the Most High.

In this course we are encouraged by the example and instructions of the most eminent believers of all ages. Refer, for instance, to the eleventh chapter of Hebrews, and observe how in that list of the worthies and heroes of the kingdom of God among men, their faith is the essential element of their greatness; faith, first accepting a coming Messiah, and then through him, looking for the redemption of the world and its conversion to God. Hence also the remarkable

close of that chapter. "These all having obtained a good report through faith, *received not the promise*"; that is, received not in their day the fulfillment of the promise: "God having provided **SOME BETTER THING** for us, that they without us should not be made perfect." That better thing was Christ, in whom the whole church was to be gathered and united; and then enter as one complete body into the full consummation of the kingdom. We thus behold believers of all ages, of all dispensations — patriarchal, Jewish, Christian — waiting for the time, and looking forward in eager expectation to the day of triumph.

We ourselves need such encouragements. Our numbers comparatively few; our strength small; our progress sometimes scarcely perceptible — sometimes indeed apparently retrograde; too many of our congregations struggling through years for bare existence; influences existing that tend to prevent mutual co-operation; unless we can look beyond ourselves, and discern our relationship to the great body of the church, we may well be discouraged. But when we bear in mind that our position is but upon an outpost of Zion; that behind and on either hand are mustering forces, such as no human power can finally resist; and that if we can but maintain our defences, and perform our duty, victory is as certain as that the Lord God Omnipotent reigneth; our case is discerned in a far different point of view. Even as individuals, we may be measured by the same standard. Our position may seem to be unimportant, our influence small, and yet we have a part in the great movement to subdue the world. In the strategy of a vast field of battle like that of Solferino, where more than one third of a million of men are arrayed, vast numbers are never brought to actual conflict; and yet are as necessary as those who meet the brunt of the assault. Withdraw one of those apparently inactive divisions, and the whole face of the field would at once be changed.

So in the church. Its field is the world. In all the open points for attack; in the cities and centres of influence; in those places from whence are to go forth the men and the women who are to give character to the coming generations; in ten thousand places in the advancing nations, the church of God is pushing forward the truth. By the school, by the press, by the pulpit she is urging men to turn from the vanities of sin to the living God. And not only by them; but by every Christian fireside, and family altar, and religious example, and pure, cheerful and beautiful life, and encouraging word and emotion and action, and innumerable instrumentalities of faith, hope and love, is she carrying on her glorious enterprise.

To you is committed this city, and the work here; and until God shall make plain your duty elsewhere, you are called upon to do what you can here.

And we do not work in vain. The seed may sometimes be for a long period hidden by the soil, but not one grain can be lost, and at length it will break forth unto vigorous life. For a generation sometimes in certain communities, the labors of the church have seemed inefficient, and yet afterwards there was an abundant harvest. The church is destined to fill the world; and doubtless, if faithful, we also shall stand in our lot at the end. If of their number, we shall be found in our place, when "the saints shall possess the kingdom."

The word saint is sometimes perverted by the Roman Catholics to signify departed believers eminent for holiness, and therefore departed to intercede between God and repenting sinners. In slang phrase it denotes persons zealous for a false religion; as Mormon saints. In the Bible the word is simply used to denote believers in Christ, whose sanctity is the all covering righteousness of the Redeemer. The kingdom spoken of in the text is that of the world. The statement is, that believers shall fill, and their influence control and sway the world.

Of the certainty of this event there are many confirmations: 1. It is a plain doctrine of the Holy Scripture. Look at the scope of the whole word of God. It is designed not only to set forth our relationship to the Most High, but also preëminently his plan of grace and redemption, which at a glance would be seen to be incomplete without ultimate success. When that is to be, we indeed cannot infer, for the times and seasons belong to God; but the final intention is evidently an essential part of the plan. Then again when we turn to particular passages, it would seem to be impossible for him more plainly to reveal the fact of the future success of his cause. "The knowledge of the Lord shall cover the earth as the waters the great deep." "There shall be no need of one saying to another know ye the Lord, for all shall know him from the least even to the greatest." "For the kingdom and dominion and greatness of the kingdoms under the whole heavens shall be given to the people of the Most High."

It is unnecessary to multiply the quotations of single passages, when the tenor of so many books of prophecy, of so many commands, of so many promises and encouragements indicates the same result. "After this manner pray ye"—and the burden of our prayers may be the measure of our hopes—"Our Father who art in

heaven, hallowed be thy name, thy kingdom come, thy will be done upon earth as it is in heaven."

2. Reason points to the same result from the prevalence of truth in the church. The tendency of the truth is ever upward, and the view entertained by mankind in this respect is clearly expressed by such proverbs as "the truth is mighty and will prevail." Unquestionably the history of the world has thus far illustrated the fact, that truth, especially when associated with some degree of error, may for a long period be obscured and lost to view. Yet the hidden force is never destroyed, but sooner or later will emerge and compel assent. In view of the present diffusion of knowledge, we do not see how the great principles of truth can ever again be vanished from view. No doubt there will be partial relapses into error, ignorance and superstition. But every movement of our race now is toward knowledge. Even error itself, as at present existing, is a science; and demands no common measure of knowledge and study and judgment on the part of those engaged in it. What could all those countless hosts that like successive waves rolled in upon, and destroyed ancient Rome, accomplish against the smallest state armed with the genius and skill of modern science? The sword of the barbarian struck as fierce a blow as that of the best legionary; but the weapons of savages are play things, when contrasted with the terrible munitions of civilization.

The whole world is agitated after knowledge. Even to maintain its own existence, every state and society must possess it. Principle, truth, knowledge, these are weapons no shield can turn aside or resist. Just here is the force of the church. Her doctrines are pure, are elevating; are exactly adapted to man's need, and his ruined condition; strengthen him to all duty; teach him self-denial, faith, patience, resolution; endow him with irresistible energy; open to him the career of immortality.

3. The course of Providence indicates the same results. Observe the vast increase of religious knowledge, both in countries nominally Christian and among the heathen. The close of the last century was a season of wide-spread infidelity. The influence of the French literature of the day had been widely diffused, had corrupted the minds of a vast multitude, and persons of common reading were generally of the impression that the religion of Christ had been proved to be false. In the majority of the popular publications of the day, religion was either carefully ignored, or spoken of with a kind of careless superiority, as something suitable for children and superstitious



persons. But now every thing is so changed, that he must be a very ignorant or a very reckless man in a religious point of view, who denies the validity of the Gospel.

It is within the memory of many now living, that the first religious newspaper was published: although religious magazines were of an earlier date. Now, how vast the circulation of religious periodicals. So also the great voluntary associations for the diffusion of truth had their origin in the present age — and yet already what an enormous influence they wield. The increasing number of distinguished and eminent ministers of the Gospel is another remarkable indication of the times. In nearly all our larger cities are found preachers of a truly exalted grade, intellectual and moral; and immense masses are attracted to their audiences. In all periods of the church, such men have occasionally arisen; but now, their increase in number and usefulness almost renews apostolic days.

Regard also the revival of religious literature. Treatises upon scriptural topics, volumes of sermons, discussion upon the doctrines or usages of the church, and interpretations of prophecy are widely circulated, and find numerous and attentive readers; while the more popular works of this character are caught up with amazing avidity. It is said that the first edition of Dr. Cummings' last work upon prophecy was exhausted in a single day. We may also advert to the increased interest entertained in meetings for prayer, in Sunday schools, and indeed in all the varied instrumentality employed for the diffusion of truth. And in this connection there may be particularly noted the increasing influence of Christian congregations, especially of the more distinguished. I am persuaded, that in our own State, no person can estimate the beneficial and happy influence of this very church and congregation. Of course this has been of the same general cast with that which is produced by any faithful, consistent, laborious congregation, whose example is a continued stimulus to virtue and piety. But with Calvary Church this is more. Its members and position, its liberality and devotion to the work and word of Christ, the character of its members and their position in society, and the superior attainments and position of the eminent servant of God who is your pastor,—may God preserve him in his absence from you, and speedily return him crowned with all temporal and spiritual blessings in the Redeemer — all these have produced a most impressive and beneficial effect throughout California; more indeed than any one could believe who had not observed the multitudes from widely separated localities and of divers interests attracted when in

San Francisco by this influence, and carrying it away with them to all our mountains and valleys. For my own part, a hundred and a thousand times when I have noticed these things, I have thanked Almighty God for the existence and success of Calvary Church.

We may also note the vast and increasing ratio of the additions to the membership of the church, as well as of that great congregation even larger than of those in full communion, who in feelings, conduct and belief are identified with the church, though not visibly within its fold.

Within the last fifty years, the communicants in the prominent evangelical churches in the United States have doubled their numbers in about fourteen years, the population of the country doubling in about twenty-five. Should these proportions continue to the end of the century — only fifty years — then, supposing the present number of communicants to be five millions, and the population of the country to be thirty millions, the proportion will be thirty-eight millions of communicants to ninety-five millions of people; or, deducting one-third of the latter for children, thirty-eight millions of the professors of Christ to sixty-seven millions of people; a majority of the adult population actually counted by profession with Christ's Church. Indeed we are perfectly safe in asserting that the present train of influences continuing their momentum, a protracted lifetime will not elapse, before the vast majority of the people in Christian lands will be fully identified with the Christian cause.

But, 4. **THOSE INFLUENCES** are the essential element of success. "Not by might, nor by power, but by **MY SPIRIT** saith the Lord of Hosts." No person can observe the present movements of the church without recognizing this divine element. It is not preaching, however cogent and persuasive, nor the prayer meeting, however earnest or pathetic the supplications, nor the Sunday school, however valuable, interesting and instructive; but all these, and all other means of grace, adopted and applied by the Holy Spirit, that produces the result of salvation. It is truly the day foretold by prophets and apostles, when this heavenly grace was to be diffused as rain upon the mown grass, and all men should see that the Spirit of God is our life, hope and power. "Oh! Lord revive thy work; in the midst of the years make known, in wrath remember mercy!" May God but continue to operate in the church as he has during the two or three years last past, and in half a century our land will have become Immanuel's; and in a century we shall be far on the way toward the millenium. The Lord hasten the day of his triumph!

Of that time itself, observe the peculiarity of the mode of expression adopted in the text. "Until *the time come*, that the saints possessed the kingdom"; where we observe definitions, appointment, intention. Two opposite errors exist in regard to the computation of the period of the principal events foretold in the word of God: one, that it is useless to make any inquiries respecting the times foretold in prophecy; the other, that we can determine the exact chronology of all important occurrences yet to take place. Prophecy is a history of the future; sometimes of long periods, sometimes of disconnected and isolated events. When dates are given in the sacred volume itself, they were doubtless intended to encourage enquiry; at the same time that we are carefully to distinguish between our own interpretation and the original letter of God's book. Numerous passages instruct us that sometime after the first coming of Christ, there should be a great apostacy called anti-Christ; sitting in the temple of God, changing the laws of the church, forbidding marriage, commanding to abstain from meats, and so on. This apostacy was to continue twelve hundred and sixty years, during which the church was to be persecuted, suffering and afflicted. Then the apostacy was to be overthrown, and an immense advance of piety to take place among men. This was to be followed by the second coming of Christ in the clouds of heaven, and the advent of the kingdom of final glory. All Protestant writers upon prophecy agree that this great apostacy is the papacy. Thus the Presbyterian Confession of Faith, chapter twenty-third, "Nor can the Pope of Rome in any sense be head of the Church; but is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God." If then we can ascertain the date of the origin of the papacy, we can determine that of its overthrow — an event prognosticated to be coeval with that of the general success of the Gospel. But when we turn to ancient history, we find the advance of the Roman Catholic power so gradual that, although there are certain dates and facts clear and palpable, yet no person can say at what year, or even in what century, anti-Christ fairly usurped the place of the Redeemer. Many commentators, however, suppose that in the year of our Lord 606, the period may fairly be assumed to commence. At that time the Emperor Phocas governed the remains of the ancient dominion of Rome from Constantinople, and issued a decree, placing the Bishop of Rome over all churches, and establishing his authority as supreme in the church. It was however more than one hundred years later before the temporal

authority of the Pope was established; and not till A. D. 758 that he was declared supreme over all civil government, and Charlemagne received the crown of the Western Empire from his hand. If the first date be the commencement of the apostacy, its close is in the year 1866; if the last, then soon after the year 2000. Whatever view be taken of the subject, it seems apparent that we are not very far from the close of prophecy. Three or four great events—the last persecution, unless it has already occurred, the overthrow of the enemies of the Gospel, the millenium, the resurrection and final judgment, fill up the limit of the history of the world. Many things indicate that the commencement of the one thousand years of rule will be as soon as anticipated in the Jewish tradition, that it is in the seventh milliad of years of the world, or from A. D. 2000 to A. D. 3000, and some able writers believe that the day of ultimate success to the church is still nearer at hand. Had we an exact history of the church from the sixth to the ninth centuries, we could doubtless determine almost to a day the time of the redemption of Zion from bondage. As it is, we can only know that the season of warfare will not be greatly prolonged.

How important for us to realize the idea that our work is that of God; that it is his great kingdom we are striving to build up. In the midst of our labors and duties and pursuits, it is impossible for us to comprehend, or measure, or perceive the bearing of our work upon the cause in which we are engaged. It is a part of a mighty scheme, vast as the world, infinite as the atonement of Christ. God works with us, by us, and therefore should we earnestly strive to finish the task committed to us, not questioning the wisdom or goodness that hath placed us here, or devolved upon us our particular duties. “He that is faithful to the end, the same shall be saved.”

While this subject elevates our work, it encourages us to expect glorious results. The very power of the Spirit of God is with the instrumentalities of Zion. Our labors in the congregation, the Sunday school, our daily duties in faith and patience shall not be in vain. “The kingdom of God can not be stationary; it must go forward and increase, and the essential element under God of that prosperity is the prayers and fidelity, and charity and endurance, and unwearied heartfelt devotion of Christ’s people. No doubt we shall often meet gloom and discouragement, but if we only persist, we shall at length come to the clear shining of the land of Beulah.

We cannot do too much for Christ. This little narrow bound of life is the only time in which his great work for the world committed

to us, can be done. Oh then, whatever our hands find to do, let us do it with our might—"Until the time come that the saints possess the kingdom." Amen.

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#### A DREAM OF HEAVEN.

I SEEMED in a dream to be in heaven. My whole nature seemed changed; and the body freed entirely from all the infirmities and remains of mortality, was no longer the dark, earthy, decaying thing I had been dragging about with me during the years of my sojourn on earth. It was formed of a material entirely new to me,—something of which I had before no conception, and which I cannot now accurately describe. No such element or material is now known to us in this world. It was as though there should be a material combining the solidity of the matter now forming our bodies, with the purity and transparency of light,—light clear as that of the moon in a perfectly clear sky, with all the purity of the light without any thing like brilliancy or glare. It was such a substance as moonlight might be supposed to be, were it possible to solidify it to the consistency of the material now composing our bodies. Of such a substance my body now seemed,—so pure, so transparent, so holy, so beautiful,—a beauty so rich and peculiar I cannot express it by anything better than by saying it was solid light. And it had the lightness, the airiness, the ease of movement peculiar to light. There was nothing like a sense of heaviness, of weariness, or any tendency thereto about it. I was capable of moving from place to place as though my body was light itself. And this body so peculiar in its texture and substance seemed to react on the soul imbedded in it, with a calm but exquisite degree of pleasure; the soul was relatively more refined, were the thing possible, than this body. Through this transparency, as it were, of the body, rays or reflections of beauty, and holiness, and divine glory, softly bright but not glaring, floated in peacefully on the soul, and excited the most deeply pleasurable sensations possible to be conceived. Indeed nothing so calmly exquisite can be conceived by any person on earth, who has not had some such dream as this. The whole body seemed like an atmosphere, as it were, of a new, peculiar kind encompassing the purified and glorified soul, and poured light and blessedness in on the heart, more richly pure than the eye as it now acts in admitting light into this earthy body. The soul and body, both thus "calmly bright and

brightly pure," acted and reacted on each other with a perfect harmony that gave a pleasure such as might be had, were it possible to have light in the greatest perfection, and perfect harmonies, and the deepest affections of the heart in perfect action,— all in unison like the different parts or instruments in a piece of music, and uniting in producing one exquisite tone after another of feeling in the inmost depths of the soul. My whole being seemed like an embodied joy or sound floating in an atmosphere of heaven. I am reminded by it of Shelley's lines on a skylark :

"Higher still and higher  
 From the earth thou springest,  
 Like a cloud of fire!  
 The blue deep thou wingest,  
 And singing, still dost soar, and soaring, ever singest.  
 In the golden lightening  
 Of the sunken sun,  
 O'er which clouds are brightening  
 Thou dost float and run  
 Like an embodied joy whose race has just begun.  
 The pale purple even  
 Melts around thy flight,  
 Like a star of heaven  
 In the broad daylight,  
 Thou art unseen, but yet I hear thy shrill delight  
 Keen as are the arrows  
 Of that silver sphere  
 Whose intense lamp narrows  
 In the bright dawn clear,  
 Until we hardly see, we feel that it is there."

So had I seemed to spring or rise higher and higher from earth, like a cloud of fire or light, and wing my way through heaven with a heart of praise gushing forth more light, full, joyous, and free than the melody of this heavenward bird of song,— giving forth praise, as soaring, and soaring as pouring forth praise. In the golden light of that world from which the sun had forever sunk, and around which the clouds of divine glory gather with a richness of which that seen around our evening sun is but the very faint foreshadowing, my being floated, ran like an embodied joy in the first flush of its career. The light of that blessed world, like the rich evening twilight, light without the sun, seemed to melt around me, genial, soft, assimilating, till I almost seemed commingled with it and a portion of it, like a star amid the light of day, felt to be there but hardly distinguishable, like the silvery moon fading in the clear, white dawn. Yet while thus moving with the perfect idea realized of pleasurable motion, I felt combined with it at the same moment, that of calm luxurious rest.



While thus standing, lingering, hovering amid such a landscape and under such a sky relatively adapted to such a body and being, I looked towards the entrance,—or edge, perhaps I might call it,—which was composed of the same kind of material with that forming my body; and where those coming from time to time from earth, redeemed by Jesus' blood, first made their appearance, and emerged into heaven. I saw one rise above this,—horizon I can hardly call it,—rather edge,—with a body precisely like my own, of the same material, pure, unearthly, transparent, spiritual, with an angel's wings like those I too was bearing, and with a countenance from which all the clouds of earthly cares and sorrow had forever passed away, and on which rested the calm blessedness of inward love to Jesus and of that sinless but eternal day. I looked,—it was one I had known, and loved, and walked with on earth towards that better country,—a pious friend with whom I had enjoyed especial happiness in speaking of Jesus, and of that land where we were now meeting, and where we were ever to rest with Him whom our souls loved so well. I could not be mistaken. On earth I had promised that if I preceded her to heaven, I would give her a heart-warm welcome when she came. And instantly moving, floating sweetly and gently down to the place where she was standing on the very entrance, an illimitable threshold of light, I took her by the hand and said,—“Welcome, welcome, welcome to this eternal dwelling-place with Jesus, our everlasting rest. Here is Jesus,—let me take you to Him.” Her whole appearance was angel-like, pure and heavenly,—a realization to the mind, of loveliness such as it exists among the saints in light, fit companions of Jesus where he is in glory. I saw all that was intended by the promise, “They shall walk with me in white, for they are worthy.” *Rev.* iii : 4. The whole expression was that of a beauty the combined elements of which are purity, and loveliness, and life in the highest perfection. I now felt why such frequent reference is made in *Revelation*, iii : 5, &c. &c., to white raiment, the white throne, &c. in speaking of the saints in heaven. Her robes had been truly washed and made white in the blood of the Lamb. *Rev.* vii : 9, 14. Her whole being, countenance, hands, robes, all, were changed into the likeness of Jesus at the Transfiguration, when “his face did shine as the sun, and his raiment was white as the light, exceeding white as snow, so as no fuller on earth can white them.” *Matt.* xvii : 2 ; *Luke*, ix : 29 ; *Mark*, ix : 3. The only difference in her case was the absence of the lustre;—it was all this without the glistening. There she stood a living temple, with a spiritual

body more beautiful than a body that might be formed of something combining the blended beauty of the purest marble and of light,— instinct with life in its highest loveliness,— a fitting shrine for a heart that was to stand before the throne of God who is light, and burn there as a censer with the incense of living love to Jesus,— such heart as had received the blessing, “Blessed are the pure in heart, for they shall see God.” She was now on the threshold of seeing God evermore; and that heart thus pure was now burning and beating in a spiritual body equally heaven-like and pure. I could say in Milton’s words, she

“Came, vested all in white pure as her mind:  
Love, sweetness, goodness, in her person shined  
So clear as in no face with more delight.”

Our meeting was one of exquisite joy, more exquisite on account of its very calmness. As we moved onward towards Jesus, it seemed as though the fibrous roots or tendrils of the affections of the soul were so delicate and exquisite as though they too were of light, and soul seemed to be mingled with soul by the outgoing of these affections as intimately, and purely, and delicately as light might float into and mingle with light. The whole being both soul and body was refined from all the dross of earth and sublimated into the ethereal purity of the third heaven; there was nothing that could by any possibility go wrong; every pulsation was holiness; the vital energy of my being was Jesus’ love; I felt what it is to be made partaker of the divine nature; passion and every evil feeling had been uprooted forever; nothing was left but the pure affections of the heart clustering on love to God as the root; every thing earthly and sensual had been left behind in this world of sin from which I had emerged; and on every part of this spiritual temple of my new being, “Holiness to the Lord,” was written, not by letters, but in the purity and beauty of its form and structure; and like that Holy City of which we were now eternal inmates, into the soul there could in no wise enter anything wrong. Hence soul went forth to soul most delightfully without the least reserve; and love thus realized its perfection and our happiness. I felt what was meant by the Saviour’s prayer, “That they all may be one, as thou, Father, art in one, and I in Thee; that they also may be one in us;— that they may be one as we are one.” *John*, xvii : 21–22. It seemed as though we were one soul, just as commingled light is one and inseparable; the friendship begun on earth at the cross and by the Holy Spirit

had been then made perfect, and it would be thenceforth as impossible to separate or alienate us, as to separate light that has once been blended. This, thought I, is what Jesus meant by the blessedness of our coming to the spirits of the just made perfect. *Heb. xii: 23.* It reminds me of lines where in reference to the revival of our friendships in the coming world, occur the words,

“With them the immortal waters drink,  
And soul in soul grow deathless theirs.”

I felt perfectly of what amazing happiness we are susceptible in being made capable of Christian friendship. G. B.

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FOOD AND FAITH.—More good is done preaching to full stomachs than to empty ones. An orthodox creed is made popular by full soup bowls. The first of these is a German proverb, and the last ought to be an Irish one. But the original of both may be found in Vatheke, whose faith and piety always increased as he satisfied his appetite. In the same breath, he recited his prayers and called for the Koran and sugar, pilan and cornfits. This is trying to have the best of both worlds.

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#### THE ROYAL FAMILY OF ENGLAND.

ONE of the speakers at a mission meeting in Leicester, England, gave some information concerning the teachers and nurses to whom is intrusted the training of the children of the Royal family. The monthly nurse in the Queen's household, he stated, was a member of Dr. Steane's (Baptist) Church, at Camberwell. The Princess Royal, now the Princess Frederick William, was awakened through reading a sermon of Adolph Monod, and became thoroughly religious. When the last child was born, a Wesleyan was selected for nurse. The teacher of the Prince of Wales, Mr. Gibbs, was a Nonconformist. Previous to appointment, he was sent for twice, and for two hours was subjected to a severe questioning by the Prince Consort and her Majesty, to test his knowledge. All the heads of the departments about her Majesty were pious people. Every child that was born in the Royal family was born amid many prayers. The

pious members of the household assembled themselves together and continued praying for the Queen until the child was born, when they gave God thanks. He thanked God for such a Queen and such a Court, and that under her God was prospering Britain as He had never prospered it before.—*Exchange.*

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#### EVENING PRAYER.

I come to Thee, to-night,  
In my lone closet, where no eye can see,  
And dare to crave an interview with thee,  
Father of love and light!

Softly the moonbeams shine  
On the still branches of the shady trees,  
While the sweet sounds of evening on the breeze  
Steal through the slumbering vine.

Thou gav'st the calm repose  
That rests on all—the air, the birds, the flower,  
The human spirit in its weary hour,  
Now at the bright day's close.

'Tis Nature's time for prayer:  
The silent praises of the glorious sky,  
And the earth's orisons profound and high,  
To heaven their breathings bear.

With them my soul would bend  
In humble reverence at Thy holy throne,  
Trusting the merits of Thy Son alone  
Thy sceptre to extend.

If I this day have striven  
With Thy blest spirit, or have bowed the knee  
To aught of earth in weak idolatry,  
I pray to be forgiven.

If in my heart has been  
An unforgiving thought, or word, or look,  
Though deep the malice which I scarce could brook,  
Wash me from the dark sin.

If I have turned away  
From grief or suffering which I might relieve,  
Careless the cup of water e'en to give,  
Forgive me, Lord, I pray.

And teach me how to feel  
My sinful wanderings with a deeper smart,  
And more of mercy and of grace impart,  
My sinfulness to heal.

Father! my soul would be  
 Pure as the drops of eve's unsullied dew,  
 And as the stars whose nightly course is true,  
 So would I be to thee.

Not for myself alone,  
 Would I these blessings of Thy love implore,  
 But for each penitent the wide earth o'er,  
 Whom Thou hast called thine own.

And for my heart's best friends,  
 Whose steadfast kindness o'er my painful years  
 Has watched to soothe afflictions, griefs and tears,  
 My warmest prayer ascends.

Should o'er their path decline  
 The light of gladness, or of hope, or health,  
 Be Thou their solace, and their joy and wealth,  
 As they have long been mine.

And now O Father! take  
 The heart I cast with humble faith on Thee,  
 And cleanse its depths from each impurity,  
 For my Redeemer's sake. —*Hymns of the Ages.*

A SAFE RULE.—A minister, preaching on the subject of misrepresentation and slander, said: "When professors of religion so far degrade themselves and their profession as to attempt to injure others by lying and misrepresentation, they should remember that, when the devil was disputing with the archangel about the body of Moses, the Lord would not permit the archangel to bring a railing accusation against the devil; and until they can prove that the individual they wish to injure is worse than the devil, and that they themselves are better than the archangel, the Bible requires them to hold their tongue and mind their own business."

TRUE RELIGION is not a matter of chance, nor of compulsion, but of choice — of an intelligent, free choice. Christ's people are a willing people even in the day of his power. *Servire Deo est regnare.* All God's ways are ways of pleasantness, and all his paths are paths of peace. The ways of virtue are strewn with roses, if viewed by the full light of faith, which takes in the end with the beginning. "They that serve God shall have a kingdom when they die, and shall wear a crown made of the flowers of Paradise."

EVERY opinion in religion should be reduced to the question of — what readest thou? and the Bible be acquiesced in, and submitted to, as the alone directory of our faith, where we can get the whole will of God for the salvation of men.—*Chalmers.*

## THE CLEANSING WITH HYSSOP.

WHEN the soul is crushed under the consciousness of guilt and is trembling under apprehension of the displeasure of God,—where can the sinner apply for relief? The psalmist has shown in his prayer, “Purge me with hyssop, and I shall be clean.” *Ps.* xl: 7. The first thing which he prays may be applied to his soul, is the atoning blood of the Lamb of God who taketh away the sin of the world. This is what is shadowed forth in the purging with hyssop. For understanding how our sin is removed, we must notice in what the defilement of sin consists. When a person who has not been hardened by a course of iniquity, commits an act of sin, there arises in his mind, a feeling of fear in view of the retribution of an offended God. This dread of the wrath of the Judge of all is most sensibly felt by the young and tender-hearted,—is more or less felt by all offenders, till the practice of guilt has benumbed the conscience. With this fear, there is also a sense of shame, a feeling of degradation in our own opinion, resulting from the consciousness of a stain upon the heart and a blot upon the moral character which must sink us in the estimation of others. Like Adam in the garden, this feeling of fear leads us to hide from the presence of the Lord, to seek a shelter from his frowns and wrath; this sense of shame prompts the offender to hide his turpitude from the public eye, for avoiding disgrace no less than suffering. Our first parents hid in the thickets of Eden because they were conscious of having offended against the authority of God as a ruler, whose power must inflict on them the law, and because they felt themselves to have lost that inward purity of heart which was a conformity to the holiness of God, and without which, as moral beings, they must be ashamed to stand in His sight.

Now, in saving man from his estate of sin and misery, there is necessity for removing both this feeling of fear and the sense of shame, before he can enjoy peace and take delight in the presence of God, where alone there is fulness of joy. This fear is removed in justification by the blood of Jesus Christ; this feeling of shame springing from a stain on the heart, is removed in sanctification by the Holy Ghost. The former is what the psalmist refers to in the words, “*purge me with hyssop.*” In *Numbers*, nineteenth chapter, we have an account of the Jewish ceremonial of preparing the ashes of the red heifer, as a purification for sin. The animal was to be



without spot, wherein is no blemish, and having been brought forth and slain without the camp, the blood was to be sprinkled before the tabernacle seven times, and the body having been burned, the ashes were to be gathered and laid up without the camp for the congregation of the children of Israel. Under certain circumstances, a person who had offended, was to take of the ashes of the burnt heifer of purification for sin, and having mingled it with running water in a vessel, take hyssop and dip it in the water and sprinkle the person, thus making him ceremonially pure, and restoring him to the privileges of the congregation of the Lord. To this does the apostle refer in *Heb.* ix: 13, 14, "For if the blood of bulls and of goats, and the ashes of an heifer," &c., that is, if the blood of bulls and of goats and the ashes of an heifer had power under the law to cleanse from pollution of the flesh, much more must the blood of Christ, who with a divine nature in union with the human, offered himself unto God, deliver us from pollution of the soul. The particular thing shadowed forth by the ashes of the heifer thus laid up ready for use at any moment the offender might make application, was the perpetual freshness and efficacy of the blood of Christ in securing pardon. The blood of the Jewish sacrifices in general was of avail only when just slain; the ashes of the heifer retained their efficacy for ages. Hence Paul says, *Heb.* x: 20, that Jesus has opened for us a new and living way, that is, a way in which his atoning blood ever retains the same efficacy in securing our pardon, as though it was shed at the moment of our application.

That the psalmist looked beyond these emblems to the great sacrifice they shadowed forth, appears from the fact that the Jewish law made no provision for a sin which like his, had been committed presumptuously. "The soul that doeth aught presumptuously, shall be cut off from among the people." *Num.* xv: 30. But while the Jewish ceremonials made no provision for the pardon of such sins, (verse 16th,) this penitent instructed by the Holy Spirit to see with Abraham, the day of Jesus Christ, looked through those unsubstantial types forward to the blood of sprinkling which speaketh better things than that of Abel,—to that blood which though our sins be as scarlet can make them white as snow, and though they be red like crimson can make them as wool, *Isa.* i: 18.—That blood of Jesus Christ the son of God which cleanses from all sin. *1 Jno.* i: 17.

As to this atoning blood the ancient saints looked forward for pardon, to the same sacrifice do we look back with a like faith in seeking relief for our broken hearts in the peace which Jesus has

promised, and which Jesus only can give. "Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ." *Rom. v: 1.*

"Wash me thoroughly from mine iniquity." The fear caused by sin having been thus removed by pardon, it remains to have this shame obliterated, the stain on the heart removed by the influences of the Holy Spirit. As the devout Jew went into the tabernacle, the first thing met was the brazen altar on which were offered the victims, types of Him who bore our sins in his own body on the tree; and passing beyond this, he next came to the brazen laver filled with water which pointed to the cleansing power of the Holy Ghost. As both these must be passed before reaching the door of the sanctuary, we can hope to reach the door of the heavenly sanctuary and pass in to stand amid the glory of the Shechinah of the upper temple, in no other way than by the sprinkling of the blood of Jesus and the renewing of the Holy Ghost. The sinner can as easily make atonement for his sin, as wash away the inward defilement of sin from his heart. There are many irregularities of life a man may correct,—many errors of his ways that he may amend; this is a very different thing from eradicating the stains of guilt from the conscience and rescuing the leprous soul from its corruption to a state of perfect health. In providing salvation for us, God has appointed means, without the use of which we cannot hope for his blessing. The persevering use of the means is our duty,—the efficacy of those means must be from God. Naaman might have been healed without washing in Jordan, but as God appointed this means for him, he could not be restored without using it; though it was not the water of Jordan, but the divine agency accompanying it that restored his flesh like unto the flesh of a little child. *2 Kings, v: 14.*

A man may do many injuries which it is not in his power to repair. What human power can heal an eye that has been blinded? Who can heal the withered hand? Who can restore the palsied limb? Who can give life to the dead? Who but God? There are injuries equally great done to the soul,—its vision is blinded, its strength withered, its hand palsied by unbelief,—it is dead in trespasses and sins; who can undo these evils,—inflicted though they have been by your own willful act,—who can heal these miseries but God the Holy Spirit? Two things were prominent above all others in the Jewish ceremonies,—the *innumerable offerings* of the blood of victims in sacrifice, and the *endless ablutions*. These two great classes of services pointed to the two grand truths represented by

the sacraments of Baptism and the Lord's Prayer,—that without the blood of Christ there is no pardon of sin,—that without the spirit of Christ there is no removal of the stain of sin and restoration to holiness. Pollution is as inseparably connected with sin, as purity with holiness; and this pollution nothing can eradicate but the cleansing power of the Holy Ghost. However deep the stain, He can wash it away. Speaking to the inhabitants of Corinth, that polished but abandoned city, Paul says, “Neither fornicators, nor idolators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.” 1 *Cor.* vi: 9. By this simple yet powerfully efficacious means, may the greatest sins be pardoned and the deepest guilt erased. If never yet you have hoped in Christ, and the burden of your iniquities is pressing heavy on your heart; if having professed His name, you have been carried away in an unguarded moment by the onset of temptation, and your soul is broken with grief,—go, go freely, go with humble confidence to the blood of Jesus and to the Holy Spirit; there shall you find pardon,—there be washed thoroughly from all your iniquities.

G. B.

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#### THE POUND OF FLESH.

In his portrait of Shylock clamoring for the pound of flesh, the great English dramatist was more faithful to human nature than some persons might suppose. The Jewish law of debtor and creditor, like all their other enactments, was far in advance of the heathen world. There was in many of the Mosaic statutes a wisdom that cannot be appreciated without contrast with cotemporary heathen laws; and without remembering that a leading object in the legislation of Moses was to build up around the Jews barriers against the inroads of the surrounding idolatry.

When we read that idolatry was punished with death, we are not surprised if remembering that under the Jewish theocracy idolatry was treason, a crime all states punish with death. The law, “Thou shalt not seethe a kid in his mother's milk,” will not seem unworthy of notice, when we know that the heathen were in the habit of making a broth of this kind and sprinkling it over their grounds for

securing the good will of the gods towards their crops. The prohibition against swine's flesh had a deeper reason than mere sanitary precautions. Among the heathen, the hog was sacred to Venus,— a point commentators on the scriptures have failed to notice,— and at nuptial ceremonies, sacrifices of this animal were usual. When we consider the wide-spread ramifications of the worship of this goddess, and the swine, as the emblem of sensuality, devoted to her worship, we see how wisely this animal was interdicted to the Jews.

We make these statements rather for the purpose of introducing the following passage from Dr. Arnold's history of Rome :

“Among the Israelites, if a small proprietor found himself ruined by a succession of unfavorable seasons, or by an inroad of the Philistines or Midianites, and obliged to borrow of his richer neighbor, the law absolutely forbade his creditor to take any interest at all. If he were obliged to pledge his person for payment, he was not to serve his creditor without hope, for at the end of seven years, at the farthest, he was restored to his freedom, and the whole of his debt cancelled. Or if he had pledged his land to his creditor, not only was the right secured to him and to his relations of redeeming it at any time, but even if not redeemed, it was necessary to return it to him or his heirs in the year of jubilee, that no Israelite might by any distress be degraded for ever from the rank of a freeman and a landowner. A far different fate awaited the plebian landowner at Rome. When he found himself involved in a debt which he could not pay, his best resource was to sell himself to his creditor, on the condition that unless the debt were previously discharged, the creditor, at the expiration of a stated term, should enter into possession of his purchase. This was called, in the language of the Roman law, the entering into a *nexum*, and the person who had thus conditionally sold himself was said to be ‘*nexus*.’ When the day came, the creditor claimed possession, and the magistrate awarded it; and the debtor, thus given over to his purchaser, *addictus*, passed with all that belonged to him into his power; and as the sons were considered their father's property, they also, unless previously emancipated, were included in the sale, and went into slavery together with their father. Or if a man, resolved not by his own act to sacrifice his own and his children's liberty, refused thus to sell himself, or, in the Roman language, to enter into a *nexum*, and determined to abide in his own person the consequences, then he risked a fate still more fearful. If within thirty days after the justice of the claim had been allowed, he was unable to discharge it, his creditor might arrest

him, and bring him before the court ; if no one then offered to be his security, he was given over to his creditor, and kept by him in private custody, bound with a chain of fifteen pounds weight, and fed with a pound of corn daily. If he still could not, or would not, come to any terms with his creditor, he was thus confined during sixty days, and during this period was brought before the court in the comitium, on three successive market-days, and the amount of his debt declared, in order to see whether any one would yet come forward in his behalf. On the third market-day, if no friend appeared, he was either to be put to death, or sold as a slave into a foreign land beyond the Tiber ; that is, into Etruria, where there was as yet no interchange of franchise with Rome, amidst a people of a different language. Or if there were several creditors, they might actually hew his body in pieces, and whether a creditor cut off a greater or smaller piece than in proportion to his debt, he incurred no penalty.”

G. B.

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#### THE TREASON OF GEN. CHARLES LEE.

HAD Colonel Napier accomplished nothing more in writing his history of the Peninsular War, than the vindication of the character of Sir John Moore from the aspersions arising from his unfortunate campaign in the north of Spain, he would have reaped a result rewarding abundantly all his labor. He who vindicates a noble character, especially that of the dead, from the malice and misrepresentations of ignorance and slander, accomplishes a noble work. Little less is the service done to truth and humanity by him who tears the mask from hypocrisy, and reveals a pretended virtue and patriotism in the ugliness of its ambition, baseness, and selfishness. The feeling is amiable and commendable which prompts the sentiment — *De Mortuis nil nisi bonum*. This however, like every emotion of the heart that is lovely and of good report, must be held in abeyance by justice. Times may arise when to speak nothing but good of the dead may be treason to truth, no less than injustice to the great and good whose fame is the cherished inheritance of coming generations.

Such is the case in reference to the memory of Gen. Charles Lee. History,—Providence, we should rather say,—has at last done him justice. What many good men had long suspected, unanswerable evidence now confirms. The New York Historical Society have laid



our country under additional obligations by the publication of a volume entitled, "The treason of Charles Lee, Major General, Second in command in the American Army of the Revolution." This volume is by George H. Moore, Esq., Librarian of the Society. The document which so clearly proves the treason of General Lee, was brought with others from the same source in England; and after a rigid examination to satisfy himself of their genuineness, was purchased by Mr. Moore, and is now in his possession. He may well say, he thus finds himself "in sole possession of papers of the most startling character—a key to some of the strangest events of the Revolution." He gives a fac-simile of this paper and of the letter written by Lee from Baskingridge the day he was captured. No person who examines them can doubt they were both written by the same hand.

Lee was captured, December 13th, 1776. He was carried to New York; and though accounts were circulated of his being harshly treated, they were certainly exaggerated. Other authority confirms his own words in a letter to Robert Morris, that "Gen. Howe has treated me in all respects with kindness, generosity, and tenderness." That he was roughly handled at the outset is equally certain. This rigor was relaxed, and Gen. Howe's "kindness, generosity, and tenderness" substituted, because Gen. Howe found that this man around whose neck, as a British officer, a halter might be thrown, could be used for injuring the patriot-cause. Lee showed a willingness to make his military knowledge and his influence gained in our service, the means of saving his own neck and advancing the interests of England. This proof of his treason is endorsed in Lee's own handwriting, "MR. LEE'S PLAN — 29th March, 1777." Thus early after his capture, had he made his treasonable overtures.

In the indignant words of Mr. Moore, "It was at this time that he abandoned the cause to which he had so solemnly devoted himself. He was wanting in the hour of trial! At the touch of misfortune, like the angel's spear, the disguises of cowardice and treachery fell away, and the pages upon which he recorded his own condemnation, indicate his claim to a high place upon that list of traitors, of whom—to the sorrow and shame of humanity be it spoken, Judas was not the first, nor Benedict Arnold the last! While the Continental Congress were denouncing their most solemn vengeance in retaliation for any injury which he might receive at the hands of his captors—while Washington, forgetting the insults and injuries which had led to his misfortunes, was straining every nerve



in his behalf, and urging his requests upon Congress with constant zeal and sympathy,—HE WAS PLANNING FOR THE ENEMIES OF AMERICA, THE RUIN OF THE CAUSE!”

This plan is a strategetical memorandum, occupying about three sheets of letter-paper, laying down a series of operations for crushing the patriots. The essential point, he says, is “to unhinge or dissolve the whole system or machine of resistance, or in other terms, Congress Government.” This is said to depend, as affairs then stood, entirely on the people of Maryland, Virginia, and Pennsylvania; “if the province of Maryland or the greater part of it is reduced or submits, and the people of Virginia are prevented or intimidated from marching to aid the Pennsylvania army, the whole machine is dissolved and a period put to the war.” He recommends in order to accomplish this end, that an expedition be sent to occupy the New Englanders at home; and then “four thousand men be immediately embarked in transports, one half of which should proceed up the Potomac and take post at Alexandria, the other half up Chesapeake Bay and possess themselves of Annapolis.” These posts, “so strong by nature,” were to be strengthened by military works; proclamations of pardon were to be issued; and measures taken to make those places the points from which strong bodies of troops should sally forth to harrass the refractory patriots into submission. After going through his plan in detail,—of which we have been able to notice only the salient points,—he concludes,—“I am so confident of the event that I will venture to assert with the penalty of my life if the plan is fully adopted, and no accidents—such as a rupture betwixt the powers of Europe—intervene, that in less than two months from the date of the proclamation not a spark of this desolating war remains unextinguished in any part of the Continent.”

Well does Mr. Moore add, “It is conceived in as wicked a spirit of treason as ever existed. To the extent of his knowledge of the then circumstances of both armies, it is perfectly adapted for entire success, and that it did not ruin the cause, we may thank that God who ruleth in the affairs of men.” Lee’s exchange was finally arranged and he rejoined the army at Valley Forge on the 20th of May, 1778,—five weeks before the battle of Monmouth. Fresh from his treason and intrigues in the British camp, he went to the important command held at Monmouth; and in the light of this document posterity will never hereafter have any difficulty in understanding the retreat which took Washington by such surprise. The traitor was but manœuvring to embarrass and discredit the Commander in Chief,

and let his friends in the British army see that he was still true to their trust.

We cannot here follow this thrilling subject further. Our object has been to draw attention to this volume of the New York Historical Society. We hope every one will read it. We have read it with an interest intense and painful. In closing the volume, we breathe more freely; and with an eye suffused with the tear of gratitude to God, turn with a veneration greater, if possible, than even before, to that greatest and best of men, Washington. In the light here revealed his magnanimity towers in proportions still more colossal. The baseness of the spirit here laid open of his arch enemy, sets in brighter light the splendor and purity of his own glory. For poor Lee we can cherish no feeling of animosity. We pity him from the bottom of our heart. He has at last reaped his reward. A mere military adventurer; without one throb of love for liberty in his heart, and espousing our cause only because it opened a theatre for his ambition; a Dugald Dalgetty without Dalgetty's good points of character; morose, cynical, one of those shrivelled beings in whose nature every good and genial principle and feeling have been steamed off by the violence of their passions and nothing but the gall left behind; he espoused the holiest of causes from motives selfish and hypocritical, and when he could no longer make that cause the means of his aggrandizement, sought to crush it to the dust. Of such may it be said, "Verily they have their reward." At the period of his death, such was the shattered state of his fortunes, so full had his history been of blighted prospects and blasted hopes, that even then his worst enemy, if possessing any magnanimity, could drop the tear of compassionate pity into his grave. What must be the feelings of such could they view him now that time and truth have drawn aside the vail from this guilt.

"It is impossible to avoid the constantly recurring contrast of Lee's career, with that of his great chief. How we love to turn and linger in contemplation of the character of Washington, which we always recognize with a sense of affectionate admiration, not unmingled with an awe like that felt as in the presence of some great Spiritual Power. He who "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, in perils among false brethren," still bent all the force of his understanding, and directed all his thoughts and actions, to the good of his country. In him were united the purity of the most disinterested patriotism, and all the energy of the most stirring ambition;

the utmost reluctance to engage in the contest, with the firmest will never to abandon it when begun. Of him, it might be said with greater truth than it was said of the famous Spanish Cardinal: 'He was like a city on the margin of deep waters, where no receding tide reveals any thing that is mean, squalid or unbecoming.'

"So let his great example stand  
Colossal, seen of every land,  
And keep the soldier firm, the statesman pure,  
Till in all lands, and through all human story,  
THE PATH OF DUTY BE THE WAY TO GLORY."

G. B.

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#### WHITER THAN SNOW.

"WHITER than snow." Such will be the end of our redemption. Whatever God begins he finishes in a glorious manner. And that which issues in the most glorious results, He often begins in the simplest mode. The act of repentance is unimposing,—no pomp, no ceremony;—we see the burdened soul, with anxious countenance and tearful eye, asking the way to the cross, and rolling the load of its sorrows on the arm of one who though invisible is felt to be mighty to save. How little do the world think of the consequences springing from that simple act. In it, is the germ of the blessedness of heaven,—of those fruits of holiness and joy, with which the full grown soul, a tree of righteousness in the paradise of God, *Isa. lxi: 3*, is richly laden,—the first outpouring of that fountain of peace and righteousness, which flowing onward, becomes as a river and as the waves of the sea,—the first dawn of that light on the soul, which shineth more and more unto the perfect day,—the first shade on our heart black with guilt, of that cleansing which makes us whiter than snow.

As we are enabled to form opinions concerning the invisible spirit, chiefly or entirely through material illustrations,—we see the effects of sin on the soul, in the pollution of the body, and shall hereafter witness the glorious state of the redeemed spirit, in the glorified bodies of the saints. The curse on man began on the soul with its sin; and not until the soul had first sinned and died, did the body become subject to death. Then also in the soul, does the Holy Spirit begin our restoration to glory,—and having begun spiritual life in the soul and carried this on to completion, takes up the body when laid down in the grave, and makes it like the sanctified spirit,

whiter than snow. Where can we see the strongest emblem of the corruption spread through the soul by sin? In the dark and hidden corruption of the grave.

But that body as well as the spirit once inhabiting it shall be made whiter than snow. One end had in view by the Lord Jesus in the transfiguration, was to give his disciples a view bright as they could bear, of the glory he had with the Father before the world was, and with which notwithstanding his sufferings then near at hand, the Father would glorify Him again. The consequence was that his face did shine as the snow, and his raiment was white as the light,—so white as no fuller on earth can white them, exceeding white as snow. *Mark*, ix: 3; *Matt.* xvii: 1. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him.” 1 *John*, iii: 2. Like Jesus, not as when sitting by Jacob’s well,—not as in Gethsemane,—not as on the road to Emmaus,—not as when from the top of Olivet He ascended to heaven;—yea, not even as He appeared on Tabor amid a few beams of His glory;—but as He shall appear amid the blaze of glory on the great white throne, from whose face the earth and the heaven flee away, *Rev.* xx: 11.—Whose garment was white as snow, *Dan.* vii: 9.—As He shall appear in the heavenly Jerusalem, where the city had no need of the sun neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. *Rev.* xxi: 23. And oh! have we not the word of Him who cannot lie, that He shall change our vile body that it may be fashioned like unto His glorious body. *Philip.* iii: 21. So white shall these dark bodies of corruption be made by the working whereby He is able to subdue all things unto himself,—and this the index of the purity which by the washing of the Holy Ghost, is spread over the whole soul,—that perfect holiness in which consists our perfect conformity to the perfect image of God. The woman clothed with the sun, and the moon under her feet, and upon her head a crown of stars, *Rev.* xii: 1, was an emblem of the church and of its individual members: Who can speak of the glory of the saint when standing on the moon, clothed with the sun, and on his head a crown of righteousness, of stars, among which on his forehead shines as the brightest gem that which is the gift of Him who has said, “I will give him the morning star.” *Rev.* ii: 2. Nay, so surpassing is the blaze of glory in which the path on which we enter at repentance, ends,—that like the sun at mid-day,—we are dazzled with the brightness and turn away bewildered and overpowered,—

rejoicing that by proving faithful unto death, very soon this corruptible shall put on incorruption; and receiving a spiritual body like unto the glorious body of Jesus, we shall be able to get up into the mount and there wish to go no more down, under the shadow of his unveiled glory.

G. B.

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#### THE CHURCH BUILDING BOARD.

Build the house and I will take pleasure in it, and I will be glorified saith the Lord.—*Haggai*, i: 8.

By the last Assembly the Church Extension Committee was constituted the CHURCH BUILDING BOARD. This arm of the Church is of very great importance. If John Knox's view of Monastic structures be the correct one: namely, that "when the rookeries are pulled down, then the rooks will fly away," it will follow that the building of rookeries will increase the number of rooks. At least it is not a debateable question — it is one already settled, that suitable houses of worship are necessary for the worship of God. And it is clear also that the erection of a house of worship gives permanence and influence to a congregation, such as they can never have without it. We rejoice with all our heart in the efficiency of this Board. It is managed with care and ability. The Report for the last year has been mislaid. We learn from that of 1858, that grants were made to thirty-one Synods, during the year. The chairman is Rev. Dr. Anderson, St. Louis, and the Rev. Dr. H. I. Coe is the corresponding secretary, St. Louis, Missouri. The RESULTS are summed up in the following style:—

"Scarcely three years have elapsed since the Assembly's Church Extension Committee was organized. In that time over \$57,000 have been raised for the Church Extension cause without any salaried agent. This is within \$11,000 of the whole sum raised during the eleven years, of organized effort in connection with the Board of Missions. The amount received from *churches* in the last *three* years is *double* the amount received from churches during the previous *eleven* years.

"These results encourage the Committee to hope that the blessing of God and the favor of God's people will advance the Church Extension Enterprise, until all our waste places shall be supplied with sanctuaries wherein the Lord will take pleasure and will be glorified."

## THE PASTOR'S RETURN.

THE following hymn, written for the occasion, was sung in the Rev. Dr. Scott's Church, Sabbath morning, July 15th, on the occasion of his return, after an absence of three months to attend the General Assembly at Rochester, N. Y. The crowded congregations, morning and evening, testified the feeling with which his return was welcomed.

O give thanks unto the Lord ; for he is good : for his mercy endureth for ever.—*Ps.* cxviii : 29.

Lord, may each heart, a sacred urn,  
 With incense gush of thankful praise ;  
 Thy Presence-cloud with glory burn,  
 While in thy courts our thanks we raise,  
 For this blest meeting once more given  
 To pastor, people this side heaven.

Thy hand far on these western hills,  
 Did plant and root this Israel's vine ;  
 Thy spirit bathe with living rills  
 Its roots, its bloom with light divine :  
 Him angel of our church didst send  
 This clustering vine to guard and tend.

His angel-guard, when wandering far  
 O'er sea and desert, Thou didst send ;  
 Thy Presence, like the Magi's star,  
 Did guide, from every harm defend.  
 Here kneeling at thy gracious throne,  
 This kindness would we bless and own.

Lord, hear our humble, trusting prayer ;  
 Our pastor fill, enfold with love ;  
 E'er on thy heart this people bear,  
 And ripen for thy home above,  
 Where friendship's bonds are never riven,  
 With Jesus mid the love of heaven.

G. B.

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“YOU, Oh Athenians, I embrace and love, but I will obey God rather than you.”—*Socrates' dying speech.*



## READ THE SCRIPTURES.

IN Mohammedan countries where the Arabic language is not spoken, educated persons are obliged to learn to read the Koran in the original Arabic. Yet in Christian countries, not only will intelligent persons ask what benefit results from a knowledge of the Greek language, but even those who have had advantages of liberal education, will allow the knowledge already gained to ooze away through sheer neglect. Every pious man must feel that he is abundantly rewarded for years of study spent on the dead languages, by the ability to read the Scriptures in the original Greek and Hebrew. No liberally educated man is pardonable for allowing knowledge thus got and capable of so precious a use as that of studying God's truth at the fountain-head, to lie useless and slip away from his grasp.

A little study daily will in time surprise us with the additions it makes to our attainments. Any person who will persistently read a single verse of the Greek testament a day, will in no great length of time find himself familiar with its greatest difficulties and turning to the original with pleasure no less than profit. No study pays better. It is a more precious soil for the laborer than that of the patriarch, when "Isaac sowed in that land, and received in the same year a hundred fold: and the Lord blessed him." *Gen.* xxvi: 12. No Christian desirous of growing in grace can take such effective means for this end, as thorough reading of the Scriptures. The common English Bible with the marginal references and marginal readings, put there by the translators and found in the editions of the Bible Society, should never be superseded even by the originals. It should always be read and studied in connection with them. Its marginal readings throw great light on the meaning. They were put there because the translators were almost at a loss to choose between them and the corresponding words in the text, though they preferred on the whole that which they placed in the text. These readings with the references form a most valuable commentary. They are indeed the foundation of all commentaries. They lead us on to do what our Saviour enjoined when he said, "Search the Scriptures." *Jno.* v: 39.

Were men to search here as for hid treasures, as our miners in the mountains search for gold, they would find that which is better than thousands of gold and silver. *Ps.* cxix: 72. The veins of this

mine teem with that "which cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." *Job xxviii: 16.* Here we can gather durable riches and righteousness. Here we can amass that which will enable us to realize "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven." Compare the self-denial and toil of the miner, with the self-denial and toil of the student of God's truth in delving among the roots of the original tongues, and say which is greater? Put in contrast the results of their respective labors,—the character, the enduring nature of those results,—and say which is more desirable?

The study of the Scriptures with the originals obliges us to thorough investigation and closer thought. The same remark will hold true of reading in connection with the English Bible, any version, such as the Spanish, German, or French. In the Hebrew or Greek, a single new shade of meaning in a single word may open a train of thought which will prove a blessing and a joy through life. In *Ps. xxv: 14*, we read "The secret of the Lord is with them that fear him." But when we find the word "secret" in the Hebrew to suggest more properly "confidential friendship," and read, "The confidential friendship of the Lord is with them that fear him;"—how precious the thought. We learn that the believer is permitted to have God as his confidential friend.

When we read in the Greek of *1 Cor. 13th chap.*, the word rendered "charity" is that answering truly to our word "love," the significance and beauty of this passage are immeasurably enhanced. Not alms-giving, but love is the essential grace. In *Luke xxi: 2*, how much is the instructiveness of the account of the widow's mite increased, when we find the word "poor" to suggest she was so poor as to be obliged to work for her bread, and the two mites were together worth less than half a cent.

Thus the force of *2 Cor. viii: 9*, is beautifully increased when the word "grace" is found to mean "liberality," and we see that the apostle in enforcing the duty of giving, clenches his argument by saying, "Ye know the liberality of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

There is a very beautiful idea suggested by the Greek word in

*Eph.* v : 19, that is not seen in the English: "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." The words "making melody" in your heart mean — singing, and your heart as a stringed instrument, as a harp, accompanying your song.

The heart in trouble feels its energies additionally strengthened by the promise in *Heb.* xiii : 5, when looking into the Greek we find it to read literally, "I will never, never leave thee ; I will never, never forsake thee."

These instances which are given for illustration, might be indefinitely multiplied. No labor, however great, is spent in vain, that adds a single idea to our knowledge of the Scriptures. Those who can study the originals, or the Greek alone, in however moderate a way at first, cannot be excusable for neglecting to improve this gift. They hold in their hand a key which though rusty and hard to work, may be made by care and polishing, to open the way for them into a treasury of illimitable delights and eternal blessings. Those who cannot command this privilege may be comforted by knowing that the more a scholar studies the Greek and Hebrew, the more strongly are his affections entwined around our precious English version. Its truths and memories are associated with all that is most touching and endearing to the heart, from the lisping veneration of infancy to the deepest devotion of age,—from the first tear of penitential sorrow to the brightest visions of the soul longing to pass away to glory. In sickness and in health, in sorrow and in joy, in prosperity and in adversity, in brokenness of heart and in deepest gladness of spirit, in the chamber of sickness, by the grave wherein lie our blighted prospects and blasted hopes,—in all the scenes of a checkered pilgrimage, this old, precious English version is identified with the deepest affections and most touching remembrances of the soul.

No relic more affecting than the worn  
 And well used Bible of a friend in heaven.  
 Of earthly things this nearest lay the heart.  
 Through all the fortunes of a checkered life ;  
 In joy and grief, in sunshine and in gloom ;  
 When friends were numerous, and when friends decayed ;  
 When the lone heart lay crushed, a bleeding wreck,  
 In silent anguish, by life's desert road ;  
 When sins distressed, when heavenly visions smiled ;  
 In spiritual gloom, and when our Lord  
 Walked in close converse with our burning hearts ;  
 This precious volume was the only joy ;

These truths the gloomy spirit's only light,  
 The crushed and wounded spirit's only balm.  
 Here, with the wintry dawn of early day,  
 Our straining vision searched for living truths ;  
 And here in summer-twilight's gathering shades  
 This page of love our aching eyes perused.  
 And when mid falling chill-dews of the grave,  
 The hand grew cold and nerveless, and forgot  
 Each earthly touch, it wandered still to find  
 This page of words of Jesus ; and the heart,  
 When other loves grew cold, its tendrils warm,  
 In darkening death, strong round this volume drew,  
 Loved next to Jesus, the pure amulet  
 Filled with the living perfume of his love.  
 There, cold and still the hand yet faithful lay,  
 True to its latest love, on the old book  
 Left now when faith is turned to sight in heaven.  
 These pencilled passages, these places worn,  
 These pages blotted with the frequent tear  
 Burst from contrition's eye of longing love,  
 Speak of a weary pilgrim's heavenward love,  
 Speak of a weary pilgrim soul at rest.

G. B.

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A PRAYING PREACHER.—And who needs prayer more than a preacher of the Gospel? Chalmers was right: "A minister has no ground of hope for fruits from his exertions until in himself he has no hope; but he has learned to put no faith in the point and energy of sentences, until he feels that a man may be mighty to compel attention, and mighty to regale the imagination, and mighty to silence the gainsayer, and yet not mighty to the pulling down of strongholds." The apostles felt at liberty to devolve the distribution of the Church's alms on others chosen for the purpose. But they did not dare to quit praying and preaching.

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LOOKING TO CHRIST.—Let this thought, that God cannot lie, keep in conscious safety the heart of every one who looketh to Jesus. They who look shall be saved. The sun in the firmament is often faintly seen through a cloud, but the spectator may be no less looking at him than when he is seen in full and undiminished effulgence. It is not to him who sees Christ brightly, that the promises are made, but to him who looks. A bright view may minister comfort but it is looking (to Christ) which ministers safety.—*Chalmers.*

**THE HOUSE OF GOD NOT SO EXPENSIVE AS THE SYNAGOGUES OF SATAN.**

THIS is a plain proposition, and it addresses itself to men's temporal interests. It is simply this:—That *vice costs more than virtue*. It costs more to support a drunkard than a sober man; more to sustain the licentious than the chaste; more to secure and convict a criminal than it would have cost to have prevented him from becoming a criminal by placing him under religious influence. Sabbath-breaking is an expensive vice. One Sabbath spent in idleness and dissipation—in neglecting the sanctuary, costs more than five days spent in the discharge of their appropriate duties. Which costs the most, to lounge at the corner of the streets, bet on elections, ride to the country, attend the military parade or the horse race on the Sabbath, drink at the exchange, and then to the theatre at night, or to worship God in his holy temple? Which costs the most, livery stable bills, Sunday dinners at the lake, oyster suppers, opera tickets, masquerade balls and coffee house indulgences, or attendance upon the sanctuary? Which is best, to spend the Sabbath in idleness or in dissipation, and resume business Monday morning, with an empty purse, and languid spirits, and a heart aching under the remorse of conscience; or to lay aside business affairs at a proper hour Saturday evening, close the ledger and lock the desk, and shut the world up in the counting-room, and relax the energies of the week in the social endearments of the family—

“The only bliss that has survived the fall.”

Rise early Sabbath morn, and begin the day with its appropriate duties, and then to the Sabbath-school, to swim in the smiles and glad faces of earth's brightest similitudes of Heaven—*little children*,—and then mingle with the people of God, who keep holy time, and send up the voice of supplication and the shout of praise to the Most High—and then melted, softened, awed, refined, better fitted for society and for social and civil duties, return home to the Sabbath collation—and Monday, with health repaired, spirits refreshed, and the bright sunshine of the soul, a good conscience, which is a “continual feast,” begin the labors of the week? *I speak as unto wise men, judge ye.*

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It is seldom that time is lost in the accomplishment of a wicked purpose. The devil rides a fast horse, all booted and spurred.

### OUR PHILADELPHIA LETTER.

WE have received from the Rev. D. B. Cheney, Pastor of the First Baptist Church of this city, a courteous and Christian note reminding us that in the letter to Philadelphia, republished in the last *Expositor*, we had not mentioned our Baptist brethren among the prominent denominations in California. This omission was certainly through inadvertence, a thing which any person knows may easily occur in a letter. The face of that communication shows it was written as an appeal to our Church in the East, to try and rouse them to do more for this coast. As such its statements were necessarily general, and only such as might bear on the end in view. The Baptists are here, no less than elsewhere in the United States, second only to the Methodists in the extent and success of their operations. The Baptist Church in California now numbers fifty-eight churches, two thousand church members, and sixty-three ministers, all of whom are now in the State, and of whom twenty-nine are pastors of churches.

We take pleasure in acknowledging the kind and Christian tone of Mr. Cheney's letter; and congratulate our Baptist brethren on having as the representative of their interests at this important post, a man who combines with Mr. Cheney's ability such high courtesy and Christian feeling. G. B.

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### DEATH NO TERROR.

WHAT has the believer to fear in his grappling with the King of terrors? The victory has been gained by Jesus; it remains for us to avail ourselves of his conquest. Here, as in every thing else relating to salvation from sin, the material thing is to have the soul filled with love to Jesus, and with bright impressions of the glory he has prepared for us beyond Jordan. This will enable us to say with Standfast, amid the flood, "The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, do lie as a glowing coal at my heart."

"The Lord is my light and my salvation; whom shall I fear?" The pillar of fire was Israel's light and salvation amid the Red Sea; what had they to fear? The pillar of fire was Israel's light and salvation when passing over Jordan; of whom were they then afraid? That which the pillar of fire foreshadowed is our light and salvation amid the valley of the shadow of death; of whom shall we then be afraid? Thus looking unto Jesus and overshadowed by his glory, so far from being struck with fear at death, we may be enabled to do as the Athenian soldiers did at the battle of Marathon; instead of waiting to receive the attack, they ran to meet the hostile host, and charged the Medes at a run; they were the first who beheld the Medes without dismay; for hitherto the very name of Mede had excited terror among the Greeks. And thus clothed in the whole armor of God, strong in the Lord and in the power of his might, with his strength made perfect in weakness, looking unto Jesus, may we, as good soldiers, meet with cheerful courage that enemy whose name has been a terror to man; meet death in the strength of the perfect love which casteth out fear, and which enabled Payson, in the hour of agony, to



exclaim, "Peace! peace!—Victory! victory!" Mrs. Graham showed the true feeling of exalted faith at the death of her eldest daughter. When the spirit of her daughter fled, the mother raised her hands, and looking towards heaven, exclaimed, "I wish you joy, my darling."

G. B.

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#### THE PROVINCE OF THE CHURCH.

THE late General Assembly at Rochester was one of the largest and most harmonious and important Assemblies that our Church has ever held. By its doings and principles, it is seen that it is the settled policy of the Church to keep itself within its proper jurisdiction, and to leave all outside matters to *citizens*—all secular, social and political affairs to citizens—rendering to Cæsar the things that are Cæsar's, and to God the things that are God's. The following remarks we quote from the *Rochester Union and Advertiser*:

"In our yesterday's report of the proceedings of the General Assembly there was a mistake of a single word which it may be worth while to correct. The mistake occurred in the resolution relating to Colonization, the Slave Trade, Temperance and other subjects of a kindred character. The report, corrected, reads as follows: 'In relation to the several memorials and overtures referred to the Committee relating to Colonization, Temperance, the Slave Trade, &c., the Committee recommended the adoption of the following resolution, namely—*Resolved*, That while the General Assembly on the one hand, disclaim all right to interfere in secular matters, and on the other, assert the right and duty of the Church, as God's witness on earth, to bear her testimony in favor of truth and holiness and against all false doctrines and sins, wherever professed and committed, yet in view of the oft repeated action of the Assembly in reference to the subjects above referred to, it is inexpedient to take any further action in relation thereto.'

"This resolution was adopted in a large Committee, and reported to the Convention by the Chairman, Rev. Dr. Scott, of California, and was adopted by that body without debate and with entire unanimity.

"It is a noteworthy fact that so much inflammatory matter as was referred to the Committee on Bills and Overtures, should be thus judiciously disposed of in a body representing every State in the whole Confederacy. Had the same discreet course been pursued by all other bodies representing the same constituencies, the American People would now be One in respect to all the party and religious organizations of the day, instead of being divided and subdivided upon questions upon which, in the nature of things, a diversity of opinion must prevail. The great ends which it is the paramount object of religious organizations to attain, cannot be promoted by fomenting divisions upon such questions as Temperance, Slavery, &c., &c. The discussion of these topics would necessarily produce irritation; and how irritation generated by the needless introduction of extraneous questions among men who are united on the fundamental bases of their organization, can be expected to promote the cause of religion, it were exceedingly difficult to conceive. Were it becoming a secular journal, we should congratulate the General Assembly and the country at large, that there is yet one organization which maintains its Unity by rigidly adhering to the one cardinal Idea that called it into existence."

## NEW BOOKS.

MR. A. ROMAN, 158 Montgomery street, has laid on our table the following works, which with many others he offers for sale: namely,

GELDART'S HISTORY OF ENGLAND. This work is published by Sheldon & Co., New York, and Gould & Lincoln, of Boston. It contains ten chapters, and twenty illustrations. It abounds in information, and will no doubt be a popular history. It is after the manner of Abbott's works.

AMERICAN HISTORY, by JACOB ABBOTT. This is the first volume, and is devoted to "Aboriginal America." The publishers are Sheldon & Company, New York, and Gould & Lincoln, Boston. It is illustrated with numerous maps and engravings. Exceedingly interesting.

MITCHELL'S POPULAR ASTRONOMY. New York: Phinney, Blakeman & Mason. San Francisco: A. Roman. 1860. pp. 376.

Prof. Mitchell is an honor to our country. It is difficult to decide on which point we are to admire him the most—whether for his industry and selfdenial, or for his toil and perseverance, or for his great talents as a lecturer, or as a writer; or for his acquirements as an astronomer. This work treats of the sun, planets, satellites, and comets. It is indeed a concise elementary treatise in a popular form, on the sublime science of Astronomy. It is fitted for social or family reading.

THE STILL HOUR; OR COMMUNION WITH GOD, by AUSTIN PHELPS. San Francisco: A. Roman. 1860.

This volume of Dr. Phelps, who is a professor in Andover Theological Seminary, Massachusetts, is an excellent little work. It treats of the Absence of God in prayer; Unhallowed prayer; Romance in prayer; Distrust in prayer; of Faith, temperament, indolence, idolatry, and continuance in prayer.

It seems to have been delivered first as a sermon, and then enlarged and revised for publication. It is refreshing to meet with such a work on this coast from that ancient school of the prophets. All of the foregoing books are for sale by *A. Roman, 158 Montgomery street, San Francisco, Cal.*

UNION BOOK STORE. MESSRS. Allen & Spier, 148 Clay street, have for sale ALEXANDER'S HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND, published by Carters, N. Y. This is a reliable work, compiled from the standard histories of Rev. Drs. Reid and Killen. It is worthy of a place in every good library.

Messrs. Allen & Spier have also laid on our table,

DR. CUMMINGS' GREAT TRIBULATION, First Series, by Rudd & Carleton, New York. This is rather above Dr. Cummings' other volumes, both as to style and scope. He is one of the most voluminous authors of this prolific age. He is among the best preachers of Great Britain, and has done a great deal by his pen in defence of evangelical doctrines. We find in his books many things we could desire said in a somewhat different style, and some things, we think should not be said at all, and his millenarian views we reject altogether. Still we like the man, we admire the preacher, and we are always interested in his writings. Few living preachers have more influence than Dr. Cumming.

THE  
PACIFIC EXPOSITOR.

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NO. 3.—SEPTEMBER, 1860.—VOL. II.

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OUR SECOND VOLUME.

ABSENCE, as commissioner to the General Assembly, prevented our announcing the beginning of our second volume in the manner we should have done if we had been at home. It is with profound gratitude to our friends and to Almighty God for what has been done, and with hope for the future, that we now present the *third* number of our second volume. The plan and aims of the EXPOSITOR remain unchanged. We shall endeavor, however, to improve it as we gain experience and confidence from the help of our friends. Although we have not done all we could have wished, still we have done what we could to produce an independent journal, free from all cant and sectionalism, and from all personal controversies; and, we have reason to believe that we have met the reasonable expectations of the public and rendered some degree of satisfaction to our Christian brethren. As far as we can secure the good will of our fellow citizens consistently with a good conscience, we do earnestly desire to please them and do them good, and especially do we covet the kind feelings of all pious people of every name and creed, and over our shortcomings, we beg that they will throw the mantle of an enlarged and enlightened charity.

WE HOPE that we may be allowed, without being justly charged with arrogance, to adopt as our own, the words of Scotland's great Teacher, when he said: "*I am in the place where I am demanded*

*of conscience to speak the truth, and therefore, the truth I speak impugn it whoso lists."*

The EXPOSITOR is devoted to the advancement of free and thorough discussion, and of independent thinking, and to the defence of religious freedom, and to the plain and earnest exposition of the Word of God and of its holy principles. We hope to devote more attention in future to the reviewing of books and to such literary and general news as may be interesting to California, and as may especially pertain to the cause of education on our coast. Some notice of the overland journey across the continent may be expected in future numbers, as well as attention to all that pertains particularly to the prosperity of this part of our globe. We hope to make the EXPOSITOR equal to any monthly religious and literary magazine in our country, and at the same time to make it a California Journal. Everybody admits the necessity of employing the Press for the maintenance of Truth. No party or school expects success without it. It is emphatically the vital air of American public sentiment. Nor is its influence more important any where on earth than on this coast at this time. No one denies the value of a religious monthly or weekly as the ally of the pulpit and of the Sabbath school, and as the advocate of sound principles and of a thorough system of education. It is equally obvious that every great part of the continent must have its own press, and build up and sustain its own institutions. But as the publishing of a magazine implies money, and as individual hands under a leader raised the Great Pyramid, so we invite the individual efforts of all Californians and friends to the cause of Truth to aid us in raising a pile sufficient to pay the printers. It will not answer for each one of our readers to wish us well—to express sympathy for our toil and numerous labors—and hope others will help us. *That is the way to kill us.* The only way to secure life for any paper is for every reader to pay its subscription and get somebody else to do likewise. Every dollar contributed to this magazine shall be employed in circulating it. It is purely a benevolent scheme. Not one dime of the proceeds will be appropriated to the proprietor's personal use.

Address in all cases. *the Rev. Dr. Scott, San Francisco, Cal.*

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LET Truth and Falsehood grapple. Who ever knew Truth put to the worse in a free and open encounter.—*Milton.*

## THE EDUCATION WE WANT IN CALIFORNIA.

As our institutions are American, and as such, are in some measure, peculiar, so it is obvious there should be something in the education of our children distinctive, unless we are willing our nationality should perish and be forgotten. It is an admitted thing, that children should be educated in what they are to practice when they are grown. Every Hebrew father, we are told, no matter what his rank or wealth, taught his child some trade by which he might gain, if need be, an honest livelihood. As the youth of Sparta were designed for arms, they were accordingly brought up to athletic games. The Romans were diligent to teach their boys a love for the Forum, where they expected them to obtain honors and preferment. They were brought up at the feet of some renowned orator, translating, declaiming, and reciting the most eminent productions of orators, living and dead, and correcting, pruning, or embellishing their own productions. Their first domestic care was to have their children accustomed to hear in the family nothing but pure language, with its true and proper accents, so that they might grow up to purity of expression and elegance of diction. Cicero says that the Gracchi were educated *non tam in gremio quam in sermone Matris*. And speaking of Curio, one of the orators of his day, he says that he acquired "his correct and polished way of speaking in the family where he was brought up."\* The Romans taught their boys the Laws of the Twelve Tables, and required them to be committed to memory, as we teach our children the Catechism. Our traditions, history, and Constitution, should then be thoroughly studied by our children. As Milton says, "I call, therefore, that a complete and general education, which fits a man to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war." Our antecedents, circumstances, and prospects, being intensely American, our education should correspond.

1st. *We are a working people.* Our education then must combine the practical and useful with the profound and the ornamental. All our habits, and features, and history, and expectations, proclaim that we are an intensely enterprising, progressive people. Our children then require a thorough business education. Our rulers and the members of our learned professions are taken from the

\* Cicero in Brutum.

people. And as the people themselves are the sovereign, so should they be educated. Our legislators, governors, presidents, and military leaders were not born with stars and ribbons, and titles. They are self-made men. Most of our best statesmen, like Cincinnatus, have risen from the plow to the helm of State. The extension of the area of Freedom, the widening of the field of commercial ventures, and the multiplying of railroads and steamships, and the opening up of highways of travel and trade over this vast continent, from the Atlantic to the Pacific, and from the Canadas to Cape Horn, and across the vast Pacific to islands and continents that are now stretching out their hands to us, and saying in no uncertain sounds, "come over and help us,"—call more and more imperatively upon us to give our children a *thorough business education*. Modern languages, navigation, civil engineering and practical mathematics, have an importance in our day that they have never had before.

2d. Without such an education as I am pleading for, the *resources of our country* will never be brought out. The resources of our country I cannot enumerate. They are vast, varied and valuable. We have a territory reposing on the two great oceans of the globe, embracing every variety of soil and climate, and producing almost everything, natural and artificial, needed by, or known to our race. Ours are the lofty mountains, the fertile plains, rich valleys, vast forests, and rivers almost innumerable and almost interminable, grain fields, and manufactories, cotton, rice, and sugar, and sands and rocks bearing the precious metals. We have resources for human subsistence and enjoyment sufficient for at least half of the entire population of our planet. Our elements of national wealth are but just beginning to be developed. In everything that constitutes power, abundance, civilization and national prosperity, the American people are yet in their youth. Our manufactured goods and works of art, both useful and ornamental, have borne honorable competitions in the Exhibitions of London and Paris. The yield of our forests and fields and mountains, is a necessity to the commerce and well-being of the world. And every day new towns and cities are built, new lands are brought under the hand of cultivation, and new markets are made for our trade and commerce. It is almost impossible to keep even a register of the improvements made in our *modes* and *implements* of husbandry and machinery. The telegraph and the steamship of our day are creating, in social and political affairs, as great a revolution as the invention of printing did, centuries ago, in the promotion of knowledge.



3d. *A thorough, liberal American home education is necessary, therefore, to our national strength.* The success of our public schools is identified with our pecuniary prosperity as a nation. As the air and scenery of mountains, woodlands, lakes and seas, in a healthful climate, make a bold and hardy race, so the very atmosphere of schools, books, and colleges and literary societies, breathes a refining, softening, quickening and elevating influence upon all within its reach. The more numerous and better our public schools are, the greater the necessity for colleges, and for ample means to satisfy the ardent desires of youth for knowledge awakened in the public schools. It is also obvious that education increases the national command over the powers and products of nature. Science has taught the farmers of England to cut twice as much hay from an acre now as they did *forty years ago*, and to keep twice as many cattle, sheep and swine on the same amount of food, and of course to make twice as much beef, mutton, pork, tallow, wool, butter and cheese. Lavoisier, on chemical principles, doubled his capital on two hundred and forty acres in nine years. By the aid of chemistry, the wheat growers of France have succeeded in doubling the yield of wheat in the kingdom. The Highland Agricultural Society of Scotland has produced an average of fifty-one bushels of wheat to the acre, where scarcely the seed was saved before.\* The more intelligence, the more power; and other things being equal, the greater the intelligence, the greater is one's ability to do good. This is true of individuals and nations. *An ignorant and badly managed nation must be a weak one.* It may have great natural advantages — territory rich and extensive, rivers and lakes, and the command of seas and oceans — still, if the people are not intelligent and industrious, they will not use these advantages for their own improvement and comfort. The diamonds of the Ural mountains were nothing to the wealth of Europe, till Humboldt brought them to light. It was the explorations of modern science that revealed to Russia her vast mineral wealth. The gold of our own mountains lay undisturbed for centuries; and if chance brought it to light, it is science and toil that digs and washes and grinds it out. The ditches, aqueducts, flumes and machinery of our mountains is proof of enterprise beyond what has ever been seen in any other age or part of the globe. The difference between the panorama of Boston from the top of Bunker Hill Monument, and of Mexico from the mountain summit that overlooks its whole valley, is just the difference of education. In the one we see the liberty, order, industry,

\* See Mr. Ellsworth's Report to Congress, 1843.

enterprise, moral culture and personal worth, that make up the elements of a nation's character, prosperity and greatness. In the other, we see Nature lavish, Providence exuberant in every blessing; and man vile, ignorant, idle, vicious, and priest-ridden.

It is not possible, fellow-citizens, to estimate the results of giving a proper education to the present and coming generations on these radiant shores. There is no arithmetic that can reckon up the bearing of our public schools upon our individual, pecuniary interests, and national wealth. The resources of the United States are immeasurable and inexhaustible; they are not yet known to ourselves. Our national capabilities for commerce and manufactures, for discovery and invention, are just beginning to develop themselves. And it is in the school-room, ordinarily, that the preparation for the development of our resources must begin. Who can tell what may be the result of educating a single youth — of placing within his reach the best works on history and science, of travel and voyages, philosophy, architecture, agriculture, mechanics, commerce, belles lettres, engineering, moral and political science, and the best works on the evidences and precepts of Christianity? Who can predict the result of making the minds of our youth familiar with the best productions of the pen, pencil and chisel of Europe and America? What thoughts may thus be awakened — what discoveries and inventions made? Why, the simple invention of the cotton gin has been worth to civilization more than all the current revenues of Europe. The discoveries of Fulton are worth more to this city than all the gold in the Sierras. The leapings onward of society in our day, its inventions and discoveries, are the results of that awakening of the human mind that was produced by the diffusion of knowledge consequent upon the use of types. The great movements of modern times in favor of liberty and popular education may all be traced back to the age of printing, when the shackles of ignorance were broken. Then the fountain was opened, and in one day, the swell of the waters is going over the whole earth. As the age of inventions is by no means past, and the day of discovery has not yet reached its high noon, who can tell how many useful and important inventions and discoveries will result from bringing the great principles of science to bear upon the young and expanding mind of America? The more intellect quickened and strengthened in our schools and colleges, the greater the force sent out into the field of Nature and Art, to toil for the good of our race. The more intellect quickened by education, the more capital added to the nation, for increasing its physical

products and its literary and moral influences. And never was there an age, nor a country and a people, whose genius and circumstances were more favorable than our own, for availing themselves of the advantages of universal education to promote our national strength. Our form of government and our traditions, our history and our distinctive institutions, are favorable to the growth and expansion of mind, and to the influence of mind upon mind. It is under free and popular institutions like ours, that eloquence, poetry, and the fine arts, should flourish. It was when Greece was free, that she was the home of learning, and of the arts and sciences. The immortal influence of Athens flows from its popular government. On the contrary, Venice, "the City of the Sea," lofty and magnificent, existed thirteen hundred years under an aristocracy that destroyed every seed of genius and of virtue, "and then perished without bequeathing to mankind the memory of one great name, or of one generous action." (*Macaulay.*) Our representative republican institutions, therefore, while they open up a wider field for the abilities of the national mind, at the same time they enhance our responsibility for educating the national mind. Every individual has an inalienable right from the Creator to an education. He is endowed with a capacity more or less to participate in the pleasures of thought and of knowledge. The powers, nature and destiny of the human mind itself, the evils of ignorance, the pleasures and usefulness of human knowledge, the ties of humanity, the claims of society, and the obligations of our holy alliance, all demand at our hands the education of the rising generation.

The blessings of education to man individually are immeasurably great. It delivers him from the errors, superstition and bigotry that are always found in alliance with ignorance. It gives him the enjoyment of books and intellectual pursuits — respectability and comfort, elevation and usefulness in society. **BUT EDUCATION TO A FREEMAN IS STILL MORE IMPORTANT.** Our national institutions are founded upon the principle that the people are qualified to govern themselves. The great trust of every American citizen is the right of suffrage — a right that involves great power — great power that he holds in trust from the Constitution and Almighty God, not for himself only, but for the good of the whole community and for posterity. And how can he judiciously exercise that power without intelligence? And how can he possess that intelligence without education? And how can he obtain that education without schools? "It is suicide, where more than blood is spilt," to let our youth grow up in igno-

rance. It is the duty of self-preservation on the part of the government to provide the means for the teaching and training of all the people in a knowledge of the duties incumbent upon them as citizens. As uneducated mind is educated vice, and as without education men are unfit for self-government, so in a mere political point of view schools are of infinite importance to us. The education we want is AMERICAN, in contradistinction to that which is EUROPEAN, because in some respects our institutions are peculiar. In theory and practice among us, the people are the true and only sovereign, liberty their inherent, inalienable birthright, and all public officers, executive, legislative, and judiciary, are merely servants of the people, and responsible more or less directly to them. "The just design of politics is to make life easy and the people happy."\* *That is the best government that governs least, and is best administered. That government is best that makes the people most happy in answering the social and moral end of their being.* In order to this, as amongst us the people are the government, two things are indispensable: *first*, a disposition to make themselves happy — and, *secondly*, knowledge to know how to do this. The disposition to use the means, and a knowledge of the best means in order to the true happiness of the people must be found together. Pure republicanism, and pure republicanism alone, secures the disposition. That the government may be really desirous of making people happy, the government and people must be one and the same thing. But this cannot be the case where the government is committed either to one or a few; it is the case only where the government is the people themselves. And just in the proportion that the number of governors is increased, just in the same proportion is the desire increased to make the governed happy. But this state of things is found no where but where the interests of the *governing* and the *governed* are the same; and their interests never become the same, except in those States as amongst ourselves, where the government is the government of the people themselves.

In our government then, we have secured the first thing necessary to the purity and happiness of the people — namely, a disposition on the part of the government to make the people pure and happy, for our government is the people themselves. And all sound-minded people are desirous of promoting their own interests; but this desire alone is not enough. The people must know how to promote their own welfare — they must understand what their true interests

\* Egyptian Laws, Anc. His. vol. I, 60, 78.

are, and know how to promote them. *The people must govern themselves for their own good; but that they govern themselves for their own good, it is essentially necessary that they should not be governed by their own ignorance, nor by their own passions, nor by their pride and selfishness, but by reason, conscience, and law.*

A popular government is not always an unmitigated curse, as the crown writers of Europe would have us believe; nor is it always a blessing. A good government is one that is adapted to the condition of those it governs, so as to secure for them the highest liberty, safety and happiness. England's great essay historian says, "a good government is like a good coat, it fits the body for which it is made." There are countries in which it is absurd to attempt to establish popular institutions. We cannot untie the strait waistcoats of our mad houses until the inmates are clothed and in their right minds. This has been the mistake of France. She has neither the popular political intelligence nor religion to sustain a republic; and after having shed more blood for liberty, and having done more for the progress of mankind than all the rest of the continent, she is now completely in the hands of an autocratic Emperor. But it must be so, for notwithstanding her *savans*, statesmen, warriors and philosophers are surpassed by none on the globe, her people are not prepared for a popular government. And this is also the difficulty in Mexico and South America. The masses of the people are not capable of self-government—they are the mere creatures of demagogues and priests. Where the people are ignorant and vicious, and unused to self-reliance and self-government, there the rulers are rapacious, corrupt and wicked. "Had the Romans not been sheep, Cæsar had not been a wolf."

"Where'er ye shed the honey, the buzzing flies will crowd;  
Where'er ye fling the carrion, the raven's croak is loud;  
Where'er down Tiber garbage floats, the greedy pike ye see."

This brief view of our political institutions is sufficient to show that as our privileges are increased, so are our responsibilities. Privileges always imply duties. Where the government is one man, where it is an oligarchy, then the education of the governing is comparatively easy. It is only necessary that a prince, or a few sons of noblemen should be instructed in the art of government. But where, as with us, the government is the sovereign people themselves, then instead of educating a Prince of Wales, we have ten thousand Princes and ten thousand young Victorias to educate. *The*

*happiest possible state of society is that in which the supreme power resides in the whole body of a well informed people.*

In a word, to preserve our institutions in their purity and vigor, the people must understand our political system—they must cordially approve of it, and love it with the ardor with which men are accustomed to cling to life, and they must be imbued with virtuous principles. No free, self-governed people can long exist as such, without a high degree of intelligence, and virtuous habits, and a fervent love for their institutions. The stream cannot rise higher than the fountain. If the people are ignorant, selfish and wicked, their rulers will be like them. Mere knowledge, then, is not all—there must be moral purity and an ardent attachment to our political system. What we love we prize. The day in which we cease to be grateful—when we cease to love our birthright and to revere its founders and its defenders, that same day the republic is no more. Its forms may survive, but its vital spirit will have departed—it will cease to have power to bless. Our government rests not on sceptred hands, nor upon a powerful aristocracy, nor upon a standing army and an omnipotent police; but solely upon constitutional laws and the attachment of the people to them. *If it live at all, it must live in the hearts of an intelligent and virtuous people,*

Let our children, then, from their earliest years, be made familiar with our Colonial history and Revolutionary struggles. Let the names of our heroes be household words. Let the principles, the faith, courage, hope and toil of our fathers of the brave days of old, be always before their minds.

“Oft converse with heavenly habitants cast a beam on the outward shape,  
The unpolluted temple of the mind,  
And turns it by degrees to the soul’s essence,  
Till all be made immortal.”

Let us, then, by precept and example, put the minds of our youth into such oft and long and deep and earnest communings with the distinctive principles and institutions of our government, and with the glorious deeds of our fathers, that their faces shall be made to shine with the same glory, and their hearts glow with the same patriotism and virtue. As the immortal wealth of the heart is given to its first attachments, so let the first awakenings of the powers of youth be connected with a pure love of their country. And surely no better way can be found to procure love to the state, than for it to educate the mind and heart of its youth, and thereby reveal to them the power of thought and the precious treasures of their own



heaven-born nature. What is more enduring to us than the associations of our youth—the green swards, the babbling brook, the dog-eared volume of our school boy days? There is a freshness, a vividness, a warmth, a permanency of attachment in the impressions of early childhood, that survives through all time, and enters into the very essence of immortality. If the republics of former days have gone glimmering through the light of things that were, “a school boy’s tale, the wonder of an hour,” and are now no more than a pleasant dream, it was for the want of virtue and religion. *There is no fatality in free institutions.* We have what Greece and Rome in their republican days had not. We have the PRINTING PRESS, AN OPEN BIBLE, FREE SCHOOLS, AND A PURE CHRISTIANITY. THESE ARE SUFFICIENT.

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#### THE GOSPEL MINISTRY.

I magnify mine office.—*Romans, 11th chapter, 13th verse.*

THESE are the words which constituted the theme of a discourse recently delivered in Calvary Church by the Rev. Dr. Woodbridge. After a few appropriate remarks, the speaker contemplated 1st. *The important instrumentality employed for the promulgation of the Gospel—the ministry of the Word.* By preaching is not meant the efficient *cause*, but rather the efficient *means* of salvation, whereby we neither take from God His glory in this important work; nor yet undervalue the institution which He has appointed in order to produce the result. 2d. *The ministry is the exponent of truth.* Far be it from me, said the speaker, to set forth that the teachings of any man or any set of men not divinely inspired, may or will contain the whole truth, or even purely truth. More or less of human error, defect, imperfection, and more—even wrong will creep into the teachings of the purest instructors in righteousness, much more into those of the generalities of ministers of the Word. Nor is there any miraculous interposition to guide any or all of the preachers of the Gospel from error; though the same providential care that in all ages has kept the Church so that the gates of hell never have prevailed against it, has doubtless also sustained the officers of the Church. Yet after making every allowance for ignorant and intentional departures from right, we still revert to our idea: *The ministry is the exponent of truth.*

From the numbers of the ministers of Christ, from their diversity of opinions, from their division into ecclesiastical denominations, it results that the whole field of religious and moral truth is thoroughly explored and its bounds determined. Nor are these things kept from the people; on the contrary, the pulpit and the congregations are continually employed from week to week, and year to year, and century to century in scrutinizing and examining the foundation and superstructure of religious knowledge. The secret of the continuance and success of the office is not the popularity — not their divine appointment — not even their virtues; but because they set forth the truth; and God graciously does not — and never can dispense with them — of course, the stupid, heedless man of the world does not, and the ungodly, openly wicked sinner will not acknowledge these things, but observation and thought everywhere illustrates and confirms them.

3d. *The minister is the representation and agent of Christian civilization.* I say *Christian civilization* as distinguished both from that which is illustrated in false religion and in infidelity. Religion gives type in a most eminent degree to nations and to habits of thought and life. Strive as we may, to escape the thralldom of false or the beneficial restraints of true religion, after all their influence is too potent to be cut off, and even when religion is changed, generations must pass before the influence of the former system is displaced. Of all civilization, the Christian is incomparably the most elevated and refined. Ministers of the Gospel are like all other men — sinful, imperfect and full of faults — yet they present week by week, and enforce by argument and appeal, all the commands of God, the permanent importance and supremacy of truth. The result is and always must be, that the due effects of righteousness will follow. Some have said, “civilize and then Christianize people,” but all experience replies, Christianize and you then will civilize them.

4th. *The ministry seems to purify the heart.* It is impossible to have continually in view any great and exalted character without deriving benefit therefrom. But of all the brilliant names that adorn the pages of history, not one shines so resplendent as that of our Saviour. Elsewhere we have not a record of hero or sage but is blurred and blotted by some tale of weakness or wrong; but as the sun outshines the stars, and pales their ineffectual light, so the glory of the Redeemer transcends all other characters. There may be periods in life when, dazzled by earthly genius or applause, we may

be ready to give the palm to some warrior or statesman, or scholar, whose merits have been emblazoned on the annals of fame; but on a careful analysis of character, motive, influence, work, will speedily change our impressions, until at last the Redeemer truly stands only great and exalted, and the heart cries with Paul, "Thanks be unto God for His unspeakable gift.

Now the great object of the ministry is to extend the sway of the Redeemer, to lead men to follow his requirements, imitate his example, obey his commands, and continually, so long as the *Word* is truly preached, Christ is held forth as "the wisdom of God, and the power of God to salvation." What must be the effect of such efforts continued and experienced through life — what must it be! — nay, what has it been? and the whole history of the Church responds.

5th. From this view of the ministry we may extend our observation to its bearings upon the world. Of all the influences that modify, improve and benefit community, none are more powerful than this. It produces habits of thought. Didactic and often dull as are the discourses of the pulpit, they yet deal with some of the most momentous truths and subjects to which the intellect can be directed. It establishes the preëminence of principle. The whole effect of God's truth rightly understood, must be to give permanance to the law of righteousness. In the fluctuations of a stormy world, all else will at sometime appear unstable and unreliable. Then the soul longs, like the drowning man for firm footing upon the rock above the rushing tide. That rock is God's law — His rule of right. It eradicates the greater evils of society. This is accomplished not by loud assaults which only serve to produce bitterness, but by laying the axe at the root of the tree. The great and true principles of reform are always of slow growth, but their germination is in the sanctified heart, and watered by that charity that thinketh not evil, and beareth all things, they advance from one degree of growth to another, till their grateful shade and foliage fills the world.

The ultimate result of the ministry must be the conversion of the world. This is inevitable; God has promised it; the means are adapted to it, the progress of history and the world indicates it, for its believers in all ages have prayed and watched and waited;—its morning star has arisen, and already its ruddy glories are streaming towards mid heavens, lighting the sombre clouds of earth with the effulgence of a coming and a cloudless day.

When I enter this pulpit and sanctuary and recognize how far I must come short of setting forth the message committed to the

minister, I am almost ready to renounce my work in despair. But when my mind reverts to the grandeur of the office, and the object of its appointment, once more courage reanimates me. Here, man is nothing — God all in all; — and for a few short years we are placed here for His work, first of all let us strive to do that, forgetting ourselves, only seeking to honor *Him*.

Something more than eleven years have elapsed since I was first permitted to preach in this city of San Francisco the unsearchable riches of the Gospel of the Lord Jesus Christ. Eleven years! What a change have they produced! In the Church the number of evangelical Christians in the United States have in that time about doubled, or have increased from more than two and one half to more than five millions; comprising at present, one fourth of the adult population. With the Church has advanced her adjuncts — Sunday schools, the religious press, missions, systematic benevolence. In our country, States have been created that then were territories; and territories established upon soil then only trodden by the red man. Proportionate has been the growth of California. It was then roughly estimated that her population was 30,000. It is now supposed to be more than half a million. San Francisco was then a scattered village of 3000 inhabitants. It is to-day a great and flourishing city, numbering 100,000; and I am persuaded too, that our religious progress has kept pace with the civil. When I see the great audiences that gather for the worship of God; the stately churches that adorn your streets — emblems of the spiritual body of Christ, gathered within them; and contrast the state of morals and the appearance of the people with what it was in that day, the advantage is all upon the side of the present. Why, in regard to this very Calvary Church and congregation, contrast its position now with its early commencement six years ago. Remember all the efforts, struggles, and noble endeavors that have marked the period from the dawn of the enterprise until now, where you hold so distinguished a place, and are so eminent a blessing to this city and to the state; and not only consider this church, but all the churches here in San Francisco and elsewhere — their numbers, position, influence, health. Surely God hath done great things for us. No doubt there are still defects to be removed, and evils to be overcome, and sins to be repented of, but still upon the whole, an immense proportionate advance has been made, and the future is bright with hope.

All is in the hand of God; and oh! should He open the windows of heaven and pour out the blessings we need, then should we be

blessed indeed. We often wait long for the needed rain, but at length the heavens are darkened with clouds, and the parched earth refreshed with copious showers, and shall not God's Word accomplish that for which it is sent? The minister is dust and ashes; but the ministering is God's appointment for the salvation of men, and will grow and thrive and increase with or against either their favor or opposition, till the world is converted.

"*I magnify my office.*" By it God speaks to men, the truth is enforced, sinners are reprov'd, convinced and led to forsake evil, believers are quickened, built up, comforted, encouraged in every good word and work; by it, under God, the Church goes forth to subdue and save the world. Thanks be to God for His unspeakable Gift! Thanks be to God for a free and holy Church! Thanks be to God for the Ministry of the Gospel of our Lord Jesus Christ. Amen.

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#### CHAPTERS AND VERSES.

THE ancient method of writing was by continuous lines without any distinct separation of the words, or divisions, such as we use. But as stated portions of the ancient Scriptures were read by the early Christians at their religious meetings, it was natural that some arrangement or manner of designating the paragraphs, and for marking the portions should soon be made, and that these marks of distinction should appear in the manuscripts. Some pause would be observed, as a necessity for the reader and to enable the hearer to make out the sense. For it is well known that in the early churches all sorts, conditions and classes of people applied themselves to the study of the sacred records. The children were acquainted with them. It was not, however, until a period comparatively recent that our division into chapters was introduced. A learned writer by the name of Hugo de Sancto Caro, about the middle of the thirteenth century, is believed to have been the author of the division now in use. It was Robert Stephens, however, in 1551, who first divided the New Testament into verses. The Geneva Bible was the first English version of the Scriptures into which these divisions of Stephens were introduced.

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A DIAMOND with a flaw is better than a pebble without one.

## FIRST GRIEF.

THEY tell me, first and early love  
 Outlives all after-dreams ;  
 But the memory of a first great grief  
 To me more lasting seems ;  
 The grief that marks our dawning youth  
 To memory ever clings,  
 And o'er the path of future years  
 A lengthen'd shadow flings.

Oh, oft my mind recalls the hour  
 When to my father's home,  
 Death came—an uninvited guest—  
 From his dwelling in the tomb !  
 I had not seen his face before—  
 I shudder'd at the sight ;  
 And I shudder yet to think upon  
 The anguish of that night.

A youthful brow and ruddy cheek  
 Became all cold and wan—  
 An eye grew dim in which the light  
 Of radiant fancy shone.  
 Cold was the cheek, and cold the brow—  
 The eye was fix'd and dim ;  
 And one there mourn'd a brother dead,  
 Who would have died for him.

I know not if 'twas Summer then,  
 I know not if 'twas Spring ;  
 But if the birds sang on the trees,  
 I did not hear them sing !  
 If flowers came forth to deck the earth,  
 Their bloom I did not see—  
 I looked upon one wither'd flower,  
 And none else bloom'd for me.

A sad and silent time it was  
 Within that house of woe—  
 All eyes were dull and overcast,  
 And every voice was low ;  
 And from each cheek at intervals  
 The blood appeared to start,  
 As if recall'd in sudden haste  
 To aid the sinking heart.

Softly we trode, as if afraid  
 To mar the sleeper's sleep,  
 And stole last looks of his pale face  
 For memory to keep.  
 With him the agony was o'er ;  
 And now the pain was ours,  
 As thoughts of his sweet childhood rose  
 Like odor from dead flowers.



And when at last he was borne afar  
 From the world's weary strife,  
 How oft in thought did we again  
 Live o'er his little life!—  
 His every look—his every word—  
 His very voice's tone  
 Came back to us, like things whose worth  
 Is only prized when gone.

That grief has pass'd with years away,  
 And joy has been my lot,  
 But the one is oft remember'd,  
 And the other soon forgot.  
 The gayest hours trip lightly by,  
 And leave the faintest trace,  
 But the deep, deep track that sorrow wears  
 Time never can efface —JAMES HEDDERWICK.

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DR. NETTLETON ON JUDE, V. 9TH.

DR. NETTLETON, so distinguished in the history of American revivals, was a man of whom it might truly be said, "His delight was in the law of the Lord, and in his law doth he meditate day and night." The consequence was that he possessed an insight into the spirit and depths of divine truth, that few persons attain. His expositions of different passages were often characterized by a penetration, shrewdness, and unction, that could spring only from strong natural ability and profound meditation under the fostering influences of the Holy Spirit. He was on one occasion spending an evening with a brother, in his favorite pastime of talking over the meaning of Scripture passages with his pocket Bible open in his hand, when he turned to *Jude, v. 9th*. "Yet Michael, the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Among other reasons, said he, why the archangel would not rail against Satan was this,—He knew that Satan was more at home in the language of abuse, and that he could be no match for the Devil in the use of his own favorite weapons. G. B.

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SYMPATHY.

Kind words are not expensive things; soon said;  
 Nor make the poorer him who gives; and rich  
 In more than gold can buy, him who receives.

LIBERALITY.—Among the signs of our times that inspire us with hope and cause us to feel that it is an honor to belong to the human race, are the munificent donations made to institutions of benevolence and learning. We observe in our exchanges that there is quite a revival going on in the way of contributions to colleges and literary societies. Efforts are successfully made in the eastern, northwestern and southern States to complete and increase the endowments of colleges and universities. New professorships have in several instances been happily created. Our oldest institutions of learning are enlarging the curriculum of studies, and adding to their libraries. Among the instances that occur to us at the moment, are Yale and New Jersey Colleges, and Brown University. A gentleman also in England, lately deceased, who from obscurity rose to great wealth, was remarkable for his liberality. During his lifetime, it is said, he gave away nearly half a million of dollars, leaving behind him only \$40,000. He gave for Mr. Spurgeon's tabernacle \$25,000, and though a Dissenter, he subscribed \$15,000 to St. Luke's Bedminster. His name was John Holmes, of Bristol. And "Yale College is still in luck"—Mr. Joseph E. Sheffield, of New Haven, has recently presented to the scientific department a handsome edifice, prepared at great expense. Except the Ellsworth legacy, this is the largest donation ever made to this college at any one time. Mr. Winchester has also given to the same department \$5000. And the heirs of Mr. Hillhouse have donated a lot for an observatory. The Library has also received valuable presents. This is all well. It is more blessed to give than to receive, yet such gifts are of great value to an institution of learning. And happy is the man who shall have the heart and the means to found a first class institution of learning in this city. The time has come when it should be done. There is no more promising field for such an endowment on earth. Whoever shall establish such an institution in San Francisco on a liberal basis and have its character well guarded, will be a benefactor to the Pacific world and to millions of his race for generations to come. The day will come when a University in San Francisco will have a larger radius of influence upon human mind than the University of Edinburgh. And what would not a man be willing to give, if he could secure so blessed an immortality upon earth, while even this should only the first fruits or first instalment of what is to follow him to eternity? Let the men of money, especially such as have made it in California, think what they owe to this coast and how they may become benefactors to their race.

**PRESBYTERIAN THANKSGIVING.**

AT THE Tricentenary celebration of the Reformation by the Church of Scotland, the following resolution and suggestion were adopted:

“The proceedings of the occasion were terminated by adopting a resolution recommending all the churches to observe Thursday, the 20th of December next—the day of the meeting of the General Assembly—as especially commemorative of the Reformation. The Free Church Assembly has since adopted a similar resolution, with the addition of inviting other branches of the Presbyterian family to observe the same day. It is to be hoped that this latter suggestion may be acted on, not only by our own body, but by all the Presbyterian bodies in the United States. Arrangements for it could easily be made at the fall meetings of Synods and Presbyteries. Such a general commemoration would be peculiarly fitting to the great event whose results we now enjoy, and also becoming in the present aspect of the times.”

We like this. It is in every way proper, and especially so for us. The work of the great Reformation was only half done. It was sadly marred by doing too much and doing too little. We hope our Synod will take action on the subject.

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**THE ORIGINAL BIBLE MANUSCRIPTS**

ARE no longer extant. The original stone tablets of Moses are as unknown as his grave. And since the Babylonish captivity we know but little of the original copies of the law, or of the Books of Moses. Copies, however, were made and preserved. And of the New Testament manuscripts, we know but little. We cannot now ascertain how many there were, nor when they disappeared, nor whether they were destroyed in times of persecution, or were worn out by time and constant use. We do know, however, that the four GOSPELS and the Acts of the Apostles and almost all the Epistles were publicly read in the religious assemblies of the early Christians, and were placed on a level with the Old Testament Scriptures, which were acknowledged as true by our Lord and the Jews of his day. Indeed it is remarkable, and deserves to be remembered, that our Lord never

reproached the Jews for having in any way corrupted their holy writings. They had faithfully exercised the trust reposed in them as the conservators of the sacred records. From their first appearance, we have the fullest evidence, that the writings of the New Testament were received as genuine and authentic, and as inspired by the Holy Ghost, and were universally acknowledged as such by the ancient Church. And we know also that copies of the original manuscripts were rapidly multiplied, and widely scattered throughout the Roman empire—so soon and so widely scattered that it became at once impossible for the heathen to destroy them, or for false brethren to materially corrupt or interpolate them. The apostolic autographs could not have been preserved forever without a constant miracle; nor was this necessary. Their writings faithfully transcribed, were just as fully worthy of belief as the original manuscripts. They exhibited in themselves the imprimatur of the Holy Ghost. They were their own witnesses.

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THE WORLD is the name of a new daily paper established in New York. In its appearance it is like the *Times*. It is not strictly a religious paper, but is to be suitable for family reading. It is said that *one hundred and twenty thousand dollars* have been subscribed to start it. Verily; the children of this world are wiser in their generation than the children of light. If our religious people appreciated as fully as the men of the world do the influence of the printing press, we should not find our religious journals struggling with debt, or dependent on the support of a few who have to carry the burden by self-sacrificing. No arithmetic can compute the influence of the press on the American people. It is the food they eat, and the air they breathe. Its character therefore will be their character.

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“SON OF MAN” is our Lord’s favorite appellation. It occurs eighty-eight times in the New Testament, and in every place it is found with such antecedents and adjuncts as to show that it means the Messiah—the *man* in whom there is as perfect a fulness of humanity, as there is of the indwelling of the Godhead. It implies that He was truly man, and something more—that He was the *God-man*—God manifest in the flesh.

**NARRATIVE OF THE STATE OF RELIGION.**

*Adopted by the General Assembly of the Presbyterian Church in the United States States of America, at their Sessions at Rochester, New York, May 1860, and addressed to the Churches under their care.*

THE devout study of the history of God's dealings with his Church has always been regarded as a very profitable exercise for the Lord's people. It enables them to understand the true condition of the Church of their own day, and tends to prevent that fatal ignorance of the things that make for their peace, in the time of their merciful visitation, which has so often proved disastrous to the interests of the kingdom of Christ.

In accordance with the long established usage of this body, the General Assembly designs to gather up the threads of the current history of the Church, and to weave them into a brief Narrative, which may serve to direct the attention of the churches to God's dispensation of His grace towards them at the present time. This Narrative is made up from the reports furnished by one hundred and thirty, out of the one hundred and sixty-eight Presbyteries, which, according to the latest published statistics, comprise the whole strength of our branch of the Presbyterian Church in the United States, and among the heathen nations of the world. It is important for the General Assembly to give an account in detail of all the various incidents which have occurred, in all the widely dispersed portions of the Church. But this is the less needful at the present time, because there is a remarkable uniformity in the narratives sent up by the Presbyteries; so that we might choose almost at random any one, from any part of the wide field committed to our care, and it would prove a fair sample of all the rest.

It is a cause of earnest and sincere thanksgiving to the Great Head of the Church, that this ununiform tenor of all the reports is so very cheering and hopeful. Among them all there are only three or four that come to us with the voice of lamentation; and even in those cases there are signs of that kind of mourning which the Lord often speedily turns into abounding joy. It is also true, that while the mass of the material from which this Narrative is drawn is very large, yet the history of God's care of His people, and His administration of mercy towards His Church, may be condensed into three simple elements; and it is under these three forms that the General

Assembly presents the whole subject to the consideration of the churches.

#### I.—THE MEANS OF GRACE.

1. All the Presbyteries make mention of the faithful and earnest preaching of the Word of Life, as God's great instrument for the edification of the Church, and the conviction and conversion of sinners.

2. Nearly all the Presbyteries make special mention of the increased energy and hopefulness with which the churches are using those well-tried instrumentalities—the prayer meeting, the Bible class and Sabbath school, as well as the particular and faithful inculcation of the truths of our holy religion, as summed up in the wonderful formulary, the Shorter Catechism.

Several of the Presbyteries give the gratifying intelligence that these efforts to train the children of the Church in the nurture and admonition of the Lord are accompanied by an increased disposition, on the part of parents and officers of the Church, to lay hold on the covenant of God's grace for the benefit of their children. While they diligently use the means, they are more inclined to exercise a simple faith in God, as their covenant-keeping God—to take Him at His word, trusting that He will always be faithful to His promise, which is to us and to our children. It is greatly to be hoped that this is true in many cases where the Presbyterial reports are silent with reference to it. Yet there is great danger that the Church will depend too much upon their own diligence and faithfulness in teaching and training their children, while they lose sight of their entire dependence upon God, and the absolute right which they have as Christian parents, ministers, and ruling elders of the Church, to cast themselves, without reserve, upon the covenant of God, with them and with their seed after them.

#### II.—THE DISPENSATION OF GOD'S GRACE IN THE CHURCH.

1. A large number of the Presbyteries report revivals of religion. Some tell of the wondrous work of God, in one, two, three, or more, and others in nearly all their churches. The majority, while they do not speak of marked and powerful revivals, yet tell us of delightful progress, and of additions to nearly all their churches. It is perfectly delightful to observe how modestly and humbly they tell of the good hand of the Lord with his people; how little there is of apparent boasting and self-confidence, and how genuine and unaf-



fectured their expressions of hope and trust in God. It is difficult to tell which of the two classes is in the better condition — whether they who tell of revivals, or they who hardly dare thus to characterize the work of the Lord among them. For the past two years nearly all the Presbyteries have reported revivals, and now they speak cheering and hopeful progress. Their case may perhaps be illustrated by the stately vessel, which, while preparing for the voyage and getting under weigh, resounds with creaking of the cable, the bustle and shouts of the mariners; but when the sails are all spread to the wind, and the gallant ship speeds before a gentle but steady breeze, all is silent and still, no sound of confusion is heard, and even the motion can only be estimated by comparison with stationary objects, or by observing the fast receding shore. Thus we trust it is with our beloved Church; but in order that this sanguine expectation may be fully realized, it is absolutely necessary that our churches should go forward. They must not be satisfied with present attainments. They can neither stop in their course nor go back to sloth and unbelief. They have not already attained, neither are they already perfect; but all that they tell us of the grace of God in them should constrain them to forget the things that are behind, and to reach towards the things that are before—to press toward the mark for the prize of the high calling of God, which is in Christ Jesus our Lord.

From all that we gather from the reports of the Presbyteries, we come to the deliberate conclusion that the present is a time of high privilege and great grace to the Church of the living God. Such a time is truly a critical season in the affairs of the Lord's people. It is indeed the day of our merciful visitation. Where so many of the Presbyteries report such gratifying progress and such hopeful prospects, and so few mourn over the languishing ways of Zion, it would seem to be unnecessary to rehearse the names of those whom the Lord has blessed. It is enough to say that there are hardly any exceptions. Yet there are two cases of such peculiar character, and such transcendent interest, that we feel constrained to bring them to your notice.

(1.) The work of grace at Ningpo, in the great Chinese empire, whose beginnings were noticed in the Narrative of the last year, has been continued and enlarged by the Great Head of the Church, showing that God is administering His grace toward our beloved Church on the dark heathen ground, in the same manner in which He has signalized His favor to us in this highly favored land.

(2.) The other case is the work of God's grace among the French Canadian colonists in the State of Illinois, and among the same people in their native land.

The attention of the Assembly has been specially called to the various aspects of this wonderful manifestation of the grace and power of God, and to the duties devolved upon our Church by God's providence towards us in connection with this people. But although we have read and heard so much, we are assured that the half has not been told. The General Assembly has the best evidence of which the case is susceptible, that God is indeed doing a great and glorious work among this interesting people, while at the same time He is proving them by persecutions and sore afflictions. The Assembly also rejoices to believe that a wide and effectual door is now open for preaching a pure and simple gospel to nearly, if not quite all, the French Canadian Romanists on this Continent.

This movement in connection with the present hopeful condition of our Church, the General Assembly regards as the most profoundly significant event of our day; and the whole Church would do well to endeavor to understand the meaning of this sign, in order that she may stand in her lot at such a time as this.

2. It is gratifying to know that in many parts of our Church the ruling elders are said to be waking up to a higher sense of their official duty, and their obligations to promote the spiritual welfare of the churches in which they bear rule.

3. The active graces of God's people are manifested in increased interest in the great object of Christian benevolence conducted through the Boards of the Church; but here there is manifestly great room for improvement, and we trust that all our churches will see to it, that they abound in this grace also.

### III.—INFLUENCE OF THE CHURCH ON THE WORLD.

The power of the Church of God on the ungodly world with which its members are mingled in so many relations of life is manifested—1st. By an increased and increasing attendance upon the preaching of the Word; this fact is stated in the report of almost every Presbytery, with hardly a single exception. 2d. In the better observances of the Lord's day as a day of sacred rest. 3d. In the improvement in the general morality of the people. But while this is so, several of the Presbyteries state that the deadly vice of intemperance is on the increase, and that too even in places where the

work of the Lord is revived. This anomalous state of things may be due to the fact that the Church has not yet taken this subject into her own hands, and by the help of God, applied the only remedy for this and all other vices of man.

In conclusion, the Assembly recognizes the goodness of God in the peace and unity of our Church, in its enlargement by every means, and in the new and louder calls to increased efforts by the addition of the mission to the Choctaws, the Canadian colonists, and other interesting fields to the sphere of our Christian activity.

The Lord has surely dealt bountifully with our beloved Church, and blessed be His holy name; but these times of mercy are peculiarly times of responsibility. Be strong, therefore, brethren, and do valiantly for the cause of your God and Saviour.

— May grace and peace from God our Father, and Jesus Christ the Lord, be multiplied to you all by the power of the Holy Ghost.

JOHN W. YEOMANS, *Moderator.*

## THE POST OF DUTY THE POST OF DANGER.

BY REV. DR. BURROWES.

A BROTHER was speaking of difficulties connected with a certain position, and was hesitating, on this account, to accept it. But why should the fact that difficulties attend a post keep a man from taking it, if he is fit for the trust? "Ye are not your own." It is the existence of difficulties and obstacles that makes duty necessary. How, then, can duty be done without struggling with these? What would a general think of a soldier who, on being ordered to some post under fire in battle, might say, "I would rather not go there, for the bullets are flying, and I am afraid I shall be hit?" With such men, when possessing the spirit of their profession, the coveted post of duty is always the post of greatest danger.

Thus thought the great apostle. His words to his son Timothy were, "Thou, therefore, endure hardness as a good soldier of Jesus Christ." In the short compass of the second Epistle to Timothy, the idea of hardness in the service of Jesus occurs in one shape or another more than twelve times. Nothing is ever gained by turning aside from duty because it may be dangerous or unpleasant. Those whom the Captain of our salvation loves best, he appoints to stations of danger, suffering, and trial. The young minister whose

anxiety is to find a post where he may be comfortable and conspicuous, rather than useful though under fire, will find, ere he is aware, an angel with a drawn sword in his way. Grace takes and sanctifies to the Master's use the spirit which brave men show amid the worldly duties of life. As Cicero mentions, the Roman legions often marched in the highest spirits into a position where they knew they must fall. At the outbreak of the American Revolution, when one and another in the House of Burgesses in Virginia were offering to join the army if they could receive high commands, a soldier-like man handed to the Speaker a slip of paper with the following:—"Hugh Mercer will serve his adopted country and the cause of liberty in any rank or station to which he may be appointed." When General Warren fell at Bunker Hill, waiving the privileges of his rank, he said, "Show me where the battle will be warmest, show me where the danger will be greatest;" and took his post as a private soldier. Such was the patriotism of these brave men. The Christian will show, in the kingdom and patience of Jesus, the same spirit, elevated by the refining fire of the Holy Ghost. Danger, instead of causing him to shrink from duty, makes him go forward with more cheerfulness, energy, and joy. Whose soul is not stirred by the simple epitaph over the brave who fell at Thermopylæ, as given by Herodotus:

"Go, stranger, go, at Lacædemon tell,  
We fell here in obedience to her laws."

Why, then, should a servant of the Lord Jesus hesitate to take any post of duty, even when full of discomfort and danger. The Christian life, when thoroughly experienced, is as much a warfare now as in the days of Paul. There will be time enough for repose when the armor has been laid aside for the white robes of our heavenly priesthood, the sword exchanged for the palm, the helmet for the crown.

"There gleams a coronet of light around our hero's brow,  
But of far purer radiance than earth can e'er bestow;  
He wears a glittering, starry cross, called by a monarch's name,  
That monarch whose 'Well done' confers a more than mortal fame,  
The banner under which he served can never know defeat,  
And so he lays his laurels down at his great Captain's feet.  
There rest thee, Christian warrior."

The soul of man can have no higher aspiration for such an epitaph as that at Thermopylæ, when gained by having fallen at the post of duty assigned by Jesus, and there standing firm, even when our efforts seemed fruitless, and the battle seemed going against us, while obeying, even unto death, the letter of his commands.

## OUR TREASURES

ARE many and of great value. Our greatest blessings are so many and so near us, that we are often in danger of overlooking them. The heathen taught long ago, that the two best gifts of the gods "to men were, to speak the truth and do good." A good conscience, a quiet mind, an amiable temper, obedient children and a well willed wife, with food and raiment, are treasures enough to satisfy a reasonable man. The royal Psalmist has also said, do good and trust in the Lord, and verily thou shalt be fed, and shall dwell in the land. But we have not set out to make a moral, religious or theological lecture. Our picture now is of things earthly. It is within the memory of the oldest inhabitants of California, that the common idea of this coast was, that it was the hottest and the coldest, the wettest and the driest country in the world. Its valleys were for the most part represented as vast beds of ashes, and its hills and mountains as barren wastes, almost incapable of being inhabited. The only wealth of the coast was supposed to be in minerals. But what are the facts now? It is true we have unmeasured, unknown wealth in gold, silver, quicksilver, sulphur and coal on this coast; but it is also true, that we have a climate unsurpassed by any on the globe. Italy has no more genial nor radiant skies than California. Our Sierras and Cordilleras and their branches are vast storehouses of timber as well as of mineral riches. Grapes, raisins and wines may be produced on this coast equal to any in the world, and in quantities sufficient to give remunerative employment to millions of inhabitants, while our capacity for the cereals and for sheep-raising is far beyond our present apprehension. By enterprise and genius, in a few years, we may become even a luxurious people, and be independent of all the rest of the world, except it may be for coffee and tea. Let our inhabitants become a home-staying, self-producing people. Beneath our soil and under our mountains and in our waters are entombed untold riches. Before many years are numbered with the past, we shall compel exchange to come to us. It will require only the shipping of a few millions of silver to the East from San Francisco to change the current. And when our fleets shall arrive from and depart every week for the Amoor, "and a market" to be found in the valleys and mountains of Tartary, Thibet and China, as well as for Japan and the island continents on the way — and when

our coast is throbbing and heaving with St. Louis, New Orleans and New York by daily mails and by telegraphs and welded to them by iron bands — then the merchant princes of our Atlantic cities will have their country residences on the Pacific coast. Their summer retreats will be on the shores of Lake Bigler, or Mono, or on Clear Lake, or nestled up among the hills of our coast range to be fanned by the breezes of the broad Pacific.

The golden flood is yet to flow across the Rocky mountains. The golden fleece is yet to come from the East. A glorious future awaits this coast. Millions of millions are yet to be born, to live and to die here. May we be faithful to our fathers and to our children. May the “Star-spangled Banner, the Flag of the free heart’s hope and Home,” for ever stream in the breeze that shall fan the flowers that are to bloom over our graves, and may every eye that shall see the glorious orb of day on this coast, behold him rising and setting over the same happy and united people.

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#### INDIVIDUAL EFFICIENCY.

OUR reading has of late happened to lie considerably in the territory of the early Christians, and we are more than ever impressed with two things, namely: the wonderful success that attended the first efforts of the Church to preach the Gospel to all nations, and equally wonderful is it to see how the individual effort of each one of the little band that went forth from the upper chamber at Jerusalem contributed to the great result. It would seem from reading the history of the first planting of the Church that every individual believer felt that the conversion of the world was the work committed to himself—that the responsibility of fulfilling the Saviour’s command rested upon him, and not upon the Church in the abstract. And consequently, as believers, each one worked and prayed, and relied upon God for aid, and the cause prospered. Christ was preached. His Word grew mightily. And in a few years the standard of the cross was carried to the remotest regions of the then known world. It was not by obtaining secular laws to promote Christianity that it rose to the throne of the Cæsars. It conquered without a decree for its promotion. It conquered by its own power. And so it will be again. God is jealous for His Word. Christ is jealous for the spirituality of His kingdom and the independence of His crown. It



is by individual acts of daring under a brave and skillful general the army gains the victory. Individual co-operation in the Sunday school, and in building up a congregation, and in sustaining a religious press is essential. When each one cries out, Lord, what wilt thou have me to do? then something great will be done. Happy is the pastor who is surrounded by church members who feel their responsibility for individual efficiency.

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#### A WIFE'S INFLUENCE—A TRUE NARRATIVE.

ABOUT forty years ago, there lived in the State of —, a family by the name of P—. At this time neither father nor mother was pious. The family altar was not erected; the Bible never read; God was not worshipped; all religious duties were neglected. Yet the Father of Mercies had marked the parents of this household as the subjects of his distinguishing grace. Soon after the birth of her third child, the mother became hopefully pious through the instrumentality of the gospel, preached by a faithful ambassador of heaven, in connection with the Presbyterian Church.

In the discharge of her religious duties, she encountered powerful opposition from her as yet godless companion. He mocked at her expostulations; laughed at her when engaged in her religious devotions; scoffed at the promises, precepts, and teachings of the Bible, and despised the church of Jesus Christ and all its ordinances. In a word, he was openly profane; an avowed enemy to all religion; living without God and without hope in the world; violently opposed to his wife's attending church; counting all professors hypocrites; ministers the vilest impostors, and all godliness a groundless delusion. He even went so far in his opposition to the church as to utterly refuse to provide any accommodation for his companion, to attend regularly the ministrations of God's word.

All this Mrs. P— bore with Christian patience, and encountered with religious fortitude. Her pastor had two fields of labor—one distant about three, and the other one mile from her residence. When religious service was in the latter, Mrs. P— went the distance alone on foot; when in the former, she rode on horseback, contrary to the express injunctions of her husband. At such times she would rig up her horse herself—bringing him from the field or the stable amid a volley of verbal abuse from him who had sworn before the hymenial altar, to love and protect her through life.

Such were the domestic trials of Mrs. P——, for the first few years after her union with Christ and His Church. At times the mount of tribulation rose so high across the pathway of her duty, that her soul was ready to despond; then would she seize, with a firm grasp, the strong staff of consolation found in God's word, for God's people—"Be thou faithful unto death, and I will give thee a crown of life;" "My grace is sufficient for thee;" "To him that overcometh I will give the morning star;" "Whosoever loveth husband more than me is not worthy of me;" "Whosoever will be my disciple, let him take up his cross and follow me daily, through *evil* as well as through *good* report."

She felt — she knew that these promises are not so much made to *success* as to *exertions*. Hence, she labored in meekness to win her husband to Jesus. His frowns she met with smiles — his cruelty with kindness. By words of gentleness she often disarmed his wrath, when words of bitterness would have but aroused his anger. Again and again did she lay her troubles before Him in whose hands are all hearts, praying that, as he had once laid the mantle of his peace upon the stormy sea, he would calm into sweet repose, by the breath of his Spirit, the angry soul of him who held in his hand the cup of her domestic enjoyment.

Her prayers were heard, but not *immediately*; for Mr. P—— seemed to become worse and worse in his opposition to Christ, affirming that, if she did not desist from attending church, he would no longer take care of the children during her absence on the Sabbath, but amuse himself on that day by shooting game in the forest. And this threat he more than once carried into execution. Even this did not divert Mrs. P—— from the path of duty. Kneeling in prayer with her children, she would commit them to the care of that God who watches over the young ravens that cry unto him; after this, taking the youngest child in her arms, and mounting her horse, she would ride to the sanctuary, to have her soul fed with heavenly food, from which she would derive enough of spiritual strength to bear up under all her trials. Mr. P——, finding himself foiled in these base attempts to hinder his wife from serving the Lord, had recourse to other methods still more wicked.

One Sabbath morning, when Mrs. P—— was getting ready to attend church, he told her that if she did not stay at home that day, he would go to Mr. ——'s tavern, and get drunk. "Well," said she, "if you will go there and curse me, I must go to church and bless you. I must render good for evil, and blessing for cursing."

The river D—— ran between the home and the church of Mrs. P——. At the crossing of the river stood the tavern alluded to above. Here Mr. P—— did come on the aforesaid morning, in advance of his sorrowful wife, and was engaged in drinking and carousing when she rode up, on her way to church, on the other side of the river. Here she was accustomed to leave her horse and cross the river in a skiff. Here her husband came out to meet her; cursing her for a long-faced hypocrite, and offering her a glass of liquor for her hymn book: to all of which she answered with Christian love and kindness, believing that *good* had power to overcome *evil*.

On her return from church in the evening, she found her wretched husband about a mile from home, lying on the side of the road, dead drunk. As she passed him, she prayed that the Lord would not lay this sin to her charge. When she arrived at home, she told her little son (now about twelve years old) the condition of his father. Then did the mother and son mingle their tears together over a fallen father and ungrateful husband. But, true to the instinct of genuine love, they harnessed the horse that had that day been saddled, hitched him to a small sled, and drove off to bring the drunkard to his home. They rolled him on the sled, and brought him to his house, and put him in a bed, where he lay unconscious until the next morning, when the wife met him with a smile, and asked him if he was better. The wretched man was overcome by such unmerited kindness. He ceased opposing his wife in her devotions. He would sometimes, after this, even read a chapter or two in the Bible, and often bring up the horse, and saddle it for Mrs. P—— to ride to church upon. One evening he went out to a neighboring school-house to hear the Rev. Mr. B—— preach. From this time a change for the better seemed more and more manifest. He left off speaking evil of professors of religion, and of religion itself. He commenced reading regularly his Bible, and attending church with his wife on the Sabbath. In a short time he gave evidence of a change of heart, was enrolled among the number of God's people, and is *now a ruling elder in high standing in the Presbyterian church* of —— . And, should these lines meet his eye, and he recognize in them the outlines of his own and his companion's history, from the year 1810 to the year 1820, he will please excuse the writer. He will please remember, too, that the writer's only apology for making this history public is to encourage other wives, similarly situated, to do likewise; to pray to and hope in God, whilst they labor for the salvation of their ungodly companions. No pious wife need despair of the con-

version of her irreligious husband after the above. The silent eloquence of a holy, consistent, and lovely life has more power to bring the unconverted soul to Jesus than all the thunders of Sinai. If you desire to win, be like Christ in your example.—*Presbyterian Board of Publication.*

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STATE GEOLOGIST.—It is with pleasure we see that a State Geologist has been appointed. Russia was ignorant of the wealth of her vast dominions until Humboldt and men of like mind informed her of the treasures she had buried in her mountains. What are the diamonds of the Ural, or of the Brazils, if they remain in darkness? The wealth of coal fields, of cotton, sugar, tobacco and rice fields is nothing, unless it is brought forth by toil. The wealth of the quartz mountains is nothing to our trade and manufactures, unless skill and science dig and wash, and grind and refine. It is to be hoped that men of scientific attainments will be enabled to turn their attention to our coast, and that by their exertions, we shall become better acquainted with our resources, and become more and more successful in developing them. It is only by knowledge, skill, toil, application and perseverance that the physical resources of this coast can be developed. Fortunes are now to be made only by toiling. But the opportunities for success by toil are many and full of promise. Scientific explorers have a new and wide field.

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THE SCRIPTURES.—The Greek word *graphe*, which properly means a writing, is used fifty times in the New Testament; and in all these fifty places, it is applied to the writings of the Old and New Testament, and to no other. And thus as *the Bible* means the book, but is applied to the Holy Book, the Book of God, and to it only, so the term Scriptures, which simply means writings, has come to be used for the Holy Scriptures—the writings of inspired men. And though JESUS CHRIST wrote nothing, yet we have a true history of His sayings and doings. He had at his disposal the hearts and the pens of others, and caused His words and actions, and doctrines, so far as He saw was necessary, to be accurately reported. Though He did not testify of himself by writing an autobiography, we have a faithful record of what He taught and did for our salvation, and blessed is he that receiveth this record.

THE EDITOR IN THE ASSEMBLY.—Among many complimentary notices of ourselves by our cotemporaries, we select the following as the least offensive to our modesty. It is taken from a correspondent of the *Presbyterian Banner*, who in describing “the men and doings of the late General Assembly,” and in speaking particularly of the working members, says—“While the talking members occupied the time of the Assembly in discussing theories of the Church, the working members prepared and carried through the items of business which were done. These items were numerous, but all of the ordinary routine. More would have been done by this class of members, if they could have possessed themselves of a reasonable share of the Assembly’s time. They were industrious men; they came from the Presbyteries to do the business of the Church, and neither cared to make speeches, nor allowed themselves to be influenced by the speeches that were made. I cannot, perhaps, select a better type of this class of members than William A. Scott, D.D., of California, the Chairman of the Committee on Bills and Overtures. He is a man of few words, and those are always well chosen; a man of action, and his actions are guided by sound judgment. The business which passed through his hands, as Chairman of the above mentioned Committee, was immense; and it was, for the most part, reported to the Assembly with admirable judiciousness. Dr. Scott is the representative of a goodly number of men in the late Assembly—men less conspicuous than himself, but equally industrious and energetic. Had it not been for this class of members, the Assembly might have continued its sessions to the present time; for there was a burthen of speeches yet undelivered, which would have occupied many days, to the exclusion of the business required to be done. It is fortunate for the world, and especially for the General Assembly of our Church, that God has not constituted all men alike—that while there are some naturally loquacious ones, there are also some whose natural propensity is to act without much speaking.”

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CLOSE COMMUNION.—The Rev. Mr. Cheney’s *Evangel* publishes a well written article in defence of “close communion,” because none are to come to the Lord’s table but baptized persons, and as none are baptized but such as are immersed; therefore none but immersed persons are to be admitted to commune together.

CUMBERLAND PRESBYTERIANS.—Elsewhere we have noticed the Sonoma Academy as being under the care of this branch of the Church of Christ. We always observe with pleasure any evidence of the growth and influence of this excellent body of Christians. As a branch of the Church, they are distinguished for their earnestness of character, and for their evangelical style of preaching. Their ministers are among the most laborious, self-denying, faithful preachers of our country. Their field of labor has heretofore been chiefly in the Western and Central States, where they are numerous and influential, by reason of the zeal and ability of their preachers, and on account of the wealth and social standing of their societies. They have several literary institutions and newspapers under their control. Their University at Lebanon, Tennessee, is a large and flourishing institution. It has an able Faculty. There is connected with it a Theological School, at the head of which is the Rev. *Richard Beard*, D.D., an eminent scholar and a Christian gentleman. We are happy to see this Church planting itself on our Pacific coast, and devoting its energies to build up literary institutions. They will succeed. As a people, they are highly conservative and free from the pernicious isms that have been so great a curse to some portions of the Church.

It was our privilege to offer in our late Assembly at Rochester, a resolution to open up a fraternal correspondence between our General Assembly and that of the Cumberland Presbyterian Church. This resolution was passed *unanimously*, and the Rev. Dr. Edgar, of Nashville, Tenn., was appointed our Delegate to their next General Assembly, and the Rev. Dr. McMullen, alternate.

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BOARD OF DOMESTIC MISSIONS.—At the annual meeting of this Board, recently held in Philadelphia, Rev. Drs. Musgrave and Hapersett were reelected co-ordinate secretaries. After the election, Dr. Musgrave, however, gave notice that at the end of the year he wished to be relieved from the toils of the office. He is afflicted with weakness in his eyes, but in other respects in good health. Dr. Musgrave is a man of decided piety and abilities, and we hope he may long be spared to labor for the Church. This Board is doing a great work. And while we rejoice in its efficiency, and especially in their renewed zeal for this coast, we commend it and all its cares to the prayers of the Churches.



## DENOMINATIONAL BOOKS.

THE Baptists are putting forth zealous efforts to circulate their books on this coast, and so are the Methodists of both branches of the Church. All their travelling preachers are virtually book agents and colporteurs. We say this for their credit as earnest, hard-working men. It is right and praiseworthy. The late General Conference of the Methodist Church (North) encouraged the erection of a House of Publication in this city, and it is expected that it will soon be built. There is also in this city a depository of Episcopalian books and tracts, and also of the tracts and books most in use among Unitarians, Universalists and Swedenborgians. And we need not say that there are Catholic books of all sorts in the market, for they are never slow to defend or propagate their doctrines. Now we do not record these things by way of complaint or of regret. It is honest and right for each church or sect to publish and put in circulation books and tracts that explain its tenets and propagate its faith. The use of types is indispensable, and whoever manages them with the most courage, skill and honesty, deserves success. We are happy, therefore, to know that our own humble efforts have the prospect of being crowned with some measure of success. The Board of Publication has appointed an efficient and most worthy man to take charge of the work of colportage on this coast, and to superintend a Depository of their Books in this city. Until this agent arrives, those who wish Presbyterian Hymn Books or other publications from our Board in Philadelphia, can be supplied from the Depository of Calvary Church, kept by C. Beach, at the Bible Depository, or by applying to the editor of this magazine.

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SONOMA ACADEMY.—The catalogue of this institution represents it as in a flourishing condition. The total number of pupils for the session ending in June last is *seventy*. The course is liberal and well arranged. The President is the Rev. Y. A. Anderson, assisted by a Board of Trustees and several professors. It is both for males and females. It is located in Sonoma, California, and is under the care of the Cumberland Presbyterians. We wish it success.

ANONYMOUS WRITING.—We observe with pleasure an article in the *Hesperian*, condemning the use of fictitious signatures or the *nom de plume*. The author of this article, Mr. Carpenter, argues that it is a confession of plagiarism, or of conscious unworthiness of publication, for a writer to be ashamed of his true signature. No respectable journal will publish anonymous publications. And it is contemptible, unmanly, cowardly, for any one to write at all, who is ashamed to own his real name. Let us have courage to be what we really are. The Devil is not only the Father of all liars, but of all moral cowards and of all shams.

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THE METHODIST.—It is stated in our exchanges that a new religious paper is to be started in New York, under the editorial control of Rev. Dr. Stevens. This paper is to represent the Methodists who are opposed to the proceedings of the late Conference at Buffalo, on slavery. The Rev. Dr. Stevens was not retained as editor, because he was too conservative for the majority of that body. We suppose Dr. Stevens to be the ablest writer in the Methodist connexion in America, and were much surprised at his virtual dismissal from the editorial chair. He certainly was an able editor. Since the above was in type, we have received the first number of the *Methodist*. It is a neat sheet and well filled. The editor, however, is Rev. G. W. Crooks, D.D., assisted by Rev. Dr. McClintock.

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IN PRESS, or recently issued by Sheldon & Co., of New York, a translation of Hagenbach's "History of Christian Doctrine"; also Milman's "History of Latin Christianity." This work is to be in eight volumes, crown octavo. The last volume of Alford's Greek Testament is in press in London. It contains from 1 John to Revelation. We regret to learn that it is uncertain whether the American issue will be continued. The sale of the first volume, which was published in New York, is not encouraging.

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BRITISH METHODISTS.—Four ministers have been appointed by the Canada Conference to labor on this coast in British Columbia. And four more are wanted, one of whom should labor among the Indian tribes.

NATIONAL CHURCHES.—There are but three Churches that can be truly said, at this time, to have a national character in our country. We mean the Episcopalian, Roman Catholic and Old School Presbyterian Churches. These Churches occupy the whole continent, and are equally welcome to go and come, and live and labor in all the States and Territories, and are respectively bound together by common bonds, and meet in general councils from all parts of the Union. But all other denominations are either local or sectional in their dwelling place or fields of labor, or are not represented in any general council composed of delegates from all parts of the Union, or are divided and antagonistic on the political issues of the day, or by sectional strife. This division of churches on sectional issues has contributed much to bring about the present dangerous state of public affairs, and is much to be regretted on every account as far as we can see. We know that the wisest and best of our statesmen have apprehended the most serious evils to the country from these fanatical divisions. In using the term *national* as above, we do not of course mean any recognized connection with the Government; but simply that the Churches named are truly *national* in contradistinction to any and every thing local, sectional or fragmentary.

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#### A PRAYER BY CALVIN.

ALMIGHTY GOD, who of thy great mercy hast gathered us unto thy visible Church: Grant that we may not swerve from the purity of thy worship; but so honor Thee both in spirit and in outward forms, that thy Name in us may be glorified, and we be indeed the members of thine Only Begotten Son. And as He hath sanctified himself for our sakes, may we, through His Spirit, be made partakers of the same sanctification: until at length He shall bring us into His heavenly kingdom, which He hath purchased for us with His own blood. Amen.

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YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual meeting of this Society was held a few weeks since for the election of officers. Several addresses were delivered. The Society is reported as being in a flourishing condition. The annual discourse was by Rev. Mr. Fitzgerald, an able minister and a high toned Christian gentleman.

ANOTHER RELIGIOUS WEEKLY.—We have received the Prospectus of the *California Church Journal*, to be the exponent of the Protestant Episcopal Church on the Pacific coast. It is to be supported by subscriptions and advertisements. It is to be issued weekly, on a large quarto sheet, containing twenty-four imperial columns. Price \$5.00 per annum, strictly in advance. It is mainly to consist of “editorial articles in exposition of Church Faith, History and Government, and advisory as to the ecclesiastical action.” It will also contain general as well as religious intelligence, and a summary of news and of family items. It is to be issued under the editorial supervision of the *Rev. S. C. Thrall*. We wish it success. Journalism is truly a fifth estate. No denomination or party can do itself justice without an organ. The press is a necessity in our times. Nor is our coast behind any other land in newspapers, considering that we are but of yesterday. The Catholics have the *Monitor*; the Baptists the *Evangel*; the Methodists (North) the *Advocate*; the Methodists (South) the *Methodist*; the Hebrews have the *Gleaner*, and the New School and Congregationalists have their organ, the *Pacific*, while we are toiling to do our duty as an EXPOSITOR. May God bless all our editors, and baptize all our types unto truth and brotherly kindness.

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A NEW BOOK.—We have received from the Publishers the Prospectus of an illustrated work on “The scenes of wonder and curiosity in California.” The publishers are Hutchings & Rosenfield, San Francisco. It is to abound in illustrations. The subscription price in cloth is \$2.00, and in paper covers, \$1.75. We hope it may be successful. We hail with pleasure every proper effort to develop our own resources, and to encourage home institutions. We must learn to depend upon ourselves. We have every gift of Nature to make this coast an enlightened Home for ourselves and our children. It is only necessary for us to produce and manufacture more, and import less. And this is true of literature as of other things.

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ROMAN BAPTISM.—The French Canadian Colonists in Illinois, with their priest, father Chiniquy, have been received into the Presbyterian Church, (O. S.) without rebaptism. This is undoubtedly correct. Baptism in the Roman Catholic Church is valid. So says Calvin.

RULES FOR NOVEL READING.—Our friend, Mr. J. S. Hittell, in the *Hesperian* for August, gives the following rules for novel reading, namely: *first*, read only the best novels; *secondly*, never read an unknown novel, for it is better to leave a little that is good than to waste time by struggling through much that is bad. A *third* rule, is never to read for the plot alone; and *fourthly*, never read two novels by the same author consecutively. Always put a long period between them. Now to these rules we have two more to add, namely: let the *fifth* rule be, never to read a novel until you are above thirty years of age. The ancient Romans taught their young men not to drink wine until the turn of life begun. Then they allowed that nature might be assisted by the generous juice of the grape. This rule we think applies with quite as much force to novel reading. Until thirty, and even forty or fifty, there is scarcely any need for feeding the imagination. And if novel reading does any good at all, it occurs to us, that it might help to keep old people young. But our *sixth* rule is, never read novels at any age, except when you are on a crowded steamship, and find nothing else to do that is any better. Mr. Hittell is a learned writer, and seems to be familiar with a host of novels, but we must say, that in spite of our respect for his literary taste, we could not recommend several he has named as novels best to be read. All he says of Robinson Crusoe, and all he might have said of the Arabian Nights and all such books, we endorse.

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SYNOD OF THE PACIFIC.—The Stated Clerk informs us that this Synod is to hold its annual meeting in the Presbyterian Church, city of Stockton, commencing on Tuesday evening, 2nd October next, at 7½ o'clock. The opening sermon will be preached by the retiring Moderator, Rev. Dr. Woodbridge, of Benicia. It is earnestly hoped that there will be a full attendance both of ministers and elders.

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DENOMINATIONAL ACTION.—The last year during which the Dutch Reformed Church prosecuted foreign missions in connection with the American Board of Commissioners, it gave \$12,000. The first year after organizing a Board of its own, it gave \$25,000; the second year \$30,000; and it is thought that the present year will show a farther advance.

## N. S. PRESBYTERIANS AND CONGREGATIONALISTS.

IT WILL appear from the following extract, which we make from an extended editorial in the last number of the *American Presbyterian*, that these two denominations, whose marriage proved to be the occasion of such bitter family quarrels on the one side of the house, are about to sue for a divorce. We presume, however, that they will still sit at the same communion table :

“ We fear that the time is rapidly approaching when the two denominations heretofore so closely united, are to separate ; first, we now think morally certain, in regard to the American Home Missionary Society ; ultimately, *we fear* in regard to the American Board, and then to the whole system and idea of co-operation. We think that we perceive that a feeling is growing up which tends to this result in both denominations—a feeling that they can best promote the interests of a common Christianity by each denomination doing its own work. We painfully apprehend that the time is not far remote when some venerable man—he should be the oldest Congregational minister living—shall preach at the funeral of the departed spirit of co-operation. Abraham would furnish him a text : ‘ Let there be no strife, I pray thee, between thee and me, for we are brethren ; *separate thyself, I pray thee, from me* ; if thou wilt take the left hand, then I will go to the right ; or if thou depart to the right hand, then I will go to the left.’ It is related, we know not with what truth, of one of the ministers of Connecticut still living, and now one of the oldest in the land, as well as one of the most venerable, that when, in the Legislature of that State, it was proposed to repeal the laws which made provision for the support of the clergy, he said that ‘ he had no doubt that it was the will of the Lord that that law should be repealed, *but that he meant to resist it as long as he could.*’ Much in that way do we feel in regard to the threatened separation between Congregationalists and our own denomination. But if this must occur, and when it does occur, we will not quarrel ; we will weep, and will say of this, *our* ‘ brother Jonathan,’ as was said by David of his warm-hearted and tender friend :—‘ We are distressed for thee, brother Jonathan ; very *pleasant* HAST THOU BEEN *unto us* ; *thy love to us* WAS wonderful, passing the love of woman.’ ”—*Christian Instructor.*



CONGREGATIONALISTS AND NEW SCHOOL PRESBYTERIANS—SEPARATION INEVITABLE.—In his sermon before the Massachusetts General Association, Rev. Mr. Marvin is reported to have said:—"Our connection with the Presbyterian Church is the exciting topic. Some say it is the spirit of the devil at work, when a division between these bodies is inevitable. It is quite otherwise. *The time has come for a separation. It should take place.* When two ships are sailing on the same course, held together by a cable, the moment it tightens and embarrasses or retards the progress, it had better be cut, and they bidding each other God-speed, go on their own courses separately. Let it be so with us.

"Now, as to the method of nurturing and cultivating our vine. *We must maintain our own schools, seminaries and colleges.* We must labor everywhere to establish our churches, but in no case where another denomination exists do it to their injury. The West is our great field. It is time for us to be active and diligent, and at least, to make our children Congregationalists. It is of consequence of what denomination they are, though some think otherwise, if they are but evangelical. We must strive to keep our members, who eagerly join other churches, and strengthen them and weaken us. It is not so with other denominations. Hereafter we must labor to save our young members, and encourage them to go into our ministry. The lay element is on the increase with us, and the signs of the times show it must be exercised. The churches and the cause of Christ demand we should diligently cultivate our vineyard."

From these extracts, and our exchanges abound with them, it is evident that the divorce must take place. How then can they work together as a "Christian College" that is to have no positive Christianity, and yet "maintain their own schools and colleges?"

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THE LORD'S DAY.—We greatly rejoice at having reason to believe that the friends of the Lord's Day are becoming more and more successful in causing correct views to prevail in regard to its obligations and the way to spend it. It is only by letting in the light that we can get the darkness out of a room. When God's authority is acknowledged, and His Blessed Word appealed to as the only Rule directing us how to keep the Sabbath, then we have strong hopes that it will be kept holy.

DR. BURROWES' HIGH SCHOOL.—While we rejoice in the prosperity of all our institutions of learning and in the growing up of Colleges around us in the country, we are sure that our readers will also be happy to know that the School conducted by Rev. Dr. Burrowes has now *fifty* scholars, with the prospect of continued increase. We need a College in the city of San Francisco—such a city must and will have a University of its own. Nor can such an institution properly be looked upon as a rival or an antagonist to those that are planted in the country. They will mutually aid each other. It may be best for some children to be sent to the country, and it may be best for others to remain at home and be educated in the city. The more good schools we have, and the more thorough education we have among us, the better for the cause. We consider it a great blessing to have so ripe a scholar, so experienced an instructor and such a Christian gentleman as Dr. Burrowes engaged in laying the foundation for a College in San Francisco.

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THE OLDEST INHABITANT.—We see that one of our cotemporaries has been corresponding and chewing its own bitter cud for nearly a year past in order that in its own peculiar style, it might correct us by quoting a communication of the Rev. Dr. Hitchcock, “under date of July 3d, 1670,” as an explanation of an address which he delivered somewhere about 1845. Now supposing Dr. Hitchcock to have been thirty years of age when he wrote in 1670 to endorse certain anomalous things which he knew of only by the hearing of the ear, and as he is still living, and we hope his shadow may never be less, so we think the vexed question is at last settled: ex-President Hitchcock is “the oldest inhabitant.”

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LADIES' PROTECTION AND RELIEF SOCIETY.—From the report made at the seventh Anniversary, we learn that this Institution received five thousand dollars from the State Legislature, and nearly five thousand dollars from citizens. The Hon. Horace Hawes has presented to the Society a block of ground in a desirable part of the city. We congratulate the Society upon its prosperous condition, and bespeak for it the good will of the public.

SABBATH SCHOOLS are exciting unusual attention in this city, and we believe throughout the State. The late Convention has probably helped to awaken renewed zeal in this direction. Judging from the Reports which we see in the daily papers, we should think there was great danger that self-glorification would become as dead flies in the pot of ointment. We hardly ever attend an anniversary meeting but we think of a Scotchman's prayer that we wot of concerning a young man—"Prick him, Lord, prick him, and let the wind out of him." It might be well also, if there was less proselyting under the plausible names of union and fraternal Christian operations, and an increased attention given to accuracy in figures. We hope also the problem will soon be satisfactorily answered as to which Sabbath school a child belongs when it attends two schools the same day; or whether the child is to be divided; or is one child two children? With all enlightened citizens, as well as zealous Christians, we wish the Sabbath school cause the most abundant success. We thank God for the "Society that takes care of the little ones," and shall ever pray for its prosperity.

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THE EVANGEL.—Our absence prevented our greeting this journal on its first appearance. It is an enlarged edition of the *Baptist Circular* that was published in Sacramento. The Rev. D. B. Cheney, pastor of the Baptist Church of this city, is editor and proprietor. The *Evangel* is intensely Baptist. Its denominational flag streams forth from every column. This is honest. We do not understand how a man with any positive creed, can be both indifferent and honest. The field is large enough. Every church and denomination should have its own journals. We wish Mr. Cheney comfort and success in his editorial career.

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YOUNG LADIES' SEMINARY.—We would particularly invite our readers to the notice of this Seminary found in another part of our magazine. Mr. and Mrs. *Williamson* have the honor to be among the pioneer educators of our coast. Coming out in 1852, they have remained ever since in this city, engaged in the noblest of works, the education of the wives and mothers of a coming generation. We heartily recommend this Seminary as one in every way worthy of the highest confidence.

DO YOU PRAY IN YOUR FAMILY? If you do not, you are not like the good people of old times. Wherever the patriarchs had a tent, God had an altar. They called upon the name of the Lord in the valleys and upon the hills. Joshua resolved, that, as for him and his family, they would serve the Lord; that is, worship Him.

Job practised family worship. "He sent and sanctified his children, and rose early in the morning and offered burnt-offerings, according to the number of them all. Thus did Job continually."

David, having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household—that is, to pray for blessings upon his family, or to attend upon family devotion. Cornelius, the centurion, it is said, "feared God with his whole house"—meaning worshipped him with his family.

In the Lord's Prayer we have a command for family devotion. "After this manner, therefore, pray ye: Our Father which art in heaven." The form of prayer is plural. It must, therefore, mean social prayer, and if social, then family prayer; for a family is the most proper place to engage in this devotion. Paul, in his Epistle to the Colossians, having pointed out the duty of husbands and wives, parents and children, masters and servants, adds: "Continue in prayer; watch in the same with thanksgiving." The subject upon which he was speaking leads us to conclude he meant family prayer. In his Epistle to the Ephesians, he enjoins it as a duty to "pray always with all prayer;"—that is to offer prayer of every kind, and in every form, and at every proper season. Family prayer must, therefore, be included in the injunction.

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HISTORY OF PENNSYLVANIA.—We wait with impatience for the history of Pennsylvania, announced as soon to appear from the pen of Rev. Dr. D. X. Junkin. We trust that the Scotch and Scotch-Irish will receive proper attention at his hand. Dr. Junkin is a gentleman of fine abilities, and wields an able pen. We expect a very interesting work.

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AND YET ANOTHER PAPER.—We have received the first number of the *Pacific Messenger*, edited and published by Rev. Dr. Bein, Henry & Co. It is devoted to the Hebrew religion and the interests of the Israelites. It is a neat and well-filled sheet.

THE WORD OF GOD, an apostle says is quick and powerful. It appeals to the conscience with the majesty of a divine communication. It meets the requirements of the human mind both morally and intellectually. It enlightens the understanding, and converts the soul. The Saviour it reveals is just such as we need, but such as no mere man could have invented. It glorifies God. And it alarms the sinner, while it comforts the penitent and believing. The theology which it teaches is sound and genial, and worthy a revelation from the Creator. It is not more remarkable for invigorating and elevating the human intellect, than it is for purifying the heart and pacifying the conscience. Whatever is excellent, noble, just, honest, lovely and of good report, is either taught directly in the Scriptures, or flows as a necessary consequence from its doctrines. Its entrance into the mind and into society giveth light and imparteth beauty. "The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times."

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OUR YOUNG MEN.—Inspired authority tells us young men are strong. It has ever been so, and it will ever be so. And because they are strong, the greater is their responsibility. They are, therefore, worthy of our prayers and of our most earnest efforts to do them good. For upon their shoulders must rest the government of the world and the hopes of the Church. Seeing then, that they are strong, let them be sober, thoughtful and diligent; and let all Christians strive to preserve them from the evil that is around them. And as the tendency of our times, especially in new countries, is to undervalue the aged, and put every thing in the hands of the young, so our young men themselves should be especially careful to honor gray hairs and show all due reverence for their seniors. It is a bad omen for young people to be disrespectful towards the aged.

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CALIFORNIA HOME JOURNAL.—Our friend, Mr. J. C. Duncan, eminently deserves success in his energetic management of this journal. It would be a credit to any city. Mr. Duncan is a gentleman of much reading and of a refined literary taste. His mode of journalising elevates the craft. We trust he will be handsomely sustained.

THE UNHOLY CRUSADE.—We are deeply pained at the tone of some of the so-called *religious* papers of the East. They are not only prone to violence, but have actually engaged in the avowed work of arraying the North against the South for the purpose of electing their candidate. We should be just as much opposed to such religious zeal in arraying the South against the North for electing any other candidate. We are wholly opposed to the mixing up of religion and party politics. The Church of Christ is too holy to be identified with Cæsar. The leading one of these journals calls upon Christians and patriots to abandon “Americanism, Whiggery, and every other badge, and array themselves under the banner of OPPOSITION TO THE SOUTH.” It is strange that our eastern brethren cannot refrain from sectional political agitations. Surely the excitement is dangerous enough without calling upon churches to array themselves under the party banners of the day. We speak now wholly from a point of view that overlooks the cause of Christ, and not from any sectional prejudices on either side. We always have deeply deplored the restless proneness of our eastern brethren to ally or identify the Church and the State, or to thrust their religious views into civil and secular affairs.

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THE BOOKSELLER is a new monthly journal of literature and education, just published by W. H. Knight, San Francisco. The editor says, “The educational department is only the germ of a future periodical. We cannot even claim the poor boon of a name, as yet: but we hope, by enlisting the best professional talent in the State, to teach, under the covers of the *Bookseller*, those who are teaching the minds which are to *make* the books of the future. We commence with a strong will, and a resolute determination to make it succeed.” He further confesses, however, that if such a publication were to rely upon its subscription list for its support, it would begin and end with its first number. It is therefore intended that it shall be self-sustaining by means of advertisements. We wish the *Bookseller* prosperity, but it is a great mystery to us, how so many newspapers and periodicals can live in San Francisco.

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BOOKS.—A. Roman’s catalogue, since his removal to 127 Montgomery street, presents a large number of useful and valuable books in every class of literature.



## NEW BOOKS.

MESSRS. BANCROFT & Co., Montgomery street, have for sale the following new Books from the Harpers of New York. They are in the usual style of that distinguished house, namely :—

EURIPIDES, VOL. I. This is one of the series of Harpers' Greek and Latin texts. It is very much after the style of the celebrated Leipsic edition of the classics.

ABBOTT'S GENGHIS KHAN, with beautiful illustrations.

HOOKER'S NATURAL HISTORY, for the use of schools and families, illustrated by nearly three hundred engravings.

CHAMBERS' ENCYCLOPEDIA. H. H. Bancroft & Co. have also laid on our table Nos. 13, 14, 15 and 16 of this great work. As a dictionary of universal knowledge for the people, it will supersede all others. It will be a complete library in itself. The publishers are *D. Appleton & Co., New York.*

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From Mr. A. Roman, 127 Montgomery street, we have received the following books :—

AUTOBIOGRAPHICAL RECOLLECTIONS. By the late CHARLES ROBERT LESLIE, B. A., with a portrait. Boston: Ticknor & Fields. 1860.

This is a very neat volume, edited by Tom Taylor, Esq., editor of the "autobiography of Haydon." We have an introduction, an essay on Leslie as an artist, and then selections from his correspondence. We are not usually pleased with the miscellaneous *extempore* posthumous productions, letters and essays which injudicious friends inflict on the public. The cases are few when friends should publish anything the author had not himself prepared expressly for the public. And in fact, there are but few volumes of letters that are worth reading at all. Our rule is, not to read any such publication unless the letters are in French, or were written by a lady of wit and beauty. This volume of and about the great artist is, however, sprightly and readable. It has created considerable excitement in England.

Mr. A. Roman, 127 Montgomery street, has also laid on our table, from the Harpers, New York,

ABBOTT'S GENGHIS KHAN, a new and beautiful volume, with ten illustrations.  
And

EURIPIDES, VOL. I. This is one of Harpers' Greek and Latin texts, and is published with a clear type, from Paley's recension. Also,

A SMALLER HISTORY OF GREECE. By W. SMITH, L.L.D. New York: Harper & Brothers.

This is an admirable work for young beginners in history. It is furnished with plates and copious maps illustrating the facts narrated.

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HUTCHINGS' MAGAZINE still continues to flourish. Its illustrations of California are particularly interesting.

THE ADVENTURES OF ADAMS. By THEODORE H. HITTELL. San Francisco: Towne & Bacon, Publishers, Clay Street. 1860.

We have received from the publishers a copy of this book. It is well printed and the illustrations are full of life. The whole style is worthy of praise. The old mountaineer and grizzly bear hunter always looked as if he had an epic in him, and we are right glad it has not been spoiled in getting it out. Mr. *Hittell* hits the mark in every chapter. We have a weakness for animals, and used to visit Adams' Museum frequently. Several times we went to see his "varmints" to find a text for Sunday. For we thought if "sermons" are "in stones, and good in every thing," Sunday discourses might be all the better for a little of nature in them. We were sorry when Adams went away, and regret to learn from the New York papers that his health is poor. Adams and Garibaldi were born in the same year. The one is the king of beasts, and the other would be king among men. The one has spent his life in adventures among wild animals, and the other in seeking fortune in many lands, and now leads wild men to bloody fray with Naples. It may yet turn out that Adams is a greater and better man than Garibaldi. Adams has suffered enough hardship, and shown courage enough to make a Greek hero.

## REMOVAL.

THE Public is respectfully informed that the undersigned has just removed to the fine and commodious store,

**No. 127 Montgomery Street,**

(recently occupied by J. G. Gilchrist,) where he designs to continue the Book business upon the most extensive and liberal scale, with every facility afforded by a fine store and a superb and extensive stock, to which he is receiving constant accessions by clippers and by every steamer.

The attention of the public is respectfully solicited to this stock, so full and complete, and abounding in the BEST Books in every department of Literature.

The public are respectfully invited to call and examine.

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*No. 127 Montgomery Street,*

(Between Sacramento and Commercial.)

SAN FRANCISCO  
YOUNG LADIES' SEMINARY,

**No. 193 California Street,**

MR. AND MRS. WILLIAMSON, PRINCIPALS.

THE Ninth Annual Term of this Institution will open on MONDAY, September 3d, 1860.

N. B. Resident Graduates of the Seminary are cordially invited to be present at the semi-annual awarding of premiums, at 1 o'clock, P. M., Sept. 14.

THE  
PACIFIC EXPOSITOR.

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NO. 4.—OCTOBER, 1860.—VOL. II.

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THE PIETY AND PATRIOTISM OF PRAYING FOR OUR RULERS.\*

HOLDING with the Catechism, and according to the interpretation of almost all commentators, Jewish, Catholic and Protestant, ancient and modern, that the "Fifth Commandment requireth the preserving the honor and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals," we design this morning to dwell on the *Christian duty and patriotism of praying for our civil rulers*. Our last discourse of this series was on the duty of children to parents. In the present one we shall confine ourselves to one branch of the duty required of us towards our superiors. The precept that requires us to obey and honor our *natural* parents is so broad and comprehensive, spiritual and dynastic in its reach, that it requires us also to honor and obey our *spiritual* fathers, and our *economical*, that is, our social and domestic fathers; and to honor and obey our *political* fathers. The duty which, however, we are now seeking to illustrate and enforce, is plainly taught by the apostles, and is specifically the duty of *praying for them*. And we take our text for this subject from Paul:

\* NOTE.—This article is abridged from a discourse preached by the Editor, in 1843, in New Orleans, to the First Presbyterian Church and congregation of that city, and published by them. It was then widely circulated, but is now out of print. A few sentences referring to passing and local matters have been changed or omitted.

I EXHORT THEREFORE, THAT, FIRST OF ALL, SUPPLICATIONS, PRAYERS, INTERCESSIONS, AND GIVING OF THANKS BE MADE FOR ALL MEN: FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY; THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY. FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR; WHO WILL HAVE ALL MEN TO BE SAVED, AND TO COME UNTO THE KNOWLEDGE OF THE TRUTH.—*I. Timothy*, ii: 1-4.

In these words of the great Apostle to the Gentiles we have a DUTY ENJOINED AND THE REASONS GIVEN.

*The duty is to offer prayer for all men, for kings and for all that are in authority.* The relation of subject and magistrate resembles very much in kind, if not in degree, the relation of child and parent. The very same reasons in part, which bind the child to reverence and obey the parent, bind the subject to obey and pray for the magistrate. It is certainly true that the duty of praying for our rulers, implies the duty of praying for all properly constituted authorities in the church and the world—parents, teachers, legislators, judges, officers of the army and the navy—and for all that are possessed of wealth, learning or talent, or any other consideration that gives them influence among their fellow-men.

The reason given for enforcing the duty is very similar to the reason given for obeying our parents—temporal as well as spiritual blessings are promised. First, that we may lead a quiet and peaceable life in all godliness and honesty.

Secondly, for this is good and acceptable in the sight of God our Saviour. To offer prayer for constituted authorities is good in itself, because it is useful to ourselves and to the public, and it is acceptable, accompanied with a godly life, in the sight of God our Saviour. This is the highest of all sanctions; and what is well pleasing to God, is the supreme good and happiness of man. Duty and interest are always united.

A third reason is the encouragement offered.

That God *will have all men to be saved and to come unto the knowledge of the truth.* That is, *God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him.*

Divine mercy is offered alike to the beggar and the prince, to the slave and to the master, to all without money and without price. And since salvation is offered to all, that some of all classes—every one that repents and believes—may be saved; therefore, God wills

that the gospel should be preached to every creature, and that all men should be the subjects of our prayers.

It is here assumed, there is a God who is the Supreme Governor of the universe ; that prayer is instrumental in procuring his blessings ;—that our forefathers were men of prayer. Their school houses, judicial benches and legislative halls, and battle fields, were consecrated with prayer. It is assumed, also, that what Cicero and Montesquieu call virtue, but what Bible-taught politicians call religion, is essential to the well-being of society. Religion and virtue are the main pillars and foundation of public peace and prosperity. If any doubt on this point, let them read, not the rantings of a bigot, nor the superfluities of a schoolman, nor the harangues of political clergymen, but the “Vindication of natural society” and “Reflections on the Revolution in France” by Edmund Burke, and doubt no more.\*

And it is here assumed that civil government is necessary to the welfare of society ; that it is the guardian of the public peace, and the security of every man’s person, property and privileges. It is by the exercise of civil authority that we are secured in our civil rights, public interests and domestic institutions. But my chief purpose is to insist upon *the Christian duty of praying for civil magistrates.*

Whether phrenology or animal magnetism can account for it or not, it is certainly true that man is prone to go from one extreme to another. The safe medium he is rarely content to observe. Whenever the Church and the State have been united, manifold evils have resulted, alike disastrous to civil liberty and ecclesiastical purity. And on the other hand, where the Church has been happily freed from the trammels of State, there pious men seem to have ceased to feel sufficient interest in the State, they have given up the management of political affairs too much to the ungodly, and the members of Christian churches have not looked for sound principles in the men seeking their suffrages, nor have they sought as was their duty, the divine blessing upon their rulers. It is not agreeable to a pious man to forego the quietness of his home and the devotions of the altar, and bear the heat and burden of political strife, yet some should certainly be found of self denial and grace enough to engage in political life, and still preserve their Christian character above

\*These papers are as remarkable for philosophical acumen, profound research, extensive and minute knowledge, as they are for eloquence. See the works of Edmund Burke—New York, 1836, vol. 1, pp. 13 and 456.

suspicion. From our practice, it would seem that when we are not compelled by law to pray for our rulers, then we consider ourselves released from all moral obligations to do so. But the very reverse should be the effect of such liberty on the heart of an enlightened patriotic, and pious citizen. As prayer must in its very nature be a free offering of the desires of the heart, to God; so the more free we are from legal coercion or restraint as to our religious duties, the more fervent and frequent should our prayers be in behalf of our Government. And yet it must be confessed, the tendency of things among us, has been to neglect this plain duty. As since the Revolution we have not been required by law to pray for the king, and all the "Royal Family," so we have neglected to pray for the President and those in authority over us. But it is not true that this neglect is because Americans are not as loyal or patriotic as other nations. Nor is it true that our religion is defective in this matter. The error is not in our Protestant faith, but in our practice. The patriotism and lofty courage of our countrymen, have been too often proven to need a word of defence. Nor should their piety be less conspicuous. I would not be misunderstood. I will yield to no man either in love for my country, or in zeal to keep the Church of Christ free from all alliance with party politics. It is very well known that I do not believe either in the divine right of kings, or in the supremacy of the Pope, the Czar, nor any other potentate. I do not say therefore that any denomination of Christians should array themselves as a political party, and cast their votes for such candidates only, as can pronounce their Shibboleth. Nor do I say that our religious press and pulpits should engage in the political strife of the day. No; God forbid. All such things are, on every account, to be deprecated. All we mean to say on this point is that men of acknowledged ability, and of sound principles and pure morals should be selected to administer the affairs of State, and that all Christians are bound to obey, honor and pray for their civil magistrates.

And while on this point, it affords us sincere pleasure to be able to say, with all becoming modesty, that there is no body of men more earnestly and zealously attached to the institutions of our country than the Presbyterian clergy. Presbyterians at the time of the American Revolution were ardently attached to the cause of liberty. A Presbyterian Tory was a *rara avis* — scarcely one can be named. Nine of the bravest and best officers of the southern division



of the revolutionary army were elders in the Presbyterian Church.\*

Not a few of our pastors left their pulpits and led their congregations to the battle-field for their country. One of the signers of the Declaration of Independence was John Witherspoon, President of the College of New Jersey, and Doctor of Divinity in the Presbyterian church. The historian Bancroft† says, “the faith of Calvin has ever been feared as the creed of republicanism.” And Bishop Andrews saith, “Calvin neither liked a pope-king, nor a king-pope, nor do we.”‡

The Bible and the Bible only is the religion of Presbyterians. They believe that “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship. They consider the rights of private judgment, in all matters that respect religion, as universal and unalienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time be equal and common to all others.” “Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth.” ||

If left to her choice, the Presbyterian church in the United States would have no relation with the State. Her history for near three hundred years, is replete with struggles for liberty. There is not a sect of Christians in the world, that has so little Jesuitism among

\* Gen. Morgan, Gen. Pickens, Cols. Campbell, Williams, Cleveland, Shelby, Sevier, Bratton, and Major Dickson, were all elders in the Presbyterian Church. Nine braver and better officers never bore arms for their country, or led braver and better troops, the body of whom was collected from Presbyterian settlements. Marion and Huger were Huguenots. In further proof of the part Presbyterians took in favor of the American Revolution, read the patriotic addresses of the Synod of New York and Philadelphia, then the highest body in the church, to the people under their care, encouraging them to patience and endurance for conscience' sake, and calling on them to stand fast to their country's cause, as the cause of God and man.

† See Bancroft's *History U. States*, Vol. II, Chap. xiii, p. 174. Vol. III, Chap. xx, p. 121.

‡ Calvinus autem ut papam-regem, ita regem-papam non probavit, etc.—*Andrew's Tortura Torti*, quoted in *Baxter's Work*, Vol. vi, p. 85.

|| Confession of Faith and Form of Government. Chap. xxxi, Sec. 4, and Chap. i, Sec. i; pp. 159, 402.

them. There is no denomination so exempt from sectarianism; none so free from a proselyting spirit; none more ready to unite with all evangelical denominations in benevolent and literary enterprises; and none more signalized by deeds of patriotism — none whose escutcheon is emblazoned with more noble acts of heroic suffering, and instances of triumphant dying for conscience' sake.

Witness the martyr-like stand taken by the Free Church of Scotland. She most nobly gave up all but truth and conscience for the Gospel's sake. She voluntarily exiled herself from her houses of worship, the venerable piles of her sainted worthies, and went into the fields and vales, caves and mountains, and to the sepulchres of her fathers to worship God in purity, rather than have the patronage of a corrupt and ambitious government. O Scotland, land of my forefathers, thy gory conventicles, the bleached bones, the dying orisons of thy saints, and the self-sacrificings and sufferings of thy people, shall yet come up for an everlasting memorial for thee before the Lord of Hosts, and He will appear for thy deliverance!

#### THE DUTY OF PRAYING FOR OUR RULERS.

1. We believe neither in the supremacy of the pope, nor in the divine right of kings; but we do believe that the *powers that be are ordained of God*. "The Heavens do rule. The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. Promotion cometh neither from the east, nor from the west, nor from the south. But God is judge; He putteth down one, and setteth up another. A man's heart deviseth his way: but the Lord directeth his steps. The lot is cast into the lap; but the whole disposing thereof is of the Lord.—*Dan. iv: 32. Ps. lxxv: 6, 7. Prov. xvi: 9 33.*

Statesmen and politicians may cast up crowns and play for kingdoms, and calculate upon their chances, and boast of their acumen and foresight, but Jehovah alone is King of kings, and the Most High alone is the Supreme Disposer of powers, principdoms and dominions. The flight of the tallest archangel before the Eternal Throne, and the immense sweep of comets and planets through the highest heavens are not more certainly directed by an Almighty hand, than are the evolutions of the sparrow. It is a hand Almighty that crowns the angels with goodness and glory, and it is nothing less that paints the tulip and the rose, and feeds the young ravens when they cry. It is the all-seeing eye that directs the torch of discovery which philosophy bears round the globe, and kindles up on the outskirts of creation beacon lights for the advancement of coming generations; and

it is nothing less that takes knowledge of the wants of the pious. The Lord knoweth them that are His. He approveth of their way. He numbereth the hairs of their head. His ear is ever open to their cry, His eye is ever upon them for good, and His hand is always stretched out for their relief.

*The powers that be are ordained of God.* That is, pious rulers are raised up as God's ministers for good; and wicked rulers are permitted as a scourge and chastisement for their people's sins. In the world we often see the poisoned chalice emptied by those who drugged it for others.

*He that diggeth a pit falleth into it.* Haman's gallows for Mordecai was the instrument of his own execution. And often the very effort of our own evil thoughts—of the vaulting ambition of wicked men—

“O'erleaps itself  
And falls on t'other side—”

so it was with Pharaoh, with Nebuchadnezzar, and with Pilate, and with many others. Wicked men may be raised to power, and they may propose to themselves mighty schemes by which to extend and concentrate their influence, and they may labor most perseveringly for their accomplishment, and with the consciousness of success walk in the palace of their imagination and say: “Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?” But there is an over-ruling Providence, just and good, that guides nevertheless, the wheels of the universe, and brings harmony out of the seeming chaos of human affairs. Pharaoh and Nebuchadnezzar were as truly the servants of God, in accomplishing his will, as Moses and Daniel. Surely the Lord maketh the wrath of man to praise him, and the remainder of wrath he restraineth.

“There's a Divinity that shapes our ends,  
Rough hew them how we will.”

The civil power, then, is in some sort the representative of the Divine government. Our rulers are the image of the Divine Ruler. Magistrates are God's officers. To render them that respect and homage which is well pleasing in his sight, is to acknowledge his providence. It is an act of religious worship. It is an act of homage to God from whom all power emanates. It is an act of adoration. It is then a duty as well as a privilege to offer thanksgiving to Almighty God for our laws, liberties and institutions, and most

worthy praise to his holy name for the warriors and statesmen, patriots and pious men that he has raised up for us, and to pray fervently for our rulers—for their personal welfare and the happiness of their families, and for the divine blessing to rest upon their official labors.

2. *To pray for our rulers is an act of true patriotism.* As it is our duty to reverence and obey them, so it is our duty to pray for them. No external form of respect can so fully demonstrate our affection for them, as the pouring out of the desires of our heart before the Lord for their welfare. Nothing can be a stronger argument of the esteem and consideration in which we hold them, than the practice of praying for them. It is a practice without fee or emolument. It is difficult to conceive of any act so purely free from sinister motives, as the making of intercessions to Almighty God for our rulers.\* Nor is it surprising that even heathen princes should have required the prayers of their subjects in their behalf. Thus, in Ezra we find a decree of the king of Persia, charging his officers to furnish the Jewish elders with sacrifices — all “that which they have need of, both young bullocks and rams, and lambs for the burnt offerings of the God of heaven; wheat, salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons.”—*Ezra* vi: 9, 10.

And so, also, Pliny informs us concerning the Roman emperors, even in their heathenish state. “We have,” says he, “been wont to make vows for the eternity of the empire, and for the welfare of the citizens, yea for the welfare of the princes, and in their welfare for the eternity of the empire.”†

3. *Pious rulers, and all who acknowledge the Supreme Govern-*

\* “A foe to God was ne’er a friend to man.” He that feareth not God regardeth not man. “As he who is not loyal to the king, can never well obey his officers, so he that subjecteth not his soul to the original power of his Creator, can never well obey the derivative power of earthly governors.” “Magistrates are as truly God’s officers as preachers; and therefore as he that heareth preachers, heareth Him, so he that obeyeth rulers obeyeth Him.” See much more on this point, in Baxter’s Works, London, 1830, vol. vi. pp. 37, 38, et Seq.

† “Nuncupare vota et pro æternitate imperii, et pro salute civium, imo pro salute principum, ac propter illos pro æternitate imperii solebamus.”—*Pl. Paneg.*

ment of God, desire an interest in the prayers of their people. And even those who seem not to feel their dependence upon the Sovereign Ruler of the universe, are pleased to have the people pray for them, for it is an act of loyalty that few will perform who are not sincere. It is a decent testimony of respect towards them, and greatly tends to establish their authority and secure obedience to their commands. How can we sincerely honor and reverence our rulers, if we have no heart to offer up prayers for them to Him who has required us to pray for all men, especially for rulers, and all that are in authority? It is the Divine command, that "every soul be subject unto the higher powers, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." It is then an act of patriotism, and of gratitude and obedience to God, and of justice and charity towards our rulers to pray for them. How can we be faithful to our rulers, if we are not obedient "to the Most High, by whom princes rule and judges decree justice?"

If we sincerely and habitually pray for our country, we shall daily grow in attachment to it, and if we daily remember our rulers in our devotions we shall not fail to love and obey them. To neglect this duty is to be wanting in patriotism, as well as in obedience to the Divine commandments. The best Christian is the best patriot, the most faithful subject, and the bravest warrior. A Christian is truly "the highest style of a man."

*I exhort that—prayer be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.*

4. *The piety and patriotism of praying for our rulers are seen in the practice of the Church of God in all ages.* The apostle's command in the text is positive. And it has been the practice of the pious in all past ages, and in all countries to hold their civil rulers in esteem, and to pray for them. It is a duty taught in the bible, both by precept and example. God commanded the people by his prophet, when the Jews were conquered by the king of Babylon, and carried away captives, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." The Scriptures abound in instances of the efficacy of prayer, both in regard to public and



private blessings. Thus Abraham's prayer healed Abimelech and his family of barrenness; the prayers of Moses quenched the fire, and cured the bitings of the fiery serpents, and so of the prayers of Joshua, of Hannah, of Elijah, of Elisha, and of others. The prayers of Asa discomfited a million of Arabians, and those of Jehosaphat destroyed a numerous army of his enemies by his own hands, and those of Hezekiah brought down an angel from heaven to cut off the Assyrians, and those of Manasseh restored him to his kingdom, and those of Esther saved her people from the brink of ruin, and those of Nehemiah inclined a pagan king's heart to favor his pious designs, and those of Daniel obtained for him visions, and the interpretation of dreams. Noah, Job and Samuel, and a host of saints have been powerful through much prayer, and as princes have prevailed with God. "All things," says the blessed Saviour, "whatsoever we shall ask in prayer, believing, we shall receive — He that asketh receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened." "As the good bishop," says Dr. Barrow, "observing St. Austin's mother, with what constancy and passionateness she did pray for her son, being then engaged in ways of error and vanity, did encourage her, saying, *It is impossible that the son of these devotions should perish*: so may we hopefully presume, and encourage ourselves, that a prince will not miscarry, for whose welfare many good people do earnestly solicit; *Fieri non potest ut princeps istarum lacrymarum pereat.*"\*

It is a remarkable saying of a Jewish master, "Pray for the happiness of a kingdom or government; for if it were not for the fear of that, men would devour one another alive." And Josephus tells us, that "when the Jews were made subject to the Romans (though it was by conquest) twice a day they offered up sacrifices for the life and safety of the emperor." The apostle in the text directs that "first of all supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority." *Here is a positive command.* The apostolic constitutions, a very old work, though not the work of the apostles themselves, speaks of the prayers of the Church, on communion occasions, for rulers. Tertullian assures us the "ancient Christians always prayed for all the emperors, that God would grant them long life, a secure reign, a safe family, valient armies, a faithful senate, a loyal people,

\* Dr. Barrow's works, vol i, serm. x, p 95. Et sic etiam "Si Stephanus non orasset ecclesia Paulum non habuisset."



a quiet world, and whatever they as men, or as emperors, could wish. This they did," says he, "even for their persecutors, and often even in the pangs of the most cruel suffering and death."

Chrysostom says of the Christians of his time: "That all communicants did know how every day, both at even and morning, to make supplications for all the world, and for the emperor, and for all that are in authority."\*

Lactantius saith to Constantine, "We with daily prayers do supplicate God, that he would first of all keep thee, whom he hath willed to be the keeper of things; then that he would inspire into thee a will whereby thou mayst ever persevere in the love of God's name; which is salutary to all, both to thee for thy happiness, and to us for our quiet."†

So Cyprian: "We pray to God, not only for ourselves, but for all mankind, and particularly for the emperors."

And Origen: "We pray for kings and rulers, that, with their royal authority, they may be found possessing a wise and prudent mind."

So also, the ancient liturgies contain divers prayers for the emperors. And the confessions of faith and directories for public worship of all Protestant churches, recognize due obedience to magistrates and the duty of praying for them.

"We are to pray for the whole Church of Christ upon earth, for *magistrates*, and ministers, for ourselves, our brethren, yea, our enemies, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those that are known to have sinned the sin unto death."—*Larger Cat. ans. to 183 ques., and also the ans. to the 127 ques.*‡

5. It is but common Christian charity to pray for our rulers, first, because they are but men — our fellow-men, and secondly, they are more in need of our prayers than common men. "There are no men," says the late Dr. A. Alexander, "among us, who would be rendered more useful by Christian piety, than those who are entrusted with power and official influence. They are exalted above their fellow-citizens, and should be exemplary in proportion to their ele-

\* For the originals of Tertullian and Chrysostom, see Dr. Barrow's Works, vol. 1, p. 97.

† Lactant. vii, 26.

‡ See *Vindications of Protestants in the point of obedience &c.*, by Peter Du Moulin, D. D. An excellent work, which should be re-published in this country.

vation. Those who are delegated by the people to make laws for the protection of life, property and liberty, have an authority given them which is accompanied with a fearful responsibility. So few who engage in political concerns are governed by a regard to the glory of God, and the best interests of men, that the requiring that such would be pious men, sounds strangely, and will appear unto many a novelty. That ministers of the gospel, and other chief officers should be religious men, all will admit, but that legislators and lawyers should be such, seems not to be evident. But there is no class of men in society to whom piety is more necessary and important than civil rulers. They need this ennobling principle to enable them steadily to pursue those objects which are connected with the public welfare."\*

There are some people who seem to think riches and titles, and offices of honor and trust, are vices of themselves, and that poverty and obscurity are much the same thing as godliness. They presume on the goodness of God to give them eternal life in the world to come, simply because they have evil things here. They persuade themselves that all men above them are like the rich man in the gospel, who fared sumptuously every day and was clothed in fine linen but who died, and lifted up his eyes in hell being in torment; and that they themselves are like Lazarus. As though God would send men to perdition merely because they were rich, and possessed of influence and standing among their fellow-men, and save the poor and wretched, merely for being poor. This class of individuals consider themselves as the supporters of the rich, whom they look upon as the caterpillars of society. To use their own style, the rich, or those entrusted with wealth and honors, live upon their labors, like drones in a hive, and salaried officers, whether in the state or the university, or on the bench, they consider as mice and vermin, that eat the honey which they, the poor laboring bees, have long been gathering. Such envious — I should have said wicked thoughts — are as far from truth, from just views of society and from the principles of the Bible, as they are evidence of a mean and contracted spirit. These very persons by indulging such jealousies show that the grapes are sour. They would act on the dog-in-the-manger principle if they could. They would themselves be what they suppose the rich and the great to be, if they knew how to attain such a condition. The most domineering and haughty are usually such as

\*See New York Observer, 1st page, Feb. 4th, 1843,

have been by some freak of fortune, raised to wealth and power from humble circumstances. The most cruel masters are such as have once been slaves, but are now set over their *quondam* fellow-servants. The most haughty aristocrats — those that make the loudest pretensions — are often the merest upstarts. Families of the greatest pride are not unfrequently such as have once stood exceedingly low on the social scale. I am not objecting to every one improving his condition, if he do it honestly. I am not opposed to the apprentice becoming master, and the steward, owner. I only mention these cases, to show that the prejudice and ill will, which the laboring classes are too prone to indulge against the rich, the learned, or the professional classes of society, are unjust, for there is no royal road to knowledge and power. The door is open to all. The highest gift of the freest nation on the globe, may be obtained by the poorest freeborn man child of America. These prejudices too, I am sorry to say, are proof of as much depravity in the laboring people, not as may actually exist among office holders and the learned professions, but as they are supposed to possess. Those who are most apt to complain, know not their own hearts. *Is thy servant, a dog that he should do this thing?* And yet says an old writer, “the dog did do that very thing.” The bird flies high, but the arrow may bring him down; the fish swims deep, but the hook can bring it up: but the human heart, who can comprehend? It is an exceeding deep, who can find it out?

The Bible teaches us that riches and worldly consideration are not absolutely inconsistent with piety; but that it is more difficult for a man to be pious, who is encumbered with the possessions and honors of this world. This is perfectly obvious. Many of the pious men, however, named in the Bible, as Abraham and Lot, Job and David, were men of great wealth. Many kings and politicians, and lawyers and physicians and philosophers and scholars, have been eminently pious men. Such instances may be rare, but they are by no means impossible. Poverty is not always accompanied with godliness, but rather the reverse. *Godliness with contentment is great gain.* Rags and filth and sin, are much oftener found on the same person, than that a righteous man should be found begging bread. A man is not to lose his soul because he has estates, but for placing his affections upon them, and the neglect of his duty toward God and his fellow-men. Nor is a man to be saved, because he is as poor as Lazarus, but because he is pious in his poverty. The gospel knows no distinction of persons according to the flesh. All are

concluded under sin. The same terms are propounded to all, whether rich or poor: namely, repentance toward God, and faith in the Lord Jesus Christ. He that believeth shall be saved, and he that believeth not shall be damned.

And as it is in grace, so it is in society. We are all members one of another. We are all parts of the same great web. We all have need of one another. I have need of you, and you have need of me. The happiness of each one is included in the well-doing of every one. Every one is his brother's keeper. In this great family there is however, a great diversity of gifts and offices. *One is the head to do the thinking, and his thinking is really as much to the productive industry of the country, as the ploughing of the farmer. Another is the hand to do the working, and his working is as essential to the political and moral well-being of society as is the thinking of the other. And they are both equal.*

Our rulers are doubly entitled to our daily intercessions at the throne of heavenly grace. They are *bone of our bone and flesh of our flesh*. They are our creatures. They are of us, but they are above us. Being of us they are but men, fallible like ourselves. Being above us, they are by that very elevation, the more in need of our charity and prayers.

*First. Their duties are peculiarly difficult.* The affairs which they are called upon to guide and settle are of great weight and importance, involving in their decisions the well-being of hundreds and thousands and millions of their fellow men. Measures of great consequence have to be examined, discussed, proposed, adopted. And even when there is much wisdom and ability and courage, and the purest intentions, it is not always an easy matter to hear a cause upon its true merits, and render a righteous decision. The burdens of office to a high-minded and virtuous man are never light. They that are great among their fellow-men, are servants of all. Those possessed of estates and honors, talents and influence are also possessed of vast entailed responsibilities. Nor can they escape from responsibility. It is as inseparable from them as their identity, and as lasting as their immortality. *He that increaseth knowledge, increaseth sorrow.* Much more does he increase his cares and labors that increaseth his riches and heapeth up honors, and runneth after and gaineth the homage of his fellow-men. Our rulers are more to be pitied, to be loved and prayed for than to be envied. "The world continually doth assault them with all its advantages; with all its baits of pleasure, with all its enticements to pride and vanity, to op-

pression and injustice, to sloth, to luxury, to exorbitant self-will and self-conceit, to every sort of vicious practice. Their eminency of state, their affluence of wealth, their uncontrollable power, their exemption from common constraints, their continual distractions and encumbrances by varieties of care and business, their multitude of obsequious followers, and scarcity of faithful friends to advise or reprove them, their having no obstacles before them to check their wills, to cross their humors, to curb their lusts and passions, are so many dangerous snares unto them; wherefore they do need plentiful measures of grace, and mighty assistances from God, to preserve them from the worst errors and sins; into which, otherwise, 'tis almost a miracle if they are not plunged." "All princes having many avocations and temptations hindering them to pray enough for themselves, do need supplemental aid from the devotions of others."—*Dr. Barrow, ib., pp. 93, 94.*

*Second. They are exposed to peculiar dangers.* As their field of labor is enlarged, so are the facilities for the gratification of appetite and passion increased, and the sources of temptation multiplied. And just as they are elevated above their fellow-men and above their former condition in society, they are apt to forget their responsibility. Sometimes the height makes them dizzy. Sometimes even a trip to Washington makes our representatives forget their constituents and their kindred. Sometimes a voyage to Europe absolutely turns the heads of simple Republicans. They come home full of lords and ladies, fetes and routs, and stars and ribbons and buttons, and all such anti-American trumpery. Now their own dear native land grows nothing worthy of them. Their dress and china must be purchased in London or Paris. Alas, poor human nature! It is not every one of us that can bear elevation. He that can swim in his father's mill-pond, may be carried down with violence by the muddy turbulence of the great river. It is an observation of old Humphrey, that "like paper kites in the air, we do pretty well while checked with a strong string; but cut the string, and let us have our own way, and, like the poor kite, we come tumbling down into the mire." He that does very well with a thousand, may be utterly ruined by a hundred thousand. "It is harder," says some one, "for that bird to fly, that hath many pound weights tied to keep her down, than that which hath but a straw to carry to her nest. It is harder mounting heavenwards with lordships and kingdoms, than with less impediments." Even those that can bear an elevation to power are under temptations to make their license for doing whatsoever they will.



Whereas in fact, the greater power and authority any one hath, the less liberty he hath to do anything that is wrong or of questionable integrity.\* For the greater the power and authority that God hath invested any man with, the greater are his obligations to be good himself, and to do good to his fellow-men, because the greater is his influence and means to do good to others. The more influence a man's example has, the greater are his obligations to set a good one. What a delightful sight would it be to see those, who are eminent in place and power, continually setting an example of godliness! What would it not do for the moral character of our city, if all our authorities would *upon conscience* respect the Lord's day and the institutions of the Bible?

It will be admitted that those who are most worthy of our charities, are the proper objects of benevolence, and that it is our duty to pray for all men, then especially for our rulers, for they are *men*; and they are burdened with peculiar labors and trials, and exposed to peculiar dangers. They are like sentinels placed upon the top of a barren mountain, exposed to the merciless peltings of every storm for our safety, while we dwell quietly in the flowery vale below. The most fortunate of them have open enemies and insidious foes. They are surrounded by the jealous and the narrow-minded or by disappointed office-seekers. Beset by the officious servility or parasites of flatterers, who soothe them in their faults, and humor them in their passions, and fire up their corrupt and vicious inclinations, whenever there is a possibility of advancing their own selfish designs. Exposed to violence and treachery, the cares of office, and temptations of place and power, who are so much in need of our prayers as our rulers?

Has not the ablest of them need to pray with Solomon: "Give thy servant an understanding heart, to judge thy people, that I may discern between good and bad; for who is able to judge this so great a people." It is not by mere human wisdom and strength that man prevails. The race is not to the swift, nor the battle to the strong. Salvation is of the Lord. "There is," says the psalmist, "no king saved by the multitude of an host." Except the Lord keepeth the city, the watchmen waketh but in vain. Except the Lord preserve our laws and liberty and institutions, our army and navy, patriotic and brave as they are, will be but as chaff before the tempest.

*Third.* There are peculiar reasons at this time, why we should

\* In maxima quaque fortuna minimum licere.—CICERO.



pray for our rulers. *First*—Elections for the Legislature and for Congress are just at hand. The contest for another Presidential election has already commenced. *Second*—We should pray for our rulers that as a people we may be preserved from insurrection and war. We have a great deal to fear from European influence. The powers of the Old World are jealous of us. And, *third*—European aristocracies are declining, because the people are rising. “The school-master” is indeed abroad, and with a lighted torch in his hand. The mass of mind is becoming enlightened, and as it becomes enlightened it begins to move and to speak. It hath already a millioned-tone voice. The day will dawn when it shall call for a Luther or a Knox, a Cromwell, a Napoleon, or, which Heaven grant, a Washington; and when it calls it will be answered. Feudalism has long since gone down the skies. Despotism has lost its giant strength. The old foundations of consolidated king-craft and priest-craft are rocking to and fro, and must fall, and when they fall they will be as *water spilt on the ground, that cannot be gathered up again*. The chains of ignorance are broken. The literary millenium has begun. The march of society is onward. Power is leaving the hands of the few for the hands of the many. The day of the people’s power has come. Think not, however, that it will be a day without strife. Far from it. “Coming events” have already “cast their shadows before.” “Would,” says one of your daily papers,\* in one of those able editorials which occasionally electrify the public mind, “would that we could either dispel the deep forebodings of future evil that haunt our imagination, or awake our fellow-citizens to a participation in them. There are signs in the political firmament that auger events of startling magnitude, and treason is the dog star of the constellation in which the horoscope of republics is cast.” The times are in themselves peculiarly exciting. It admits no longer of doubt, that it is the settled purpose of European despots to overturn the republican institutions of America. Our example is “pestiferous.” It is dangerous. What they have not been able to do as open enemies by fire and sword, they are now trying to do by intrigue. By exciting sectional jealousies, by meddling with our domestic institutions, and by colonizing whole bodies of their subjects amongst us;—not to become of us—not to become Americans, but to preserve their own language, preju-

\* New Orleans *Bee* of May 20th, 1843. If this were true in 1843, it is much more so now.

dices and priest-craft as separate communities in our midst, States within States, to obtain the privileges of American citizens, and then become the tools of foreign despots in the midst of our country. The political horizon is by no means clear. There are many points yet to be adjusted between this county and Europe, and between the United States and Central America. And it is more than probable, if the torch of war should again be lighted up on this continent, that the watch-fires of the battle-field would burn around the globe. The battle-shout between England and France would be the call of all Europe to arms. And the result the Almighty only knows; most probably the downfall of one or both governments, if not the entire remodeling of every government under heaven. And will not every philanthropist and every Christian pray that by these turnings and overturnings, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, may be given to the people of the saints of the Most High, whose dominion is an everlasting kingdom, and all dominions shall serve and obey him. *Dan. vii : 27.*

*Fourth.* To pray for our rulers is then a duty to ourselves and our children, as well as to them and to the public. The good of the commonwealth is greatly affected by the principles and character of its rulers.

Where the people are the sovereign, rulers are the creatures of their will. The nation lives and has its breathing in its rulers. In oriental style, a ruler is compared to a tall cedar, whose shadow is for protection and comfort; and his death is likened to its fall that shakes the earth. That is, the death of a wise and virtuous ruler is a great public calamity. It is an interrupting of the regular administration of the affairs of state. It is a loss to the public of precious experience, well-trying abilities, patiently acquired confidence, and the consequent peril of putting public interest into hands untried. Hence King David is called the *light of Israel*, and hence the people once said to him out of the overflowing of their patriotic hearts, *Thou art worth more than ten thousand of us.* And so also, Nehemiah and Daniel each complimented his sovereign by saying, *O king live for ever*, which is translated in England into *God save the Queen.* As when the sun shines brightly, the day is clear; as the ship is in good condition when out in open sea, with a good pilot, and sails crowded with prosperous breezes hastening toward the destined port, so the people are happy and prosperous when wise and good men guide the affairs of state. But woe to the land whose ruler is a child—weak, wayward, fickle.

The character and deeds of our rulers are inseparable from our national honor and prosperity. Our chief magistrate cannot say, *I am the State*, still, from the highest office in the nation's gift to the lowest, there is an inseparable connection between the national glory and the character of its rulers. The rulers and their electors are members of the same body. Their fortunes mutually reflect each other. The example, opinions and manners of men in office are the models of our young men, who aspire to take their places. It is therefore of the most vital importance that they be pure-minded, upright men — men of good morals and sound principles.

The public welfare is essentially connected with the character and well doing of rulers. The honor and prosperity of rulers should be the glory of the people. They are inseparably united. The people cannot live happily, if their rulers are in peril. They mutually partake of each other's fortunes. They make but one civil and political body, and what part soever of it suffers, all the other parts sympathize.

Thus Tertullian\* says, speaking to Gentile magistrates, "We pray for you, because with you the empire is shaken: and the other members of it being shaken, assuredly even we, how far soever we may be thought removed from the calamity, are found in some place of the fall." The very same consideration the apostle introduces as the reason why we should pray for our rulers, "I exhort you to make prayer for kings — that we may lead a quiet and peaceable life in all godliness and honesty."

The connection between the moral character and prosperous administration of rulers and the happiness of the people is obvious.

1—*From their influence upon the people.* Their example has great influence. "A king sitting in the throne of judgment scattereth away all evil with his eyes." "His power is the shield of innocence, the fence of right, the shelter of weakness and simplicity against violence and frauds. His very look is sufficient to advance goodness, and suppress wickedness." The example of a pious man in power is a living law to the people, and does more than ten thousand statutes in precept alone, to mould and fashion public sentiment. The political opinions, the moral sentiments, and the manners of civil magistrates are caught up, imitated and followed. If they are wise and good, sin is rebuked, and the righteous are encouraged. If they are duellists, and gamblers, if they are profane,

\* Tertul. Apol., c. 32.

Sabbath-breakers, neglecters of religion, licentious and infidel in their sentiments, and given to much strong drink, the pious mourn, and the wicked are emboldened in their iniquities.

2—*The influence of rulers upon the people is obvious, from the close connection there is between their moral character and the happiness of the people.*

*Righteousness exalteth a nation, and establisheth the throne—when it goeth well with the righteous, the city rejoiceth, for by the blessing of the upright the city is exalted.* Ten righteous men would have saved Sodom. For the elect's sake, our Saviour informs us, the days of vengeance were shortened. The effectual fervent prayer of a righteous man availeth much. It is a munition of rocks for national defence. Now, since the Scriptures say so much of the piety of private persons, then how much more important is the example of pious rulers. Is it not said in the Bible, that God for David's sake, preserved Judah from destruction, even in the days of Hezekiah, when the king of Assyria invaded the land? God by the mouth of Isaiah declared: *I will defend the city of Jerusalem, for mine own sake, and for my servant David's sake.* Who can tell how often God has spared our guilty land for his servant Washington's sake, and for the sake of the Huguenot and Pilgrim Fathers, whom he winnowed out from Europe, and brought over to this then wilderness continent, to give it the Gospel, and to make it blossom and bloom as the garden of the Lord.

There are numerous instances in the Holy Scriptures which teach us that there is a moral connection of merit and guilt between rulers and their people. Mutually each is rewarded for the virtues, or punished for the vices of the other. For the people's sin, sometimes misfortunes fall upon their ruler, and he is removed from them, or he brings upon them some calamity. Thus, Samuel said to the Israelites: *If ye do wickedly, ye shall be consumed, both ye and your king.* And so, on the other hand, for the sins of rulers, the people are afflicted. Thus Solomon's iniquities brought evil to all Israel. And so also in the case of David, when he numbered the people; and of Aaron, when he made the golden calf, and so also in regard to the sins of Saul and Jeroboam. And of Manasseh, it is said, *notwithstanding all the good deeds of Josiah, still the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations wherewith Manasseh provoked him.* And Hezekiah rendered not again according

to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.

We are too apt to impute all our misfortunes to our rulers, and take all our prosperity to ourselves. We often blame the administration of affairs, when we are ourselves chiefly in fault. Where, as happily with us, the people elect their own rulers, there the people are more to blame than the rulers. If they place over themselves a weak and wicked man, they become partakers in all his evil deeds. If they give power into the hands of a wicked man, they sin themselves, and they cause him to sin, and partake in all his sins. Where there is such sovereignty, there is a fearful responsibility.

3—It is our duty to do good to all men as we have opportunity—and to pray for all men; and, therefore, to do good to, and to pray for our rulers, for they are not stocks, nor stones, nor angels; but men—our fellow-men, and the more in need of our prayers, as their labors and cares are increased. And to pray for our rulers is the cheapest, and yet the most effectual way of doing them good. However rich a man may be, he cannot dispense alms to every one; but he may enlarge his heart in prayer for the whole human race. “Our prayers can reach the utmost ends of the earth; and by them our charity may embrace all the world.” By prayer the widow and the orphan may become benefactors to the rich, and the humblest citizen heap the choicest gifts upon the civil magistrate.

Since the breath of all men is in the hands of Him who fashioneth and turneth their hearts whithersoever He will, it is our duty and privilege to pray to God to direct our rulers in the right way, and incline their hearts to what is well pleasing in his sight—that they may so administer justice with mercy as to secure peace of conscience and the approbation of the judge of all—that in health and prosperity they may long live; and finally after this life, attain everlasting joy and felicity where all the pious shall reign as kings for ever, through our Lord Jesus Christ. Amen.

It is then a plain duty enjoined upon all Christians to pray for the civil magistrate under whom they live. The character of the magistrate and the manner of reaching the high place of authority has nothing to do with the Christian duty of praying for him. It were difficult in the whole range of history to find magistrates more wicked and cruel than those actually in power, when the Apostles wrote so plainly upon the duty of Christians to obey *the powers that be* and to pray for those in authority. Historically also we have found it to be the teaching of the Church of Christ from its founda-



tion, that Christians should pray for their rulers. And we do seriously call in question both the Christianity and the patriotism of any man that does not habitually pray for his country and its rulers. It is the divinely appointed economy, that we should use means to obtain the Divine blessing. And one of those means is prayer. Without prayer to God, we have no right to expect the Divine blessing either upon ourselves or our country. If we call upon God He has promised to hear us. *But the nation or people that will not serve Him, He will destroy. The hand of the Lord is upon all them for good that seek Him, but His power and His wrath is against them that forsake Him. Them that honor me, saith God, I will honor, and they that despise me, shall be lightly esteemed.*

The man that lives without prayer lives in continual sin against his Maker. And if he continue prayerless, he cannot go to heaven. And surely, if it is a Christian duty for all men to pray for their rulers, it is the duty of civil magistrates to pray for themselves and for the people. Parents and teachers esteem it a privilege to pray for those committed to their care. Much more should civil magistrates pray for themselves and for those over whom they exercise authority. *And whosoever shall call on the name of the Lord, shall be saved.*

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#### THE INFLUENCE OF THE PRESS.

HE WAS a wise statesman who said in a by-gone century, "Let me have the writing of all the ballads and songs, sung by the common people of our nation, and I care not who has the making of the laws." This is true. Nor have we to go far for more recent illustrations of its truth. The Corn law rhymes printed and posted up through England carried the repeal of the Corn laws. *Printed* motos, and ballads and hard cider rhymes have decided more than one political campaign. But even if there was any doubt about these things in the past, it is more than ever true that in our day,—the press is our air and food. Give me the entire and unfettered control of the periodical press, and I care not who make laws, nor who stands at the head of affairs. Nor is it any longer a debateable question whether there shall be a press and whether it shall be free or not. The decree is fixed more immutably than the law of the Medes and Persians. The power of a free press is greater now than the sword. It is, and it must be, and it will be. The only question remaining



then is, Who shall wield it, and what shall it be? The aim of the press should certainly be twofold, namely, to counteract what is erroneous, and to promote truth and virtue. The press should be manly, dignified, impartial, honest, independent, and truthful. The interests and prosperity of our coast are deeply involved in the character of our periodicals; and beyond all debate, that school, sect, or party, that shall wield the press with the most skill will reap the greatest advantages. While we do not, therefore, wish to circumscribe the minds and views of our readers to the limits of the publications of this coast, still we would have them feel that it is a first duty to sustain our own publications. Their circulation is indispensable to the spread of religious truth among us and to the success of our various important schemes.

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“NOW I CAN BURN.”

SOME good people are timid and fearful, and torment themselves before the time; nay, torment themselves about a time that never comes at all. It is not strange, therefore, that it is still an unsettled question among our learned men, which are the greatest, the evils of the imagination or the realities of life. The decision of this question depends of course upon its reach and range, and upon definitions. It is painfully obvious, however, that from a peculiarity of constitution or from some defect of education, or from other causes, some people are timid and crippled and sickly and unhappy themselves, and the torment of others, on account of imaginary ills, or forebodings that have no other origin than their own dark thoughts and their own want of faith. Among the martyrs of Queen Mary's reign, we find the following case. It was at the time when those who were convicted of denying the doctrine of transubstantiation were burned to death. Accordingly a poor man was suspected of having fallen from faith in this dogma, and after some sort of trial, he was sentenced to be burned alive. While they were conveying him to the place of execution he was very sad, and when he came in sight of the stake and the preparations made for his burning, he exclaimed, “I can't burn.” He seemed absolutely unmanned — overwhelmed with terror. Then some of the priests, supposing that he wished to recant, spoke to him, encouraging him to do so and save his life and his soul. But the poor man could not recant, for he

could not believe the doctrine. He was satisfied in his own mind that what he believed was true; but he did not enjoy such a sense of God's presence in his soul, as would enable him to remain steadfast unto death. As he was dragged on however he tried to pray and to beg for mercy. And his agony was so great as he was pleading with God to reveal himself to him through His Son Jesus Christ, that he seemed to the bystanders to be almost in the bitterness of death. They thought he would die before they burnt him. But at last the light broke in upon his soul, and he was filled with peace and joy in believing. He then clapped his hands, and exclaimed in ecstasy of joy, *Now I can burn! I can burn!* Accordingly, he was soon bound to the stake, and burned triumphing gloriously in God his Saviour. Nor was his case an isolated one. It illustrates many others. He had received of the grace of God, but was not perfect. Nor was it necessary he should have grace to burn until the burning came. He had faith enough to have some apprehension of the truth — faith enough to bear his arrest, trial and conviction. He was able to go to prison, and to be led towards the place of execution; but he had not yet grace sufficient for dying. But He who had begun the great work in his soul, did not leave it half finished. He was stirred up by God's Spirit to plead for more grace with strong crying and tears, and God answered him to the joy of his soul. It is always so. The Divine presence is to go with Moses. If it is flesh that is needed, then the quails come; if it is bread, then the manna falls; if it is water, then the flinty rock pours forth the living stream. If the sun smite by day, then the Divine presence is a pillar of cloud to overshadow, and if the darkness of the night in the terrible wilderness has shut down upon them, then it is a pillar of fire to give light. The Red Sea is not divided until the moment Israel descends into its flood. Dying grace is not promised until the dying hour comes. As thy day, so shall thy grace be. "My grace is sufficient for thee," is a much greater blessing than the removal of the thorn. If left to ourselves we are sure to fail. All our sufficiency is of God. But he that seeks shall find, and with Divine help we are always conquerors. Fear not, I am with thee. O! be not dismayed, I, I am thy God, and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand, upheld by my righteous, omnipotent hand!

## THE REV. DR. VAN RENSSELAER.

OUR READERS have all heard of the death of this distinguished man and eminent servant of Christ. For ourselves we must say that we have seldom thought of him for several years past without calling to mind Homer's line concerning Ulysses :

“Thou living glory of the Grecian name.”

We have only to substitute *Presbyterian* for *Grecian* in this line and we have our estimate of Dr. Van Rensselaer ; indeed it seems to us that this is the light in which the whole Church regarded him. The following tribute to his memory is from the pen of REV. DR. BURROWS of this city.—*Editor.*

It is with the heart filled with sorrow and the eye dim with tears that we record his death. The dealings of Providence with our Church during the past year, have struck deep into the hearts of all within our bounds. Yet do we look to these repeated strokes of bereaving love with mingled emotions of grief and gladness ;—grief that our brotherhood have lost such genial spirits and the cause of Jesus such generous servants,—gladness that our Church has been honored by producing such sons, and they were spared even so long to labor for the glory of Jesus Christ. Nine and thirty of our ministry have been called away during the past year ;—among them Dr. Addison Alexander, second in ability and learning to no man in the political or religious world ; Dr. James W. Alexander, combining the varied qualities and attainments of the Christian and scholar that placed him in the first rank of undershepherds of our Lord ; Hope, useful and beloved in the professor's chair ; the venerable Neill, the model of a finished Christian ; all these, and last, not least, he for whom we now mourn, have been gathered from our midst as jewels for the Redeemer's crown. That system of church doctrine and policy must certainly possess great excellence which through the grace of God could develop itself in such characters as these excellent men. That church may well look up with thankfulness in the midst of tears, which can still feel that though she has no worthier sons than these, there are many still left who are worthy to stand by their side as compeers. Well may we rejoice in our sorrow when

we feel that any church can afford to lose such men, and still stand in the glory of a heaven-born beauty and strength.

Among these names, none is written in such deep characters of affection on the heart of our Church at large, as that of Cortlandt Van Rensselaer. He was the son of the Hon. Stephen Van Rensselaer, of Albany; and was born in that city, May 25th, 1808. He graduated at Yale College in 1827. He was admitted to the bar, in New York, in 1830; but abandoned that profession for the ministry, and entered the Theological Seminary at Princeton in the fall of the same year. He was ordained to the gospel ministry in 1835; and began his labors in the ministry by preaching to the colored people in Virginia. He was for some years pastor of the Presbyterian Church in Burlington, N. J. He was appointed Secretary of the Board of Education of the Presbyterian Church in 1847; and continued in that important and laborious post till the end of his life.

Dr. Van Rensselaer always appeared a remarkable instance of the sovereignty of God, and of the ease with which divine love can, at will, depart from the ordinary modes of operation in the method of grace. "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." *Matt.* 19: 23. Yet born of one of the wealthiest families, reared among the influences which only ruin so many youth, and himself heir to a large fortune, he became a true and humble Christian, and consecrated all he possessed to the service of his adored Lord. His natural endowments were of a high order. There are men who may surpass him in some particular speciality. Few have equaled him in that aggregate of substantial abilities which, combined, constitute the most enviable of God's gifts to man. He was a faithful and able preacher;—few so instructive and suggestive. A sound and sober judgment; a strong and vigorous grasp of mind; a mental constitution pitched in unison with evangelical truth and assimilating it almost without a struggle or a doubt, free from proclivity towards utopian metaphysical fancies, and gravitating naturally to the common sense level of views and things; a heart of the greatest natural benevolence, filled with the overflowing influences of the spirit of holiness and love;—all these besides the gifts of fortune and position, and the education they supply, fitted him for building up a character and wielding an influence that few can hope to attain. He could be no common man who, in a church like ours, distinguished for the culture and learning of her sons, could take the position and exert the control held by our lamented friend. In their letter to the dying man, our General As-

sembly say : " We cannot accept your resignation of the important office you have just relinquished, without bearing our formal and grateful testimony to the manner in which its duties have been performed. With devout thankfulness to God, and under him, beloved brother, to you, we record our sense of the eminent wisdom, fidelity and efficiency, and the noble, disinterested liberality with which you have for fourteen years conducted the affairs of our ' Board of Education.' Under your administration it has arisen from a condition of comparative feebleness, to strength and power. Its plans have been matured and systematized. Its sphere has been greatly enlarged. It has assumed new and most beneficent functions. Your luminous pen has vindicated the principles which lie at the basis of true christian education. And by your numerous publications, your sermons and addresses, your extended correspondence, and your self-denying activity in visiting every part of the church, you have, by God's blessing, accomplished a great work in elevating this sacred cause to its just position, and gathering around it the sympathies of our whole communion. Nor may we forbear to add, that in prosecuting these manifold official labors, you have greatly endeared yourself personally to the ministry and membership of the church."

Any man who would grow up into his character amid the influences that surrounded him, must possess great natural excellences and receive rich communications of divine grace. He enjoyed both. His natural disposition was lovely, generous, self-renouncing, and winning. These traits were developed by high culture ; and to them was added, when education had done its utmost, the crowning influence of the Holy Spirit. He was all the accomplished gentleman can be in the best use of independent means ; and he was all the humble Christian can become in the enjoyment of the grace of God's Holy Spirit. Such a combination of influences makes the noblest type of man. We use no other than the language of unexaggerated truth when we say that such was Dr. Van Rensselaer. He was a model of a rich man and a Christian. Starting from the same point, and the same influences, where he started, how many have, even at the best, spent lives of fashionable selfishness, and died the worldling's death. He too could have lived a life of Sybarite ease, and have lavished his wealth on splendid villas and specious though corroding pleasures.

He chose a different part. No man in the Church lived a life of more laborious toil in the service of the Lord Jesus. In the duties of his office he was indefatigable. I have seen him in the coldest



weather of mid-winter encountering the discomfort of long stage rides when cold and storms made the exposure trying to the best constitution. All was cheerfully endured. He did not seem to think he was making any sacrifice, or was doing anything unusual. On the steamboat his portfolio was with him, and he gave no rest even there to his pen. His annual reports, so carefully written and possessing a permanent value, the annual volume issued on topics of education, the matter contributed to his magazine, together with various addresses and the correspondence inseparable from his office,—all entailed a great amount of labor. He has placed our Board of Education in a position it never before occupied. His weight of character and influence made him invaluable in the position he occupied among our candidates for the ministry, at the head of our Board of Education. His simple presence in that post, the unspoken influence going forth among those young men from a controlling heart like his, exerted an imperceptible but real power in elevating the whole tone of piety and feeling in those brought into the sacred office under his pastoral care. One of the things we always valued highly in Dr. Van Rensselaer in this position, was the power he silently exerted, and which is so eminently needed, of leavening our rising ministry with a spirit of courtesy, no less than piety, kindred with his own. The aim of this Board, when he assumed its duties, was the education of candidates for the ministry. He greatly increased his labors by including the care of schools, academies, and colleges under ecclesiastical control. Up to the last, even when unable himself to hold the pen, in the sick-room, on the sick-bed, did this good servant continue his unwearied exertions in the cause of Christ. Still a gentleman of independent means, he gave all these services gratuitously, and largely of his own means to the great interests of the Redeemer's Kingdom.

He gave more than this. He gave his own life also to the service of Jesus. He died in the fulness of his prime, worn out by his great and unremitting labors. Had he taken more rest he would have lived longer. His death was a fitting close to such a life. Among his last acts was the starting of our educational enterprise on this Pacific coast. His strong mind, his far-seeing sagacity, and his large heart had long inclined him to do something for this new State. He was enabled to give the first impulse and see the work successfully begun. In his death, the cause of education in California has lost a devoted and efficient friend.

The Church he had served so faithfully, had a just appreciation



of his labors. With one soul, amid deep emotion and many tears, our last General Assembly,—a body of men unsurpassed for talent and excellence by any on earth,—paid to this dying brother, worn out in their service, honors which our Church have never paid to any other man. A letter to him from this body, thanking him for his services, was read amid a silence unbroken save by sobs and tears,—the whole body rising to their feet, and the patriarch pastor, Dr. Spring, leading in prayer. And not only every one of the three hundred members of that body, but every one of the three thousand ministers and hundreds of thousands of church members they represented from every State in this Union, felt that this act, so richly merited by the dying, conferred no less honor on themselves.

Here, on this far Pacific coast, thousands of miles away from their old homes and the churches of their childhood beyond the distant mountains, on these frontiers of civilization the news of his illness filled many hearts with sorrow; earnest prayers were offered for the good servant of our Lord far away on the bed of suffering; and when at last the tidings of his death, though long expected, came, there fell at the memory of the departed many heavy tears.

As we turn away from his grave to the labors and duties of life, we do so with deep thankfulness for such a gift of God as this good man to our Church; for all that he was spared to accomplish; for the legacy of his example and his influence long to endure. We cannot take up the spirit of the Spartan's epitaph and say,—The Church has many a worthier son than he. The Church has no worthier son than he. And we shall feel it the greatest of blessings, will the same Holy Spirit who made him what he was, raise up and endow for our bereaved brotherhood and the Church of Christ, another who may possess his endowments of nature and grace, and fill the sphere he occupied, with the same energy and influence of love.

“When faith and love, which parted from thee never,  
 Had ripen'd thy just soul to dwell with God,  
 Meekly thou didst resign this earthly load,  
 Of death, called life; which us from life doth sever.  
 Thy works, and alms, and all thy good endeavor,  
 Stay'd not behind, nor in the grave were trod;  
 But, as Faith pointed with her golden rod,  
 Follow'd thee up to joy and bliss for ever.  
 Love led them on, and Faith, who knew them best  
 Thy handmaids, clad them o'er with purple beams  
 And azure wings, that up they flew so drest,  
 And spake the truth of thee on glorious themes  
 Before the Judge, who thenceforth bid thee rest  
 And drink thy fill of pure immortal streams.”

## FATHER'S GROWING OLD, JOHN.

OUR father's growing old, John ;  
 His eyes are growing dim ;  
 And years are on his shoulders laid,  
 A heavy weight for him.  
 And you and I are young and hale,  
 And each a stalwart man,  
 And we must make his load as light  
 And easy as we can.

He used to take the brunt, John,  
 At cradle and the plow,  
 And earned our porridge by the sweat,  
 That trickled down his brow ;  
 Yet never heard we him complain,  
 Whate'er his toil might be,  
 Nor wanted e'er a welcome seat,  
 Upon his solid knee.

And when our boy-strength came, John,  
 And sturdy grew each limb,  
 He brought us to the yellow field,  
 To share the toil with him,  
 But he went foremost in the swath,  
 Tossing aside the grain,  
 Just like the plow that heaves the soil,  
 Or ships that sheer the main.

Now we must lead the van, John,  
 Through weather foul and fair,  
 And let the old man read and doze,  
 And tilt his easy chair ;  
 And he'll not mind it, John, you know,  
 At eve to tell us o'er  
 Those brave old days of British times,  
 Our grandsires and the war.

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Yes ; father's growing old, John,  
 His eyes are getting dim ;  
 And mother's treading softly down  
 The deep descent with him.  
 But you and I are young and hale,  
 And each a stalwart man ;  
 And we must make their path as smooth  
 And level as we can. —*Southern Churchman.*

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DR. CHALMERS' PRAYER.—“ O that I had more of Paul's intrepidity and of Paul's wisdom, and that I knew better how to accommodate and adapt my argument, as he did, to the tastes and habitudes of those whom I address. I pray for this grace and this gift, O Lord.”

## PRESBYTERY OF CALIFORNIA

HELD its autumn sessions in this city on the 12th and 13th ult. It was opened with a sermon by the retiring Moderator, Rev. A. Williams, from *Rom. v* : 12-14. It was a sound, able, Calvinistic exposition of the representative character of Adam and Christ, especially as to the imputation of Adam's sin to his posterity. The Rev. A. W. Loomis also preached an eloquent and interesting sermon before Presbytery, on Missions to the Heathen — showing with emphasis that we as a people are made to glorify God. The services were harmonious and pleasant, and the churches represented as in a happy and progressive state. The Rev. A. Scott, of Arcata, was appointed to preach the next Presbyterial sermon on "An efficient ministry." Our missionary to the Chinese — Rev. A. W. Loomis — made the following report :

## MISSION TO THE CHINESE IN CALIFORNIA.

The Missionary at present laboring amongst the Chinese in California arrived in the country about a year ago. He had a new dialect to acquire ; but, by the aid of a native assistant and interpreter, he was able almost immediately to commence operations as a missionary by Scripture reading and addresses, and by tract distribution in different parts of the city ; and about the first of December religious services were commenced in the Chinese Mission Chapel, which have been continued without interruption up to the present time. The meetings are on Sabbath, at 2 P. M., and on Thursday evening. The average attendance may have been about thirty on the Sabbath, and about fifteen Thursday evening. A few of these are always present ; a few others occasionally ; others come in now and then at long intervals. While many who compose our congregations are such as are there for the first time, and may never be there again.

Active and untiring exertions have to be made in gathering these congregations ; we have to go out and invite them ; and to do it over and over again as often as the Sabbath or the week day service returns.

Our services consist of prayer, singing, reading and explaining of the Scriptures, some portion of a tract or short discourse read, and another short address.

On Sabbath morning, and occasionally during the week, we go out to the company houses, or to the little settlements to read, or talk, or discourse, or to hear and answer questions as opportunities are afforded. In this way we reach multitudes who otherwise would not hear the Word. In our visits during the week to the boarding-houses and stores we find many strangers from the mountains and from the inland towns, who are down to the city to spend the money they may have made, either in pleasure or in buying a fresh supply of goods. Some of these are induced to attend our meetings; others receive books, which they carry to their temporary homes in the hills and valleys.

The Chinamen in this country are great travellers; and steam-boats and stages receive a large revenue from them.

When a ship arrives with immigrants from China we are particularly busy. They remain but a very few days in the city—only till they can buy their outfit of clothing, and implements, and provisions; then they are off as quietly and rapidly as bees to their work. But while they tarry we aim to drop some words of saving truth into the ear of every one, and to supply them with tracts and portions of Scripture, which they carry with them to be read on the steamboat, or in the miners' camps by the creeks, on the hill-sides, or in the distant valleys.

Thus it will, at a glance, be seen that from the nature of our work *at present* we cannot expect to gather churches or report many converts. We must be content, and the church must have patience to do the plowing and the sowing, and let the next generation, perhaps, gather the harvest. We may go forth bearing the precious seed—those who come after us may return bringing the sheaves. We now cast the bread upon the waters—it may not *be seen* till after *we* have gone up where Abraham and Isaac and Jacob are.

By the thoughtfulness and liberality of the pastor and some of the people of the Presbyterian Church of Stockton, we were afforded an opportunity of visiting the Chinamen residing in that city. Two days we spent mostly in calling on them at their houses and shops. They received us kindly, and many already knew us, and understood the nature of our work, having met us in this city, or having seen us at the Chapel.

There are in Stockton between one and two hundred (according to their own estimates), engaged as they are here, except that a far larger portion there are employed as house servants, or as garden hands, in which capacity they are said to do well.

We noticed great numbers coming in from the country and going out again — scarce a stage load but had some Chinamen.

Our experience at Stockton makes us more desirous than ever before, to engage further in the same kind of work. We would like much to visit these strangers in their mining camps; but travelling is expensive, and we must be content with standing by the road-side and slip a tract into the hands and speak a word in the ears of these travellers as they pass us in their hasty journey to the grave.

The missionary work is now brought over to us — each one of us may now engage in work for Christ. We may do something by precept — we may do *much* by example. Chinamen are observing people, though their appearance may not always indicate it. They notice people going to church, and they notice also the conduct of these same people during the week.

Though upon the streets they meekly receive insults and abuse, they do not forget it; they talk over their grievances amongst themselves, and fill the missionary's ear with accounts of injuries. Now, we think that a reform may be wrought in this matter. Ministers, from the pulpit, may properly instruct their people and exhort them as to their duty towards these strangers, and warn the people not to vex them. Parents and teachers may put the children right who now tease and torment the poor people whose misfortune it is that they speak a different language from us, and dress in a fashion much older than ours. Magistrates may do much; and we are happy to say that in this city they have done something in the way of giving suitable hints to the police, and in administering wholesome fines on offenders.

We may all do something in the way of creating a better feeling in the city and State, towards these people whose ancestry, along with our own, were in Eden, and afterwards in the Ark, towards this people who are no worse now than were our ancestry but a few hundred years ago.

We may do something — every citizen may do something — and every one who can *influence* citizens, may do something in the way of repealing oppressive laws, by which Chinamen are now subjected to injury and hardship, and by which their minds are *soured* against us, and prejudiced against Christianity.

We do not pretend that there is not disgusting vice amongst the people, and that too more open *here in the city of San Francisco* than in China itself; but we believe that this may be suppressed in a great measure. We understand that in Australia and Victoria

women of suspected character are not allowed to land;—and yet, even such are not beyond the reach of grace and mercy; there is, at least, one Magdalen in heaven already, and there may yet be many more.

Gambling is more practised here than at home, because some have earned money easy, and because the youth here are beyond parental restraint.

There is, then, more need for laws to prevent gambling and prostitution than to fine poor and industrious people for catching fish in our bays and rivers; and there is need for continued efforts in giving the needed instruction.

The school which for nearly a year was taught in the basement of the Mission House, and supported by the city's "Board of Education," was suspended at the close of July last, by the withdrawal of their support. Since then a subscription has been circulated, and an evening school was commenced last evening. How it may prosper remains to be tried.

During the year the Mission has received the "Monthly Concert Contributions" of the First Presbyterian Church, the annual "Foreign Missionary Collection" of Calvary Church, and the "gift" of a Christian lady—all of which will be acknowledged in the appropriate column of the "Home and Foreign Record."

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#### PRESBYTERIAN COLLEGES—ST. LOUIS AND LOUISVILLE.

IF THERE is any one thing fully demonstrated in regard to institutions of learning in the United States, it is, that they must be under the control of some branch of the Church of Christ. Without such control there is no guarantee for their efficient management, nor for their teaching sound principles to our youth. It is palpable to any honest man that a religious education cannot be given to our children by State Schools, and it is just as clear that every denomination should have the teaching of its own children on all matters of faith. Common sense and experience have demonstrated that it is impossible to give religious instruction in a thorough or satisfactory manner in public institutions where several denominations are equally concerned. It is not to be expected—indeed it is quite impossible—that there should be a full hearted, honest coöperation in educational



institutions between denominations that have separate interests in all other matters to look after. For Christian men to think of forming the mind of youth and giving them "a Christian education" without teaching them their own distinctive views as to the way to be saved is "a sheer abstraction." It looks as if religion or salvation was not worth an open honest avowal, or as if there was something they were afraid to acknowledge. We beg leave to quote again from Dr. Hitchcock, not merely because it is Dr. Hitchcock's, for names go for very little with us; but because the gist of this whole matter is presented by him in a brief and clear manner:

"There is, indeed, a great cry about excluding sectarianism from our literary institutions, and throwing them open to persons of all religious opinions. Now, in this country, where we have no established church, it is difficult to define a sectarian, unless it be a man who differs from us in religious sentiments. So that in fact, with the exception of a few, who have no opinions or care on this subject, we are all sectarians; and to exclude sectarianism from a literary institution is to exclude all religion from it. And such is usually the result, when it attempts so to trim its course as to suit all parties. But really, of all kinds of intolerance, that is the worst which is furious for toleration, and that the worst kind of sectarianism which is fierce for irreligion. The only true liberal and manly course for an institution to adopt, is, openly to avow its creed, and not to disguise its desire to have all the youth adopt it who resort thither; while at the same time it uses no other means but argument and example to convert them, nor permits their religious opinions, whatever they may be, to have any influence in awarding literary honors. In this respect the motto of the ancient Tyrian queen should be adopted by every teacher:—

‘Tros Tyriusve nullo discrimine mihi agetur.’

"Such a course does, indeed, make the institution sectarian, that is, it shows a preference for some particular system of religion. *But it is an honest course, and the only honest one that can be taken. For if an institution professes to regard all religious opinions with equal favor, who can avoid the suspicion that it is either a stratagem for introducing some unpopular system, or that it indicates an almost universal scepticism on the subject?* Indeed, how can a man, who has any just sense of religious obligation, consent to be placed in circumstances where he cannot recommend openly those religious views which he deems essential to salvation?"

Accordingly all the colleges of the New England States are either directly or indirectly denominational; and so are those of the South and West, with but few exceptions. We of course leave out of view here State Institutions. The Catholics everywhere have their own institutions of learning. And Baptists, Methodists and Episcopalians are quite as separate and distinct in their institutions. Why, then, should not Presbyterians do their work for the education of the rising generation also? The Presbyterian Church is behind no other in the learning and culture of her ministers and laymen. She has always been the banner-bearing denomination when learning and liberty were at stake. It is, therefore, with unspeakable satisfaction that we see our brethren turning their attention more and more to the great work of education. There are but few States or sections of the Union east of the Rocky Mountains that are not now supplied with Academies, Colleges or Universities under the care of our Church. Indeed we do not at this moment think of any considerable region that is without one or more. On our late visit to the East to attend the General Assembly, we were delighted to find that the Presbyterians of St. Louis, aided by the friends of thorough education, had erected a large brick building in a central position for a City University, and that the *Rev. Dr. Wines*, a learned Christian gentleman and well and favorably known as the author of some able works, was already installed as President of the University. As yet the professorships are not endowed, but they have made a good beginning, and we have no doubt of their success. The Unitarians have also a College and a large Female Academy in St. Louis. There are several Presbyterian Colleges besides in the State of Missouri. And we observe in our exchanges that in Illinois, Ohio, Virginia and Mississippi our Colleges are receiving the most encouraging tokens. In Louisville, Kentucky, steps are taking for the erection of a suitable building for a Presbyterian College. Not in opposition to the Presbyterian (Center) College at Danville, nor to any other; but to provide a thorough home-education for the youth of the city of Louisville. It is expected that the buildings will be erected this winter, and that the Institution will be organized in a rented house this month. The school will be opened with three professors, besides a President and his coadjutors. The Professors and co-laborers with the President are resident pastors of the city, and the whole faculty will consist of experienced teachers. This is our plan for organizing "The City College of San Francisco," of which we shall say something more next month.

## SETTLING A NEW COUNTRY.

“It is a great mistake,” said a friend of ours the other day, when he was talking about building a College for San Francisco, “It is a great mistake to go to a new country to make money, for there you have everything to do, and but few to do it with, and when you have done it, nobody will thank you for it.” Well, perhaps it is so in some respects, and yet there are thousands at home blest with money and a noble ambition, and some who are pervaded with a love for Christ and for the souls of men, who are panting for just the opportunities we have to make their mark on the foundations of a new State. They envy us the privilege and honor of rounding into shape the institutions of a new world. It is difficult to climb a mountain; but it is from its sides the fountains pour forth that form the mighty river that fertilizes a whole continent, and bears its products to the ocean to be wafted round the world. There is of course a great deal more to be done in a new State where nothing is, than in one already full of the institutions of civilization. There is therefore more need of self-denial, liberality and toil—more need of high and noble deeds and of courage and of devotion to the cause of Christ, but just so much the more, is it an honor to be called of God to sustain his cause in a new State. “Danger’s self is sure alone.” “The post of danger is indeed the post of honor.”

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 DARWIN REPUDIATED.

WHEN the theory of Darwin on the origin of species was first published, we expressed our caveat against it as being atheistic in its tendency. And although we were not prepared to show its folly on purely scientific grounds, we still believed it could and would be done, and accordingly we are not surprised that it has received an almost unanimous condemnation from educated Britons. Professor Sedgwick, at a meeting in the Philosophical Society’s rooms at Cambridge, in May last, pronounced the severest censures upon Darwin’s speculations, alleging that they are unscientific, illogical and atheistic. If we accept them, said he, we have neither science nor Scripture. Professors Clark and Philips and Dr. Henslow also ex-

pressed their unqualified reprobation of the theory of Darwin's book. Professor Agassiz has also published his views in condemnation of the work on purely scientific grounds. The present position of this work leads us to remark, *first*, that its examination and reprobation have in no case, as far as we have seen, led to any personalities. The writers and lecturers who have opposed Darwin's views have borne testimony to the purity of his character. *Secondly*, when this book first appeared, the whole scientific world received it with respect; but upon mature examination, it is found to be grossly erroneous in facts, and to be built upon a narrow induction, and of decidedly skeptical tendencies in religion. *Thirdly*, we have no fears of true science. Everything in the heights above, and in the depths below, when truly apprehended, will yield a decided homage to the religion of the Bible. We fear not thorough discussion, nor freedom of inquiry.

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UNION WITH CONGREGATIONALISTS.—The Associations of New England have refused to have anything to do with the proposition of the last New School Assembly as to Home Missions. These brethren are therefore now as completely separated as other denominations. The New School will prosecute their missionary work by their own Board, having adopted a plan like that of the Old School, and the Congregationalists will, as heretofore, work in and with the so-called *American*? Home Missionary Society. So much for that broad coöperative Christianity that has formed the staple of so many speeches, sermons, and college addresses of late. It is extinct where it was born, and will die out on this coast also. It is better "to leave off contention, before it be meddled with. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

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REV. JAS. WOODS.—This pioneer minister of our Church on this coast is again at his post. He returned with his family a few weeks since in renewed health from the East. He was a delegate to the late General Assembly. He informs us that on his return he found everything both as to his house and congregation in good order. "Surely," says he, "goodness and mercy have followed us all the days of our lives," and "we hope to dwell in the house of the Lord forever."

## REV. R. J. EVANS.

THIS brother, whose removal to *Washington Territory* was noticed by us in our former volume, has been ever since faithfully laboring in his new field. In a recent letter he informs us that our minister at Olympia, Rev. G. W. Whitworth, is about removing to Whidby's Island, in Puget Sound. And consequently the "care of the church at Olympia will devolve upon me at present, until some help is sent us and farther arrangements made. The need of two new missionaries here is most pressing—one for Olympia and one for Grand Mound and the Upper Chehalis. In both these places there are small Presbyterian congregations, without any, or the prospect of any Presbyterian preacher until another laborer is sent.

"Mr. Sloan and myself are both engaged in schools, so that our time for missionary journeys of any extent is exceedingly limited. I have now the charge of four points, from two to twenty-two miles apart, which I supply regularly. So that even apart from the school I could do but little more.

"I would that your Advisory Committee, when organized, would interest themselves much in behalf of this infant Territory and its perishing souls. Universalism, Campbellism, Spiritualism and indifferentism are the four canker worms of men's souls here.

"Pray for us, brother, and help us if you can by your influence with the Board.

"The church in Olympia, or some of the members at least, wish me to give up the school out here and take their pastoral charge. This I cannot feel at liberty to do at present, for two reasons. 1st. If a permanent school can be established on this prairie, I desire to do so, and have it under presbyterial control. We have a good start, having a building containing both a chapel and school room, of which the prairie may well feel proud. It is the first and only Presbyterian Church building completed in the Territory. Mr. Sloan has one in process of building in Steilacoom.

"I cannot think of resigning just at the very beginning, though the prospects are indeed gloomy, so far as the school is concerned; but then I can labor in hope. Besides, should I resign this school now, I could not be supported in the ministry alone. I will, however, preach as often as I can at Olympia until other arrangements are made.

“Brother Sloan is doing well. Presbytery meets there next week, and he has communion also. We anticipate a sweet season. Pray for us, that we may be made strong in the Lord and in the power of his might. Your fellow-laborer in the Gospel,

“R. J. EVANS.”

*Remarks.*—It seems to us that our brother is right. It is true that it is hard work to teach a school and preach regularly also; but it can be done. It has been done successfully for generations past. Many of our fathers in the ministry in all the new States and frontier Territories were masters of schools as well as pastors of churches. The master minds of the Middle, Western and Southern States were trained in just such schools, and for centuries some of the most thorough educational institutions of Great Britain have been conducted by dissenting ministers who were also acting pastors. It will be found also that our Board is favorably disposed towards this coast. The General Assembly ordered the appointment of an Advisory Committee to aid the Board in its work. And in the meantime it is their purpose to engage the services of some minister to visit Washington Territory and Oregon, and travel through this State, in behalf of the Board and for the sake of our sheep that are scattered without a shepherd.

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FIRST PRESBYTERIAN CHURCH.—We rejoice to learn that this congregation has succeeded in obtaining a loan on such terms as will enable them to pay off by small monthly instalments their entire indebtedness. The manner in which these payments is to be made deserves special commendation. It is on this wise: The members, male and female and children, we understand, have taxed themselves so much each month, so that the debt will be paid without absorbing any of their current income. The rent of the pews is left intact for pastor's salary. A congregation that will thus unite to support their Church is sure to prosper. The pastor, Rev. Dr. Anderson, has returned from his usual annual excursion to the country in renewed health.

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PRESBYTERIANISM IN ENGLAND, according to our exchange journals, has never been so promising since the days of Baxter and Calamy as it is at present. This is particularly so in London, where the membership of the churches and their contributions to their schemes are greatly increased over those of former years.



DR. BURROWES' HIGH SCHOOL.—The Report of this Institution for the last quarter to the Board of Regents gives us the gratifying intelligence that there are *fifty-four* pupils in actual attendance. Three are studying Greek; twenty-four Latin; ten trigonometry, geometry, &c.; twelve algebra; sixteen French and Spanish; and the rest ordinary studies. There will be a recess of one or two weeks in the first part of October to allow Dr. Burrowes to attend Synod. In the meantime the friends of the school, with the aid of the citizens of San Francisco, whose liberality is so well known, expect to take measures to put the institution on a permanent basis—such a foundation as will cause it to grow into a CITY COLLEGE as fast as the classes progress and require collegiate instruction. The Board and its friends seek to establish a first class institution of learning for the city of San Francisco, in which the most thorough instruction shall be given, and the highest and noblest principles taught.

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THE WHAT CHEER HOUSE is one of the pioneer establishments in our city, having been started in early times by its present enterprising proprietor, R. B. Woodward, and as the result of personal care and attention resulting from temperance principles, and ever adhering to the cash system and in advance, the proprietor has risen to wealth and is now the well and universally known proprietor of the largest hotel on the Pacific coast. The What Cheer House is kept on the European plan, and is peculiarly adapted to this latitude. It is exclusively devoted to the male sex—no effort has ever been made to cater for the gentler sex. Clean beds and spring mattresses are luxuries furnished to all.

The tables are constantly supplied with every luxury that our markets afford, and that in copious quantity and variety. Fruits in profusion in their season—the supply always ample to satisfy the greatest number. Guests are furnished with hot, cold and shower baths gratuitously. The house is amply supplied with a large library of choice books, newspapers in variety from all parts of the world; in addition to which a large museum has recently been added for the amusement of its guests, embracing the largest and most valuable collections of birds, minerals, eggs, coins, etc., to be found on this coast. The police of the house is perfect and complete in all its departments. The house is kept open all night, and every attention paid to the wants and comfort of its guests. It is, strictly speaking, a temperance house, and is one of the cleanest establishments we ever visited. The house is well and thoroughly ventilated in every department, and is in all respects an inviting and tempting home for the traveller. On the arrival of every sea-going steamer wagons and carriages are on the wharves and furnished gratuitously for the conveyance of guests to the house.

In a word the accommodations are good—the arrangements of the proprietor and his able assistants are such that all who apply are well cared for, as the uniform satisfaction of its many thousand patrons and friends abundantly proves.

THE SEWING MACHINES.—With the war among the sewing “mills” we have nothing to do. We have wars enough of our own to attend to. In fact we know nothing about any of them except Wheeler & Wilson’s, whose advertisement is on our cover, and we know, from five years’ use of it in our family, that it is an invaluable domestic institution.

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CLOTHING.—A fine assortment of everything to wear is offered by Lockwood & Hendrie, 176 Clay street, San Francisco.

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BOOKS.—A. Roman, 127 Montgomery street, offers for sale a fine collection of all sorts of books.

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### NEW BOOKS.

THE BIBLICAL REASON WHY. New York: Dick & Fitzgerald. A. Roman, 127 Montgomery street.

This is an American issue of a book that has considerable circulation in Great Britain, where we should think it is more likely to be useful, than in our own country. It is from the pen of an English clergyman, and is illustrated with numerous engravings. It is intended to be a Family Guide to Scripture Readings, and a hand-book for biblical students. The volume is almost a whole library. It presents an immense number of facts, and almost overwhelms us with reasons for believing some things that we have been taught to believe in simply because they are so. There are some things that require no proof. GEN. JACKSON was always displeased with his pastor when he undertook to prove the truth of the Bible, or the Divinity of Chrsst, for he considered it a want of common sense not to believe these doctrines. The author of this volume betrays Puseyite tendencies, and is an Episcopalian. Some of the reasons are erroneous, and sometimes he seems to be altogether ignorant of the original language of the Bible.

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HITCHCOCK’S RELIGION OF GEOLOGY. Boston: Crosby, Nichols, Lee & Co. A. Roman, San Francisco.

This is a new edition of a work already well known, with an additional lecture, giving a summary of the author’s present views of the whole subject of Geology. This volume is dedicated in a touchingly beautiful manner to his “beloved wife.” Our opinion of Dr. Hitchcock as a scholar, philosopher, educator and divine, has been several times expressed. We class him among our ablest men, though we do not endorse all his speculations. He is, however, decidedly sound and trustworthy in behalf of *sectarian colleges*.

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WHAT MAY BE LEARNED FROM A TREE, by HARLAND COULTAS, New York: D. Appleton & Co., and for sale by A. Roman 127 Montgomery street.

COULTAS is already known as the author of “Organic life the same in animals as in plants,” and of other works chiefly relating to Botany. With some of his theories on the origin of plants we are not satisfied, but the volume is carefully prepared, and may be read with pleasure and profit. Some interesting suggestions are thrown out through the volume as to the construction and government of society, by comparing it to the growth of a tree, and a forest.

LIFE OF ANDREW JACKSON. In three volumes. By JAMES PARTON, Author of Life of Aaron Burr, &c. New York: Mason Brothers.

COBBETT, a remarkable man and a good judge of character, in the dedication of his life of Gen. Jackson to the people of Ireland, was about correct, when he said, that General Jackson was "the bravest and greatest man now living in the world, or that has ever lived in this world so far as my knowledge extends." At least it is beyond controversy that American history has no greater name, if we are to measure the greatness of names by their influence upon the public heart and political institutions of the country. We doubt if any biography has appeared in our day that will be received with more enthusiasm, and be read with more interest than this work of Parton. General Jackson was truly a wonderful man. We knew him well; more intimately than our modesty allows us now to state, and it is our matured opinion that he was one of the noblest and purest patriots that ever lived. He was born to be the Agamemnon of the Americans after the Revolution. He was an iron man. Horace Walpole's canon that every man had his price, failed in regard to him. He was incorruptible. His physical and moral courage were about equal, and he possessed both in the highest degree. He was a perfect specimen of the gentleman in his house and among his neighbors. His virtuous deeds were his own, and his public errors, if indeed he ever committed any, were in some measure owing to his confidence in his friends. Though bravest among the brave, he was as easily influenced as a child, by those in whose principles and moral courage he had confidence. After his return to the Hermitage, at the expiration of his second term as Chief Magistrate of the nation, he united with the Presbyterian church, and we have often administered the Lord's Supper to him, in the church built on his own grounds, and never shall forget his reverent and pious demeanor in the House of God. We have seen him leaning on his staff, and supported by his adopted son's wife, whom he tenderly loved as his own child, come up to the Lord's table, literally bathed in tears. Those eyes that never quailed before his country's foes, melted into tears in view of the sufferings of Christ, and the mercy of God to us sinners through him. General Jackson was a firm, orthodox believer in Christianity, and we have no doubt he died a truly pious man. From a close acquaintance with him, we have no doubt the Rev. Dr. Wilson of Albany, N. Y., was correct, when he said "that General Jackson, though not a regular professor of religion (while acting president), is the most religious president we have ever had." It were greatly to be desired that God would raise up among us another such chief ruler as he was. Mr. Parton's style is not always to our taste, nor do we commit ourselves to all his statements. He has given details which if true, are not at all necessary, and some that we think are not correct. Mr. *A. Roman*, of this city, is sole agent for this coast. The work is published for subscribers. It will consist of three volumes, in octavo of 600 pages. The price is moderate.

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MR. ROMAN has also laid on our table CHAPIN'S CROWN OF THORNS, from the House of A. Tompkins, Boston.

This work is most beautifully printed, and is designed as a "Token for the Sorrowing." It is in Chapin's usual style, and will no doubt be a popular volume among his school of theologians.

CHRISTIAN BELIEVING AND LIVING, by REV. DR. HUNTINGTON, of Boston: Crosby, Nichols & Co., 1860, and for sale by A. Roman.

This is a volume of Sermons, by the late preacher and Plummer Professor of Morals in Harvard college, who has gained some fame for eloquence by his preaching and previous publications, and by his conversion from Unitarianism to the Episcopal Church. When Doctors take their own pills, then it may be expected we will read sermons; but at present it is our duty to make sermons rather than read those that have been brewed by others. This volume is well printed, as are all the issues of Crosby, Nichols & Co. We have, however, never yet been able to see what it was in Huntington that gave him pre-eminence as a preacher of sermons "to the people." We could name a score and more of preachers and authors in our country, whose style is better adapted to the masses than Mr. Huntington's.

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LIFE OF JESUS. By DR. CARL HASE, Professor of Theology in the University of Jena. Translated from the German by J. F. Clarke. Boston: Walker, Wise & Co. 1860. And for sale by A. Roman, 127 Montgomery street, San Francisco.

This book is better adapted for Academic studies, than for common use. It is an attempt to arrive at some safe resting place half way between Strauss and Hengstenberg. It is remarkable for its cold knife dissecting style. It is highly suggestive and learned. We design to give this volume a more thorough examination than our time or space now admits of.

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MAN, MORAL AND PHYSICAL. By J. H. JONES, D.D. Philadelphia: William S. & Alfred Martien. 1860.

This work, by Dr. Jones, is a valuable contribution to literature and pastoral theology. We thank him sincerely for putting into our hands a volume that seems to us to be so well adapted to doing good. It is peculiarly a timely work, because the disciples of Spurzheim and Combe have inoculated the public mind more or less with the idea that crimes are misfortunes rather than sins, and are to be pitied rather than punished. And it is no doubt true on the other hand, that some good people labor under erroneous views of religious doctrines, and of their own state of grace, from not being able to detect and separate the influence of the body, especially of its ailments, upon the mind, from those that were really spiritual. We do not doubt the piety of Dr. Payson, yet there are many things in his biography that he thought pious, that we regard as dyspeptic. We do not recommend his religious experience to our parishioners. In our May number, we called the attention of our readers to an interesting volume by an Edinburgh medical man, entitled "THE HEALING ART THE RIGHT HAND OF THE CHURCH; or Practical Medicine an essential element in the Christian System." And we then said that we thought Dr. Chalmers correct in saying that the Church of our day was not sufficiently alive to the temporal well-being of mankind. It is certainly true, that the mutual action of mind and body requires more attention than has been generally bestowed upon their connexion by our ministers. And it is also palpable that pastors require common sense, a knowledge of human nature and profound experience as well as much book learning, to make them able ministers of the

New Testament. As almost nothing has been written on this subject, Dr. Jones has the whole field before him comparatively unoccupied. The subject is confessedly one of great importance, and deserves to be more thoroughly studied by spiritual teachers. There are cases when the legal and medical professions come together. The medical faculty has to decide on cases of insanity, and say how far blows and wounds and poisons have caused death. And so also there is a medical jurisprudence, and there should be and there is a jurisprudence moral and medical. And so also do the clerical and medical professions lap over sometimes upon each other's territory. It may have happened that a blue pill was more needful than a pastor's prayer or a copy of the Saint's Rest, and so on the other hand, we are very certain, we have had parishioners who were more in need of a cheerful countenance and spiritual consolation than of leeches. The truth is man is emphatically a microcosm. He combines so much that is physical, mental and moral, that it requires much experience as well as close observation and profound learning to be either a good pastor or a safe medical adviser. Dr. Jones exhibits much learning, mature experience, pastoral tenderness, and scholarly attainments in the preparation of this volume. Every judicious pastor will thank him for putting such a work before the public.

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THE GREAT TRIBULATION, by DR. CUMMING, of London; second series: for sale by Allen & Spire, 148 Clay street, San Francisco.

This work is published by Rudd & Carleton, New York. We generally read what Dr. Cumming writes, though we do not believe a good deal of what he says.

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THE SOUTHERN PRESBYTERIAN REVIEW, for July, is an able and interesting number. It is published at Columbia, South Carolina, and edited by the Professors in the Theological Seminary. This number itself is worth more than the subscription price for the year, which is three dollars. Being an Agent for this Review, we should be glad to receive subscriptions for it.

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ADVERTISEMENTS.—Ever since our first issue, we have been importuned by some of our best friends to open our pages to advertisements, but for more than a year we uniformly declined to do so, although liberal terms were offered. These overtures being renewed since the beginning of our second volume, we have concluded, though with some reluctance, for the purpose of enabling us to extend still more and more our circulation, to devote a limited space to advertisements, as will be seen on our last pages. Our circulation is daily increasing among a most desirable class of patrons, and our prospects in every respect of an encouraging character. Our subscribers are to be found in all parts of this State, and along this coast, and in every State of the Union as well as in British America. We have some in Great Britain and the Sandwich Islands. It will, however, be understood that we are not responsible for the advertisements unless they are expressly endorsed by editorials. Nor does the admission of a limited number of advertisements in any wise change the character or aims of the EXPOSITOR. We hope thereby to increase its influence for good. We shall be happy to make terms with our friends who may desire to use our pages for advertisements through our agent, H. CHANNING BEALS, at the office of the *Mercantile Gazette and Shipping Register*, southeast corner of Sansome and Clay streets.



# First Annual Exhibition

OF THE

SAN FRANCISCO BAY DISTRICT

## AGRICULTURAL SOCIETY

To be held in the City of San Francisco,

October 4th, 5th, 6th, 7th, 8th, 9th, 10th and 11th, 1860.

THE BOARD OF MANAGERS OF THIS SOCIETY HAVE ISSUED, in pamphlet form the Schedule of Premiums, together with the Rules and Regulations for the

### FIRST FAIR

Since its organization. The list is an extended one, embracing all descriptions of Stock, and articles of Husbandry, such as are usually contained in similar Schedules, for which liberal premiums are offered; amounting in the aggregate to upwards of

**\$15,000!**

Together with about **500 Diplomas**, beside other valuable Prizes.

The District comprises the counties of San Francisco, San Mateo, Santa Clara, Santa Cruz, Monterey, Alameda and Contra Costa, but contributions are respectfully solicited from every portion of the State, as well as from Oregon, and Washington and Utah Territories.

Arrangements have been made with the California Steam Navigation Company, and the proprietors of the Petaluma and Oakland ferry routes, to transport to San Francisco, animals and articles designed for exhibition at the Fair without cost to the owners.

Articles, or Animals from a distance, consigned to the care of the Secretary, San Francisco, will be properly cared for.

The farmers, and others interested, living in the District, are specially requested to aid the Board in carrying forward this enterprise, by becoming members, and contributing to the Exhibition. Price of Life Membership, \$25; Annual Membership, \$5,—to be had of the Secretary, at the office, No. 7 Armory Hall, San Francisco, or JOHN CUMMING, Traveling Agent.

Persons desiring a copy of the Premium Schedule, may obtain the same on application to the Secretary, as above, either in person or by letter.

Officers of County Societies, and Agriculturists generally, are requested to send to the office for these lists, and distribute them in their respective localities.

For the Board,

FRANK F. FARGO, Secty.

SAMUEL BRANNAN, President,

### BAY DISTRICT FAIR.

Notice is hereby given that the Books of Entry for contributions to the First Fair of the San Francisco Bay District Agricultural Society, are now open, and parties intending to exhibit articles and animals are requested to furnish the Secretary with a list of their contributions, so far as possible, prior to the opening of the Fair, on the 4th of October.

Exhibitors of thorough-bred animals, are required to furnish authenticated pedigrees of their Stock, satisfactory to the Judges, in writing; and it is desirable that the same be filed with the Secretary before the opening of the Fair. Stalls are now ready for the reception of Stock, and the Society will supply hay to all animals exhibited during the continuance of the Fair.

Certificates of Membership, and Season Tickets may be obtained at the office of the Secretary, No. 7 Armory Hall, San Francisco. By order of the Board.

F. F. FARGO, Secretary.



THE  
PACIFIC EXPOSITOR.

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NO. 5.—NOVEMBER, 1860.—VOL. II.

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WHERE SHALL OUR CHILDREN BE EDUCATED?

“UBI enim aut jucundius morarentur quam in patria, aut pudicitius contine-  
rentur quam sub oculis parentum, aut minore sumtu quam domi.” *Cicero.*

IN A PREVIOUS number, we have shown that “The great want of California is a liberal, thorough, American, CHRISTIAN HOME EDUCATION.” We design now to offer a few brief remarks on giving our children such an education at home, rather than abroad. “I would rather have my son grow up to know nothing but reading, writing, and Arithmetic, than to send him away from home for his education,” said an agonized mother to us one day. Her case was a painful one, but by no means an uncommon one. She had several children, and among them two sons. One of them she had sent to an eastern College, where his habits were corrupted, his health impaired, and his character almost, if not quite ruined. It was with such a distressing illustration before her eyes, that she made the remark that we have recorded in reference to her other son. Any reflecting man, who knows what the dangers of College life are away from the influences of home, will hesitate between the alternative of having his son pass through a College course of studies, or be denied such advantages by remaining at home. Happily for us, we are not obliged to accept either of these conditions. We are able, with God’s blessing, to secure the important advantages of a Collegiate education for our sons, and keep them at home also. Where then,

parents of California, are you to educate your children? Unhesitatingly we answer, in most cases we should educate our children at home. By this we do not merely mean that they are to be educated in the family, though that is the first, greatest and best university ever established for the training of our race; but we mean that our children should, as far as possible, be kept under home influences while receiving their education. We would have our children receive a thorough and liberal education AT HOME, in contradistinction to one acquired abroad, either in a foreign land or in our transmontane States. And in order to this, we must have AT HOME all the means and appliances — such as school-houses, colleges, books, apparatus, lectures and teachers. Liberal and permanent provision must be made for the support of teachers. Solid learning must be encouraged. Suitable edifices be reared; libraries, lyceums and cabinets must be formed. If necessary, parents must be willing to sacrifice all show and luxury, and even many of their comforts, to secure a liberal education for their sons and daughters. There should be no stinginess in education. Money is never to be weighed against a child's soul. It should be rather poured out like water for its intellectual and moral life. For the soul is immortal like its Father in heaven, and cannot die. There is no folly, or cruelty, equal to that of starving the intellect, and impoverishing the heart, in order to leave a fortune in rent rolls, stocks or leagues of land. As the mind is the image of the Creator, and "Intellect the chorus of the Deity," it asks for freedom. It requires light. Born of heaven, it aspires above. Knowledge then, in all its boundless stores, should be to the youthful mind as free as the light and air of heaven. It is education that opens up to the soul a living fountain, where it may drink and be refreshed and strengthened for its career of light, glory, honor and immortality.

"The sun is but a spark of fire,  
A transient meteor in the sky,  
The soul immortal as its sire  
Can never die."

We want a thorough home education,—

1st. Because it is injustice to ourselves as citizens to let our brethren of other States have the whole training of our youth. If it is a burden, we should not tax them with it. If it is a privilege, we should at least share it with them.

2d. There are many children among us, that will never receive the blessings of a liberal education, unless it is offered to them at

home. There are many parents that are not able to pay for the tuition, much less the board and clothing of their children away from home. And as every child is possessed from its Creator of an *inalienable* right to an education; and as this claim no artificial distinctions, or laws, or usages of society can set aside, so it is a claim upon the community where its eyes first drink in the light of day, or where Providence may ordain its lot and inheritance among its brethren. It is a claim founded upon the common laws of humanity, the common origin of man, and the nature and destinies of the human soul itself.

3d. Many of our children and youth have not such fixed habits and such a degree of self government and mental discipline, as would make it expedient, or even safe to send them from home for an education. The Constitution has wisely fixed the commencement of self government at *twenty-one*, but some men never arrive at that period. They are grown up babies — blubbering and puling all their lives — never able to govern or take care of themselves — turned out into the world at *twenty-one*, with beards on their chins, it may be, but with few other attributes of manhood. Whenever a child is sent from home — no matter whether it be to his uncle, aunt or grandfather, or a father's particular friend, or to a boarding-school of undoubted excellence; still, the moment a child is placed from under the immediate personal control of a parent, that moment the child's self government commences. In a great degree, from the moment he passes out from the threshold of the parental roof, he is left to his own discretion. It is owing to the want of mental discipline and of fixed moral habits *before* they are sent from home, that so many promising young men are ruined at college. Many are sent to college, that ought not to be sent from home at all; and, most that should go abroad for an education, are sent away too young. How much better—a thousand times better—that they should never know a word of the ancient classics, than that they should blast the father's fondest hopes, and wring the mother's heart with the keenest anguish. Those who have not been — *quorum pars magna fui* — a part and parcel of colleges and boarding schools, cannot conceive of the amount of vice, low, degrading vice and wickedness that are to be found in the best regulated institutions of the land. We speak here of both American and European schools and colleges. And after all is admitted that can be truthfully conceded as to the excellencies of many of our schools, we may rest assured there is no place like home, and no teachers like parents. The ablest professors are

not parents to our children. Our teachers may have the meekness of Moses, the patience of Job, the wisdom of Solomon, the courage of David and Daniel, the zeal of Peter and the fidelity of Paul, with the strength of Samson, and they may stand *in loco parentis*, but they are not the parents of your children. Your children may be their *pupils*, but that is all. And as parents you must coöperate faithfully with your teachers, or your children will be but partially or badly educated after all. And in order to such a co-operation with your teachers, they must be men of such acquirements, talents, and character as to inspire both you and your children with confidence.

4th. We want a home education on the score of health. We stop not here to speak of the sickly child that requires those constant, unremitting, sleepless attentions that money cannot procure. For there are some things that money cannot buy. Gold and jewels cannot buy a mother's love, nor a sister's generous kindness, nor a child's innocent sweetness nor radiant smile. But there is danger even to the stoutest from varying too often and too much the climate in the tender years of youth. It is owing to the rudeness, or suddenness and extremes of climate, to which our children are exposed, that many are dwarfed, and sometimes doomed to feebleness and disease all the rest of life. This, I am persuaded, is much more frequently the case than is generally supposed. Adults may travel and encounter the severity of cold and heat, and the perils of fatigue, exhaustion and want in the wilderness, and on long voyages, and suffer but little permanent ill effect; but they are mature in body, strong in limb, and brave at the stomach and in the brain. But it is otherwise with growing children. Their limbs are tender, their flesh is soft, their minds comparatively feeble and fickle. Their habits are in the forming period. They cannot endure fatigue, want, hardship or toil like grown up men and women. It was Ishmael, a young man of about eighteen, and not his mother, Hagar, that fainted and was about to die in the wilderness of Beersheba. It was the lad, not the mother that was first exhausted by thirst.

We shall not now prolong our essay by speaking of political and economical considerations. They are palpable. Nor need we dwell at present, on the immense advantages of combining the example and watchfulness of parents with the instruction of the teacher. "The fact," says Channing, "that some children, without aid from parents or schools, have struggled into eminence, no more proves such aid to be useless, than the fact that some have grown strong under physi-

cal exposures which would destroy the majority of the race, would prove the worthlessness of the ordinary precautions which are taken for the security of health."

And as Sidney Smith says, "In a forest, or public school for oaks and elms, the trees are left to themselves, the strong plants live, and the weak ones die; the towering oak that remains is admired; the saplings that perish around it are cast into the flames and are forgotten. But it is not surely to the vegetable struggle of a forest, or the hasty glance of a forester, that a botanist would commit a favorite plant."

There is no room to doubt, nor indeed any place for farther argumentation on the subject. On the score of economy, convenience, health and prudence, we should provide at once for the thorough education of our children at home. We are able to do it — we must do it. We can secure for our sons and daughters as thorough teaching, and supply them with the appliances of as good a mental and moral training here, as they can get abroad. It is only necessary that we combine our energies and give ourselves to the work. And there can be no comparison between an education acquired under the parent's eye, and with all the influence of a Christian home developing and strengthening the domestic affections — educated in the love of home, of parents, and of brothers and sisters — and an education obtained abroad. We dwell no longer on the home-sickness and heart-sickness of children driven from home, at the tender age when the affections are purest and strongest. It is obvious enough that as we are able to do it, so it is unquestionably our duty and interest to bring that education to our own doors, which we wish to give to our children, and not send them abroad or from the parental roof for it. California wants now above all things, a thorough, liberal, Christian Home education.

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THE TALMUD.—This word is from Hebrew, and means to *teach*. It is a large book containing the traditions of the Israelites, and the notes of their Rabbins upon them. There are two great Talmuds, the one of Jerusalem, and the other of Babylon. The text is called the *Mishna*, and is the same in both. The comments are called the *Gemära*, or completion. Some acquaintance with the Talmud is necessary to understand some of the idioms, and customs and opinions alluded to in the New Testament.

## BROADCAST THY SEED.

BROADCAST thy seed!

If thou hast aught of wealth to lend,  
 Beyond what reason bids thee spend,  
 Seek out the haunts of want and wo,  
 And wisely let thy bounty flow;  
 Lift modest merit from the dust,  
 And fill his heart with joy and trust;  
 Take struggling genius by the hand,  
 And bid the striving soul expand;  
 Where virtuous men together cling  
 To banish some unhallowed thing,  
 Join the just league, and not withhold  
 Thy help, thy counsel, and thy gold;  
 Wouldst have thy humbler brother freed?  
 Broadcast thy seed.

Broadcast thy seed!

If thou hast mind, thou hast to spare,  
 And giving will increase thy share;  
 Put forth thy thoughts with earnest zeal,  
 And make some stubborn spirit feel  
 The grace, the glory, the delight  
 That spring from genius used aright;  
 The improving wealth which none can take  
 Though fortune frown and friends forsake;  
 The strength of vision, more and more  
 Expanding as he dares to soar:  
 Virtue and knowledge, glorious twain!  
 The more they give the more they gain!  
 Wouldst help a brother in his need?  
 Broadcast thy seed.

Broadcast thy seed!

Albeit some portion may be found  
 To fall on harsh and arid ground,  
 Where sand, or shade, or stone may stay  
 Its coming into light of day,  
 Be not discouraged. Some may find  
 Congenial sod and gentle wind,  
 Refreshing dew and fostering shower,  
 To bring it into beauteous flower;  
 From flower to fruit to greet thy eyes,  
 And fill thee with a sweet surprise:  
 Do good, and God will bless thy deed;  
 Broadcast thy seed.

— *John Critchley Prince.*


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MISSION FUND.—The Board of Missions of the Cumberland Presbyterian Church, reports cash collections for the past year, to the amount of \$14,442 19, an increase of about \$5,000 over the receipts of any previous year.



## AN EASTERN GUIDE-BOOK.

“WHEN I went,” says his friend Collins, “to bid Sir David Wilkie farewell, a day or two before he left home for his last journey (to the East), I asked him if he had any guide-book. He said, ‘Yes, and the very best;’ and then unrolling his travelling box, he showed me a pocket Bible. I never saw him again; but the Bible throughout Judea was, I am assured, his best and only hand-book.”

For an intelligent and right minded traveller in the East, to be without the Holy Scriptures, would be like sailing without a compass, or perhaps more like a man visiting a picture gallery, who should shut out the light from the room. I know not how it may be with others, but for myself I must say that every step I took, and every hour I spent in Bible Lands, more and more confirmed my faith in the Bible as the authentic and genuine Word of the Almighty. The climate and scenery, the proverbs and customs, the temperament and the everything of the changeless Orient, proves that the sacred writers must have been eye witnesses — must have lived when and where they say they did, and must have written a truthful account of themselves, and of what was revealed to them. It is a great privilege to look on the hills and up to the skies which were once held in the vision of apostles, and looked upon by the Son of God, with eyes like our own. It gives one a most impressive sense of the reality of Solomon’s house of “the forest of Lebanon,” when you can look up from the inspired narrator’s page to those very forests and mountains, “excellent with the cedars.” And who can behold the lily, or look on the sparrow, or the mustard tree, or see the dove, or gaze at the stars of the Holy Land without feeling something of the tenderness of his earlier years, when parental love first taught him to connect these things with the name of Jesus, and with the hope of heaven! Nor do I envy the man that can visit the manger of Bethlehem, or the Holy Sepulchre without deep emotions.

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MEETINGS OF THE ASSEMBLIES IN 1861.—The O. S. Assembly will hold its next sessions in Philadelphia; The N. S. Assembly in Syracuse, N. Y.; the United Synod in Richmond, Va.; and the United Assembly in Monmouth, Illinois.

## MEROE AND ITS QUEENS.

BY REV. J. A. BOARDMAN, OF LOS ANGELES.

EIGHTEEN hundred years ago, and for ten centuries perhaps before, and three or more afterwards, there was a kingdom on the right bank of the river Nile in Ethiopia, rich, populous and refined: singular in more respects than one. From generation to generation it was governed by women—the only instance of the kind upon record—and well governed, too;—a thing rare enough in ancient as well as in modern times, whether under masculine or feminine rule. And it was also defended by women bearing arms, in which, however, it does not stand alone; for other lands have had, and Siam has now, an Amazonian soldiery.

Pliny, Dion Cassius, and other ancient authors, tell us that the queens of Meroë all bore the one title Candace, as the kings of Egypt of one long line were all known by the one title of Pharaoh, and of another line by the one title Ptolemy. And modern travellers—Burkhardt, Bruce, Hereen, and others, confirm this by memorials found on the spot. Bruce, for example, in his “*Researches for the source of the Nile*,” tells us that he found at Shendy—twenty miles from the ruins of Meroë, the ancient metropolis of the kingdom—a woman bearing rule over the very same district under the title of Sittina, i. e., Lady or Mistress; and found also a tradition of the ancient and glorious rule of the Candaces. Cailland, in his account of his visit to the ruins of the ancient metropolis, gives the sketch of a scene he found cut in the stone of an old royal tomb, representing a queen leading captives in chains to grace her triumph; and Hereen describes various other monuments of similar purport, which proves conclusively, as he argues, the fact of the ancient and honorable feminine rule of the land.

The old authors inform us also of a wonderful wealth in Meroë, and of a commerce so great as to have been the theme of poets both in Palestine and Greece. And modern travellers describe the ruins of various cities as most magnificent, and preëminent amongst them the ruins of the metropolis Meroë itself—the New York of New York—Meroë of Meroë. Bruce and Burkhardt examined the ruins of other cities in the kingdom, but saw only in the distance the splendid metropolitan monuments of Meroë’s ancient grandeur. Cail-

land, however, Rüpel and others visited Meroë itself and examined the ruins and described them, abundantly confirming the historical statement that for a long time Meroë was the centre of a great commerce between Africa and Asia, by which it became one of the richest kingdoms in the world.

If modern advocates of what they are pleased to call "women's rights" wished to go a step farther than they do, and assert not alone the equality of woman, but her superiority in all masculine responsibilities—in the feminine few would dispute feminine pre-eminence—they could not find an illustration more to their liking than ancient Ethiopian Meroë and its Candaces.

Queens do indeed make capital rulers, when they have the good sense to choose men of the right stamp to rule for them; and on the other hand, kings make most wretched rulers when they have the folly to let women of the wrong stamp rule them;—and women of the right sort are by no means apt to desire the rule, or accept it, unless forced upon them by Providence.

These facts both throw light upon, and receive light from, the Scripture account of the scene between Philip the Evangelist and the Eunuch, from the Court of Candace, as given in the eighth chapter of the Acts of the Apostles.

In that Scripture we are told of a certain Eunuch—which was the title in those days of all great Oriental officers of the royal household—who was chief officer under Candace Queen of Ethiopia, and keeper of *all her treasures*, as if everybody knew that she had great treasures to keep.

And the facts in the case show that this one of the Candaces, who ruled in the days of the Apostles, did have the good sense to choose a noble good man to rule for her—a man true and trust-worthy:—true first to his God, and then also to his queen and country. His introduction to us is significant and beautiful. He is sitting in his chariot alone, with the open roll of the Old Testament Scriptures in his hand, searching them—journeying and searching as he journeys homeward from Jerusalem to Ethiopia.

Two thousand miles he had come from away up the Nile, far above the cataracts, down through the whole length of Egypt, and onward around the southeast bend of the Mediterranean Sea, and up through the desert, and through Philistia to the Holy Land and the Holy City—*for what?* To WORSHIP GOD.

He could have worshipped at home and saved the journey, do you say? Yes; and lost more than he saved by it. He did wor-

ship at home, I venture to say, but that did not keep him at home. He loved the public worship of God, and the place of it, and counted no price too dear, no pains too great for the joy and the profit of it.

And now again he was returning on his long, long journey homewards, down through Gaza and onward towards Egypt and Ethiopia — *for what?* TO SERVE HIS COUNTRY.

Ah! so it is *Piety* and *Patriotism* hand in hand. So they go, and Prosperity follows in their train. If all the Candaces were so wise and successful in the choice of their cabinet officers, their great wealth and long prosperity is accounted for. With a line of such men as executive advisers any country, whether under queens or kings, emperors or presidents, would certainly prosper. A lesson for all countries at all times, and especially for our own country in these times. Happy for us if we follow the wisdom of Candace in the choice of our rulers.

These facts of the Bible, in their harmony with the correlated facts of ancient history and ancient geography, have for us and our times another lesson still well worth learning. They afford us an example of the truth of the Scriptures in all their mention of both historical and geographical circumstances; and in this there is more than one might think.

The Bible is itself a history — a history of the Church and of true religion, which is the life of the Church, from its first germ planted in Eden in the first command — disobeyed — and the first promise subsequently given to our fallen first parents — accepted, too, it may be hoped by them — of a Saviour who should bruise the serpent's head, onward through *four thousand years* of its various and wonderful development, until the promised Saviour came, lived, suffered, died, rose again, ascended to God, sent down the Holy Spirit and established the Christian Church in the world superceding the Jewish: a history which gives persons, places, dates, peoples, nations, customs, mountains, rivers, seas, all freely and graphically, from first to last, in thousands of instances more or less conspicuous, running through forty centuries, and concerning Egypt, Ethiopia, Syria, Babylonia, Media, Persia, Arabia the Rocky, and Arabia the Happy, Greece, Rome, and I know not what other countries besides; and yet, in all this wilderness of detail, there never yet has been found a single mistake or misstatement as to fact, to be accounted for now. Only by the admission that the Bible is an honest book; a real history of real things; and worthy of all confidence; well worthy of what the chief officer of the Ethiopian Queen gave it most

certainly, and of what so many fail to give it — that is candid, earnest examination. O, how many will be condemned in the Judgment by this man when he shall rise up, because he searched the sacred parchment roll even while he journeyed in his chariot and found life eternal, while they leave the printed Bible unopened in the trunk, on the shelf, or on the table — UNOPENED, I say — from year to year, and find, alas! eternal death by their neglect!

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“THE SCHOOL-MASTER ABROAD.”—Indeed he is, but not exactly the school-master of Lord Brougham, nor of the “land of steady habits.” *The periodical press is the school-master of the age.* It is, then, of the first importance for it to teach pure lessons and to teach them well. It must be the organ of truth,—of such truth as will lead us upwards and forwards. And to do this, it must be independent and free, bold and impartial. It must be independent of popular passions, and not afraid of the tyranny of subscribers. One of our cotemporaries seems to have a feeling sense of this tyranny. Hear him: “Heaven help the poor editor that has delivered himself up to the hydra-headed diabolus of regular subscribers. I can imagine no fate more dreadful. I should think that being roasted over a slow fire, or being broken on the wheel, or being manipulated by a thumb-screw, or having one’s bowels probed with a red-hot poker, would be quite cheerful and hilarious an entertainment, compared with being daily spitted by one’s patrons.”

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A LITERARY GOLGOTHA.—We are pleased with the following remarks of Mr. Samuel Williams in the late Convention of the New York Associated Press in Buffalo. We have often been pained at the chambers of horror opened to our families by our newspapers. It is not always best to tell even everything that is true, to our children: “Gentlemen, don’t make your paper a literary Golgotha. Don’t crowd your columns with accounts of assassinations, and rapes, and arson, and embezzlements, as if mankind were doing nothing except committing assassinations, and rapes, and embezzlements. Don’t always be telling the world how wicked it is. Try and say something good of somebody. Try and find something to praise. Let your sobbing cloud have the veriest bit of a silver lining. Give us

now and then a glimpse of the relief side of your sombre picture. Tell us now and then of the thousand good deeds done in secret; of the philanthropy that is unheralded of fame; of the charities unrecorded except in heaven; of the virtue that blooms unseen; of the heroism that ennobles life; of the faith that lifts humanity up to God. Tell us of the sublime endeavors unachieved; of the lofty aspirations unfulfilled; of the unselfish purposes that nestle in human hearts."

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### BECOMING A DISCIPLE.

IT WAS a first condition among the Jews that whoever wished to embrace their religion should do so voluntarily. Neither force nor influence should be employed. They were to come of their own free will. And so it is under the Gospel. The only compulsion to be used is that of persuasion, enlightenment and love. Thus our Lord says, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." Again, in proselyting a heathen to Judaism, it was necessary he should make a solemn renunciation of all his heathenism — giving up his idolatry, prejudices and errors and separating himself from his former friends who still adhered to such things, and associating himself with his new friends. This separation did not mean persecution, nor the cessation of the courtesies and amenities of life, but a separation in religious services and a distinction in their faith. So great was the change in a pagan proselyted to Judaism, that it was called before and during our Lord's day a *new birth* — a *regeneration*. And this was followed by a submission to the Hebrew ritual. In becoming a Jew a man must submit to the yoke of the Mosaic law. It was not enough to renounce heathenism. There must also be an adoption and profession of Judaism. The proselyte must be baptised and circumcised, and profess that he will live according to the Jewish laws. And so it is in the Gospel. We must renounce the world and the flesh and the devil, and deny ourselves, and submit to Christ — believe his doctrines and obey his commandments. This is as little as could be expected. This much is essential. And we must *follow* him.

"For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for



his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." *Mark viii : 35-38.*

If we are the followers of such a Saviour, there is nothing for us to fear. His power is Almighty, and his love is as boundless as his power. With such a teacher we can never go astray; with such a leader, we shall never want. But let us remember the terms of discipleship. We must come to Him, renouncing all other hopes of salvation. We must take up our cross and follow Him faithfully unto death. Time-serving is justly held as unworthy of an honorable man, even among men; but in the sight of God it is abominable. It shows that a man either has no fixed principle in religion, or that he is not under the influence of any religion. It proves indifference, ignorance and culpable stupidity. Let a man be honest and not ashamed of his faith.

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#### A PERSONAL SAVIOUR.

WE HAVE said that while the morals of the Gospel are superior to any others ever taught, still the doctrines of the New Testament are more distinctive than its morals. And this is true both as to their nature and their connection with our every-day life. The doctrines of the New Testament are the roots of its precepts. They are the living seed of things. The glory of the Gospel is a personal Saviour, and the means of holiness are the apprehension and study of his personal character — what He taught, did and suffered for us. The vitality of the Church in any age and country is in proportion to the clearness of its views of a personal Redeemer as its head and sovereign. True piety is not merely the contemplation of truth and the practice of morality, but fellowship with God through His Son. It is not moral beauty merely that we are to love, but Christ. It is not merely Christianity as a system that we are to believe in, but it is Christ that we are to receive as our prophet, priest and king. The tenacity of Roman Catholics to their dogmas is in part explained by their personal views and near relations to Christ through saints and the Holy Virgin. It is by the intervention of such sub-mediators that they are made to feel a nearness to Christ, and to have as it were a personal interest in his name and character. We do not think this a proper way to produce such *positive* piety, but a positive

religion is the only kind that is worth anything. We do not find the Apostles preaching the virtue of the schools, but earnestly enjoining believers to walk in Christ—follow his steps—and do what is well pleasing in his sight. This was their view of the summary of everything contained in the law and the prophets. This was the completion and crowning of everything lovely and excellent and of good report. To be in Christ was to have all in all. Even death was nothing in their view but union with Christ, and heavenly glory and perfection was to follow the Lamb whithersoever he goeth. And as an encouragement to pray, the Apostle tells us that Jesus is our Mediator, even in the presence of God for us, and that he has a fellow-feeling for our infirmities, having been himself tried in all points as we are and yet without sin, that He might know how to succor us when we are tempted. And so the Psalmist says, “Like as a father pitieth his children, so the Lord pitieth them that fear him. He knoweth our frame—He remembereth that we are but dust.

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A GLANCE AT SCOTLAND.—Since the days of chivalrous Wallace, when

— “Swords were gleaming bright  
And Scotia’s bluid was warm and free,”

the Scottish people have never wanted a man to stand forth for them among the nations. The influence of Scottish education and of Scottish mind upon mankind is almost as omnipresent as the atmosphere. Think of KNOX and his co-laborers—of Reid, Hume and Stewart; of Burns and Walter Scott; of the *Edinburgh Review* and the Edinburgh Bench and University, and medical men and hospitals; think of Merchison, Lyell, Fleming, Jameson, Miller and McLaren; of Jarvine, Macgillivray and James Wilson; of Dalzell and Johnstone; Goodsir, Brewster and J. Forbes—and then take into the account the influence of her school-teachers and her learned pulpit for three hundred years, culminating in Chalmers and the leading men of her churches at the present moment, and then we have but a feeble glance at Scotia’s place in the world’s history. We write this without any affectation of mathematical accuracy in our list of names. We have put them down just as we can think of them with a running pen. We shall be glad if others who have the time and the data will help us to complete the enumeration.

THE MARGINAL READINGS.—Every one has observed that such readings are given in the Bibles in ordinary use, and it may also have been observed by Sabbath school teachers and those who sit under the ministrations of a close student and faithful Biblical expositor, that *the marginal readings are often the most correct*. This remark has also often been made by critical students of the original text. Two reasons may be given for this, namely: the caution and care of our translators, which did not allow them to place in the text any reading the correctness of which was not fully established by satisfactory evidence. And secondly, the fact that investigations since their day have shown that the marginal readings which they hesitated to adopt, and which, however, they thought were of sufficient merit to be preserved, do express the true idea of the original Hebrew and Greek. It is obvious that the labors of expositors and philologists, and the light thrown on the original texts by the study of the cognate languages and by the revelations of ancient art, science, literature and customs made by the reading of the cuneiform and hieroglyphic inscriptions of the East, would enable us to have a more perfect knowledge of the meaning of some of the words and phrases of the Hebrew and Greek text than our translators had. We do not believe that any translation can now be made into our language that would, on the whole, be so satisfactory to the Christian world. Nor do we wish any new version to be made. The general excellence of our translation cannot be surpassed. But still it is true, that we must go to the originals for our authority, and in so doing we often find the marginal readings to be the most correct.

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PROMISES.—We need nothing more tangible than the word, or promise of a friend in whom we have full confidence. God's promises are our most precious heirlooms; they are our check on the bank of divine grace; without them we could claim nothing — with them we can claim all things. “By these promises we are made partakers of the divine nature;” “and by them our faith becomes the substance of things hoped for, bringing to our apprehension the substantial glories of the future.” They are the *evidence* of things unseen, which unfold to us the sweet presence and power of God.

Why not trust in this sure Word of God which brings such peace, such light, such joy to the Lord? If we do rest on the promises, we must have peace; but there is such a fearfulness among Chris-

tians, such a fear of going beyond their deserts, such a looking at self to see if there is anything in them worthy of the Master's love — if indeed their character is such, or their love such, or their faith sufficient to entitle them to claim the promises. All this shows a lack of faith in God's Word, for surely he demands no preparation of heart — nothing save a simple trust in his Word — that's all.

Our unworthiness, says one, I deserve not such peace. True; but is not every temporal blessing equally undeserved? Sleep! refreshing sleep! what right have we to this? the bounties of our table; the raiment we put on; air for the lungs; and sunshine and shower, what claim have we upon God for all these? Then there are the fruits of the earth — the beautiful flowers with their rich fragrance — the birds with their song — and the dear friends who surround us. All these and many other blessings we unhesitatingly accept; and yet we refuse food for the soul, that which God is anxious to give. But why refuse to appropriate Christ's promises, which are simply food, clothing, the vital air, the breath, the fragrant gifts of God for the soul?

M. M. B.

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#### THE MACCABEES.

IN THE apocrypha we have two books called I and II Maccabees, and frequently in Jewish history we read of the Maccabees. Who were they? Read and you shall know. About two hundred years before Christ the Israelites were sorely oppressed by the Syrians, and especially by Antiochus, called the Great. Never before had they suffered so furious a persecution. Antiochus took Jerusalem and laid it waste. He slew or enslaved great numbers of the inhabitants. For over three years the people were deprived of their civil and religious liberties. The daily sacrifices were not permitted; the temple of Jehovah was dedicated to Jupiter, and his statue set up near the altar by Antiochus; the observance of the law of God was prohibited under the severest penalties; every copy of the Holy Scriptures that could be seized was burned, and the people, on pain of death, were compelled to sacrifice to idols. Still a faithful remnant were kept alive, and with them the Word of God was preserved, until at last, it pleased him to raise up a deliverer for his people in the noble family of the Asmoneans. Mattathias, a priest eminent for his piety, learning and courage, and the father of five sons, encouraged the people to stand up for the law of God. He gathered around him a

number of faithful men and resolved to deliver Israel from the Syrians and to restore the worship of God; but being old, he died before the work was accomplished. This was some 160 or 170 before Christ. He however left a son, Judas, who succeeded his father in the command. He was nobly assisted also by his four brothers. The motto on his standard was *Exo. xv: 11*: "Who is like unto thee among the gods, O Jehovah?" In Hebrew it is *Mi camoka Baelim Jehovah*. And it is from the initial letters of this motto, M C B J, that the name Maccabee is formed, which became the surname of the Asmonean family. The Asmonean princes are therefore the Maccabees of the Apocrypha and Josephus. They made Judea a free State and restored Jerusalem and the worship of God. Under them their country's prosperity was great, but short. Pompey subdued it and made it a Roman province. Herod the Great was the last prince of this line.

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THE POLITICIAN AND THE STATESMAN — ABSALOM THE CUNNING AND SOLOMON THE WISE.—Absalom was cunning, but Solomon was wise. Absalom was a politician, but Solomon was a statesman. Absalom artfully stole the hearts of the people, but Solomon fairly won them. Solomon was most successful, as well as most peaceful and happy: for while Absalom stole only the hearts of a party of the men of Israel, Solomon won the hearts of all Israel and of all the world; and while Absalom's cunning sustained him not long — for Justice soon overtook him and took vengeance upon him by hanging him upon Nature's own gallows — the limb of an oak — by the rope of his own vanity — the hair of his head, Solomon's wisdom placed him at the head of his nation, and first in the rank of sages, and has kept him in honorable remembrance now twenty-eight hundred years, and bids fair to hold for him a large place fresh in the hearts of men as long as the world shall last. Our Saviour asks, What shall it profit a man if he gain the whole world and lose his own soul? Absalom lost both, and Solomon gained both.

W. A. B.

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UNION.—The Methodist *Christian Advocate and Journal*, of New York city, says: "Look out for humbugs under the cry of Union. Methodists always succeed best when they stick to their work and do it in their own peculiar way."

PRESBYTERIAN CHURCH IN THE UNITED STATES.—According to the minutes of our last Assembly, 37 of our ministers died during the year ending in May, 1860. We have 2,756 ministers; 534 candidates, and 3,531 churches. Total communicants reported, 292,927, and total contributions, \$3,175,000. During the year there were licensures, 166; ordinations, 114; installations, 166; ministers received from other denominations, 55; and dismissed to other denominations, 14; churches received from other denominations, 27, dismissed, 2. Adults baptized, 5,156; infants baptized, 15,531.

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CALVIN.—I suppose there are more persons belonging to the reading and thinking classes of society in Europe and America, whose opinions, on the most important subjects, have been, to some extent, influenced, if not wholly determined, by the instructions given to us in the Church of St. Peter in Geneva, three hundred years ago, than by those of any other human teacher.—*Everett.*

Similar and even stronger is the testimony of Mr. Bancroft, our great historian, as to the merits of the great Genevan Reformer, and particularly as to our debt to him for civil liberty.

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THE TRUE BLUE.—Everybody has heard the designation “true blue” applied to Presbyterians. Dr. Murray, in his speech before the Assembly of the Free Church of Scotland, at the Tri-centenary celebration, thus playfully refers to its origin: “I have often been asked why we are called ‘true blue.’ I did not know how to answer. But I asked a Scotchman. ‘Well,’ said he, ‘when we were persecuted, the ministers used to go to the mountains, and when they were going to have a communion they held out a blue flag, which was an invitation to the people of the country around to attend; and their descendants are called true blue from that.’ That is one explanation, but I have found out another for myself. A few years ago I was in Naples and Rome, and went to Pompeii, where I spent some time among its splendid frescoes of variegated hues. All the other colors had faded away, but the blue was as bright as the day it was put on, although it had been buried for nearly two thousand years. The true blue never gives out—that is the meaning of it. [Laughter.] True blue Presbyterianism is so blue that it never gives out.



## THE FARMER'S DAUGHTER.

The Farmer's girl leads a happy life,  
 As she trips o'er the grassy lawn;  
 With an eye as bright, and a step as light,  
 As that of the agile fawn.

The Farmer's girl is a merry maid,  
 With cheeks of a rosy hue;  
 She sits on the style, a sweet sunny smile,  
 Darts out from her eye so blue.

There's a magic in her winsome voice,  
 That "drives dull care away;"  
 She can scrub or scour, or at evening hour,  
 The sweet-toned harp can play.

She would grace the halls of a mansion high,  
 Or the porch of a lowly cot;  
 She will make the home of her chosen one  
 A most delightful spot.

Young men! choose a wife 'mong the farmers' girls,  
 If happy in life you would be;  
 They are gentle and kind, just to your mind,  
 Sing, A Farmer's Girl for me!

KATE.

—*New England Farmer.*

THE FIFTH COMMANDMENT.—An old school-master said one day to a minister who had come to examine his school—

"I believe the children know the Catechism word for word."

"But do they understand it? that is the question," said the minister.

The school-master only bowed respectfully, and the examination began.

A little boy had repeated the fifth commandment,—*"Honour thy father and thy mother,"* and he was desired to explain it.

Instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper,

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

GENERAL JACKSON AND FAMILY.—The *Pacific Methodist* quotes from the Rev. William McMahan's reminiscences of the hero of the Hermitage, the following tribute to the General and his family :

“I often visited this worthy family, and always prayed with them at the family altar. This was many years before Gen. Jackson professed religion, but he was always an honest man, and a finished gentleman in the best and highest acceptance of that much abused term. Perhaps I have never known a more amiable, kind and benevolent lady than Mrs. Jackson, in all my travels over the world ; and the General was surely one of the noblest works of God. How often have I seen that manly form, that never bent in the embattled field of strife where garments were rolled in blood, bow down with lowly reverence at the foot of the Cross and around the family altar. And I have seen his great heart melted and running out at his eyes, as he rose from his knees, with his handkerchief to his face.”

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THE RIVAL DICTIONARIES.—We do not purpose here to enter into the controversy about the two great Dictionaries of our language. We “prefer” both Webster and Worcester, one for some things, and the other for other things. As a curiosity, however, it is worth remembering that the controversy has brought out the following facts: namely, the number of words defined in Webster's vocabulary proper, is 99,000. There are also some 6,000 or 7,000 words defined in the Supplement, embracing words that have recently come into use. In the Tables of Geographical, Scripture and Proper names, there are 36,000 more words given, making an aggregate of, in round numbers 140,000. In Worcester there is a total of 103,300 words defined, and 28,000 Geographical, Scripture, and Proper names, giving a total of 132,000 words, leaving about 8,000 more in Webster than in Worcester. In Webster, there are 14,700,000 ems ; In Worcester, 13,300,000, giving 1,400,000 ems in favor of Webster.

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NEW PRESBYTERIAN UNIVERSITY.—The Synods of Ohio and Cincinnati of our church have decided to locate their new university at Springfield, and to raise \$200,000 for the erection of suitable buildings. They have reason to expect that Clark county, in which the university is to be built, will give \$40,000.

## NARRATIVE OF THE STATE OF RELIGION

WITHIN THE BOUNDS OF THE SYNOD OF THE PACIFIC.

THE devout gratitude of Synod is especially due to Almighty God our Heavenly Father, for the favors of his providence towards so many of his servants during the past year, and for furthering the continued and increasing prosperity of our congregations scattered over the wide-spread field of our labors. Yet, with deep sorrow also, Synod would record the lamented decease of the Rev. J. W. Goodell, of the Presbytery of Puget Sound, causing a breach in their ranks which the church on this coast seemed illy prepared to bear.

Of the fifty members who would make the complement of the Synod, only twenty are here present; and two of our Presbyteries, Oregon and Puget Sound, are not represented. In the absence of full reports from the entire body, our statistics are therefore, incomplete; yet it is believed the general state and religious character of the various churches, are not in any material respect dissimilar.

To the communion of the churches, numerous additions have been made during the past year, by letter and profession of faith; a fact showing that the influences of the Holy Spirit, though not enjoyed by us as in many more favored places, are not wholly withheld.

The preaching of the gospel has been regular, and attended upon by increasing numbers. Our Sabbath schools, and Bible and catechetical classes, are in a very prosperous condition. The Synod regard the more settled state of society which now exists, compared with former years of change and disorder, as a great advantage and encouragement in the prosecution of their spiritual designs. Churches are now permanently established in the city and country, in the mountains and valleys, and their increase in pace with a growing population, is steadily progressive.

The fact that in the over-ruling of Divine Providence, multitudes of Chinese have been led to these shores, and that a mission, established by the Presbyterian church for their Christianization is in our midst, and committed to the hands of a member of our body, has awakened a deep interest, as also a sense of vast responsibility, in the minds of the Synod. The present missionary has been in this field about a year. He has diligently prosecuted his work of preaching, visiting, and circulating the Scriptures and religious tracts, with cheering marks of the divine favor. Not only in San Francisco, the

centre of his efforts, but by tours in the interior, among the Chinese in the mining regions, much good has been accomplished. The Synod strongly commend this cause to the favor, prayers, and coöperation of the churches.

At the last meeting of the Synod, measures were adopted for the prosecution of the work of education on this coast; and in furtherance of the plans proposed, the Board of Regents appointed by the Synod, established a Grammar school in the city of San Francisco, which was opened in November, 1859, under the charge of the Rev. George Burrowes, D. D., as Principal, and has been attended with gratifying and encouraging success.

Considerable progress has been made during the year in the erection of church edifices. The congregation of Stockton has with praiseworthy zeal finished a very imposing and commodious house of worship. The Sacramento congregation is now engaged in an energetic effort to provide itself with a convenient church edifice. In Arcata on Humboldt bay, also, a tasteful and suitable house of worship is in progress of erection.

The field occupied by this Synod is, not only one of vast extent, but also possessed of varied and deep interest. The Synod's responsibility, therefore, under the providence of God for its cultivation, is great, confessedly great; for the Synod are not insensible to the fact of the momentous importance of the sphere and circumstances in which they are called to act. The work is great. Many hindrances are encountered. The spirit and practice of the world too much prevail in the church. Open and gross immorality mar the character and retard the improvement of society. Sabbath desecration, though in some places abated, still is found wide-spread and threatening in the land. In some portions of our field, dangerous heresies exert their baneful influence and hinder the power and success of evangelical truth. Yet, an open door of usefulness invites labor. In new localities we are called upon to plant the institutions of the church. We do not forget that we are still pioneers on the Pacific coast, and that in the moral, civil, and social elements of the present, are the seeds of mighty issues hereafter to be developed. We are still pioneers, and the varied character of social life we behold, presents on the one hand forms of evil to be deplored and removed, and on the other, forms of good to be cherished and furthered. Our work and responsibility are connected with both these aspects and conditions of society. But we desire not to shrink from either the work or the responsibility devolved upon us. The past, also, inspires us with

hope. Hitherto the Lord hath helped us. In the Lord Jehovah is our trust. The great want of the churches, is the outpouring of the Spirit. We wait in prayer, and hope for this great blessing. Speedily may it be the experience of all our congregations, that **THE JOY OF THE LORD IS THEIR STRENGTH.**

FREDERICK BUEL, *Moderator.*

*Stockton, Oct. 4th, 1860.*

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**THE SYNOD.**—The Synod of the Pacific held its sessions in Stockton, on the second and third days of October. The opening sermon by Rev. Dr. Woodbridge is published in this number, and our readers will agree with us, we think, that it is a most timely, eloquent and masterly production. Our Presbyteries in Oregon and Washington Territory, were not represented. The meeting was a pleasant one, and we hope that the impressions made by the religious exercises, will be abiding and salutary. The conversation on the State of Religion, and the Synodical Prayer meeting, were exceedingly interesting. Every one must have felt that it was good to be there. It is to be regretted, however, that the Pastor of the church there had not arranged to have preaching during the sessions of the Synod, in his own and other churches. The people were evidently disappointed. Nor have we any knowledge of an Old School Presbyterian Synod ever before holding its annual sessions and adjourning without having any other sermon than the opening one. We mention this with the hope we shall do so no more.

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**REV. DR. WOODBRIDGE'S SERMON.**—We are able to offer our readers Dr. Woodbridge's able discourse at the opening of the Synod. We listened to it with unmingled delight. It is one of the soundest and most excellent discourses we ever heard. Its perusal will richly repay any one, and the prevailing of its principles will be a great advantage to Christ's kingdom.

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**CUMBERLAND PRESBYTERIAN SYNOD OF CALIFORNIA** held its meeting in Sonoma City, last month. The minutes and proceedings came too late for this number. We shall notice them at length in our next. It does our heart good to hear of their prosperity. They are building up a first class institution of learning in Sonoma.

REV. A. SCOTT.—This young minister has been very much blest in his labors at Arcata, Humboldt Bay. His congregation has steadily increased, and a neat house of worship is nearly finished. They are, however, in need of a little assistance to relieve them from debt incurred by the building of the house, and we earnestly hope the friends of the Redeemer will aid them promptly. But few ministers in our State have as much to encourage them as Mr. Scott, and greatly does he deserve success, for his labors are untiring and self-denying. His report of his labors, in Synod, was deeply interesting.

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### THE CHURCH: ITS UNITY, ITS DIVERSITY.

Sermon preached at the opening of the Synod of the Pacific, Stockton, Cal., October 2, 1860, by SYLVESTER WOODBRIDGE, JR., D.D., Retiring Moderator.

THE head even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.—*Eph.* iv: 15, 16.

EVERY efficient bodily organization has intention and commensurate force. The intention may be considered in a threefold aspect: as ultimate, proximate, and immediate. The ultimate intention is the glory of God. It is indissolubly connected with that endless chain of causes and effects that is first discerned in that inner chamber of the temple of the Universe, where God is the primal cause; that thence flows forth through all the ramifications of being, and thence returns again to its Creator. “For of Him, and through Him, and to Him are all things; to whom be glory forever. Amen.”

Proximate intention is the general visible purpose of organization: the army, to contend; the bank, to assist exchanges; the human body, to serve its soul; the ministry to preach the Gospel and convert the world.

Immediate intention comprises the steps needful for these purposes. The army must be recruited, fed, clothed, disciplined; the bank must obtain capital, credit, officers, business; the human body must receive nourishment, exercise, comfort, education; the ministry requires knowledge, piety, faith, and ordination.

Still farther, it is necessary not only that there be intention, but also the force necessary to accomplish it. This is as essential as the design, and in all wise organizations is a part of the scheme. It is



the link that binds cause to effect; the predicate, that converts subject to object; the impulse, that drives the mechanism; the vitality, that animates the body.

Nor is this force arbitrary, unlimited or unconfined. The mechanism through which it acts, strictly limits it, "according to the effectual working in the measure of every part." The force in us may strike full and fair upon the object to be moved, or it may be dispersed to collaterals, or even caused to rebound; but it can never exceed its capacity; and in order to obtain its highest results, we cannot too closely confine it to its legitimate purposes.

1 In the text we have that glorious organization, *the Church of God*, complete in all its parts—definite in intention and object. We have its head and force, Jesus Christ. We have its body, the invisible Church. We have its members, and their place and duty: "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." We have its intention; immediately its own growth—"the increase of the body"—proximately the extension of piety.

Upon the exegesis of the text, it may be observed that the reference is directly to the Church, with a subsidiary illustration from the human body. Some commentators affix the phrase "effectual working" to "that which every joint supplieth;" when it would read, literally translated, "knit together and compacted according to the effectual working (energy or force) through all the joints of supply; in the measure of every part, maketh increase of the body." This rendering, however, does not appear to make the passage either clearer or more forcible.

### I. Christ the Head.

a. He is the life of the Church. "In him is life, and the life is the light of men."

Some organizations have the power of renewing their head, because he merely holds a delegated authority. When his associates are displeased with him, or his term of office expires, he quietly again resumes his private station. In other cases, when the head is more important, when one fails, another at once occupies the position. The President of the United States, the leader of an army, the monarch of an empire, never ceases; as in the French proverb, "The king is dead! long live the king." There are other cases, where its continuance is necessary to life—as in the human body,

its removal produces death. But in the Church, Christ is the life itself, and his removal is death.

For this great organization, this vast multitude, comprising all true believers, the Church, invisible and visible, owes its very existence to the interposition and atonement of Christ on its behalf, and his exaltation and anointment over it. His very name — the Anointed; in Hebrew, Messiah; in Greek, Christ — implies and includes Priesthood to atone, and Kingship to create and rule. Without Him, there is neither forgiveness, nor instruction, nor spiritual life, nor Church of God. When He withdraws from an assemblage, it is no longer a true Church; but (*Rev. ii : 9.*) “a Synagogue of Satan;” (*2 Tim. iii : 5.*) “Having a form of godliness but denying its power.”

This great truth, that all the life of the Church is in Christ, accords with the whole tenor of Scripture. (*Eph. ii : 4.*) “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.” (*1 Pet. ii : 9.*) “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light.” And (*Eph. i : 19.*) “He is Head over all things to his Church, which is his body, the fulness of him who filleth all in all;” all existence in all times.

b. Then of necessity Christ is Ruler and lawgiver, which precludes all other supreme authority, and recognizes the Church as being merely the recipient and expositor of divine truth.

This is the view always insisted upon in our branch of Zion. Thus, the *Westminster Confession*, chap. xx, sec. 2, “God alone is Lord of the conscience, and hath left it free from the commandments and doctrines of men, which are in any thing contrary to his word, or *beside it* in matters of faith and practice.” Thus also the *Presbyterian Form of Government*, chap. i, sec. 7, “All Church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative: that is to say, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all decisions should be founded up the revealed will of God.”

The Church is Christ’s household, (*Eph. ii : 19.*) Christ’s kingdom, and among all the powers he has delegated to his servants, is nowhere found that of legislation. Of course reason, thought, judg-

ment and study are needful to enable us to understand what Christ has taught; and we are also to give proportionate weight to his injunctions, according to their clearness, stress and obligations.

c. Christ is the Guide. He opens to his members the pathway they are to follow. We choose not the time, the circumstances of our birth and calling; often not of the obligations that press upon us, nor the duties that require our service. We were formed under the Master's service, yet afterward bought into his kingdom. In our impenitence we refuse his yoke, but the instant we are divinely enlightened, we cry with Paul, "Lord, what wilt thou have me to do?" and he teaches us our duty, calls us to our work in life, makes us members or ministers in his Church, and says, "Occupy till I come." Our work is Christ's work; our talents his gifts; we are but stewards for Him; and body, and soul, and life, and property, all belong to him. It is ours to inquire, not what will be pleasing to us, not what will promote our influence, wealth, reputation, honor, but how we may serve Christ; in the spirit of the prayer, "Thy will be done on earth, as it is done in heaven."

d. Christ is the glory of the Church. As the head is the crown and glory of the human body, so that the headless body is a deformity and object of abhorrence, so stands Christ at the head of his Church.

The human countenance gives lustre to the whole form. The light in the eye, the thought in the lines of the forehead, energy in the expansion of the nostrils, firmness in the chin, love and kindness in the lips, shed their effulgence, and give animation to the whole body. The union of all is a complete harmony — like full chords in music, drawn by some master's hand from harp or organ.

So when we look with admiration upon the Church, its wise designs, its beneficent influence, its heavenly spirit, its grand results, we note that all these are to be attributed to that more wonderful salvation revealed in Jesus Christ. "He is altogether lovely" — "chiefest among ten thousand."

In our younger days, we often think that the perfections of Christ are unduly magnified by his people — that he was really but little more than a perfect man. But when we come to know the world, to test it to the utmost, and then again turn to Christ, behold he stands præeminent and alone. The apostles, the prophets, the martyrs, were all but human beings like ourselves. Weakness, passions, struggles after divine life and light and salvation make up their history. Temptations come, and they fall, or only escape by flight;

and the sum of all endurance, all labor, as a claim upon God, is comprised in the prayer of the publican, "God, be merciful to me, a sinner." But CHRIST! "Never man spake like this man!" "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!" Immeasurable the profundity of immensity — but not more so than the love of Christ. Inconceivable the breadth and length of Creation, but not more so than of Redemption. The sounding line of human capacity is altogether too short to measure the depths of this ocean, and eternity itself can never fully display the glories of this grace.

As for the Church, her very life, strength and glory is Christ — the Immanuel — the God with us, without whom we can do nothing; in whom, and by whom, we can do all things. "Christ is the Head."

II. The general organization — "The whole body fitly joined together and compacted." The Church is here represented as an organization separate from all others, having its own independent existence and duties. The expression "fitly joined together," means fitted and framed together, as in the parts of an house. The word "compacted," here means fastened. The idea is of a perfect structure, first exactly framed, and then firmly fastened. The illustration is taken from the human form, where all the portions are adapted to each other, and grow from a common life, and are closely knit to each other, so that they resist intrusion from without, and disruption from within.

a. This unity of organization in the Church, instituted by God for his glory and the salvation of the world, is illustrated by its spirit, which is nothing less than the Holy Spirit of God. That same Divine influence that descended upon the head of the Redeemer when he was externally set apart for the ministry, and that abode upon him was also bestowed beyond measure upon the day of Pentecost to the disciples, and still continues, and is revealed, and illustrated in the vital piety and fidelity of every earnest believer. Of course, just so far as the Church is visible, it (the Church) partakes of the stain of our imperfections; for whatever we touch, in a measure we defile. But this is both obviated and removed by the purifying presence and movements of the Grace that sanctifies. Even now sometimes our form of the visible Church may be entirely desecrated, as was the temple of old — the walls thrown down, the courts polluted, the altar destroyed, and all the holy things carried away; but never, never again, thank God! shall voices be heard as at the

destruction of Jerusalem—"let us depart hence." God has promised that his visible Church never shall be deserted, "nor shall the gates of hell prevail against it;" and even if our form be perverted to become anti-Christ, a double measure of blessing shall descend upon another. "The wind bloweth where it listeth; and thou canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit," whether the Christian man, or the Christian Church.

That car of Cherubim seen by Ezekiel, on which was borne the form of the Son of God, blazing with light, instinct with life, perfect in mechanism, wheel within wheel, full of eyes, carried by swift rushing wings, turning not, but moving straight onward, irresistible, overwhelming is the emblem of God's Church; not indeed as it appears outwardly to us, who fight amid the roar and smoke of battle, and can only see the narrow field where we contend, but as it appears to one who, in the distance, marks the movements of God's great plans, as they are hastened toward their consummation. Throughout the Church, in all times, in all dispensations, there is but one Divine Spirit; and this constitutes its one organization, "the body of Christ"—"one faith, one Lord, one baptism."

*b. Church unity in government.*

Three distinct features characterize the Church in this respect: 1. The congregation; 2. The ministry; 3. The representative assembly. These I conceive to be constituent elements; apart from them, there is no visible Church.

The real controversies upon church government hinge upon attaching undue predominance to one or another of these elements; and it is truly noteworthy how, with the advance of earnest piety, all these portions drop into their relative positions. Even those denominations that theoretically ignore one or another of these features find themselves compelled, by the necessity of the case, to adopt them. The Episcopalians now have their regular Conventions, which are really Presbyteries under another name, and with a standing Moderator; the Methodists, their Conference; even the Congregationalists, their Associations; so that, in fact, the old disputed questions in church government are being practically settled—at least so far as concerns Protestants, and in the United States. Of course there are still strong preferences and prejudices respecting names, modes of worship, and so on; but it is really no small triumph, to have the usages for which our fathers so often and hotly contended, now so generally adopted.



It may however be suggested, whether the division of the Church into denominations is not adverse to its unity.

I confess that it appears to me otherwise, and that no element in the modern Church better illustrates its unity or adds more efficiency. For two individuals to hold exactly the same point of view is impossible; for the two cannot occupy the same place, and to attempt it is to produce collision; yet there may be abundant room to stand side by side. A mass of men thrown together without order or authority is a helpless mob; yet hurried by a common impulse becomes an irresistible torrent; arrayed in battalions, officered and armed, is a powerful host.

These two illustrations apply to the Church. Religious toleration, so insisted upon in the Confession of Faith, has now so widely extended, that thinking men are enabled to perceive that the great denominations of Protestantdom are moving in parallel—not conflicting lines. This is accomplished mainly by each performing its own duty, morally and ecclesiastically, and by simply letting each other alone—suffering each to do its own work, in its own way. We can commune upon those subjects in which we are agreed—can pray together—can rejoice in each other's prosperity; but we cannot go a step farther. We must be free; have our own views, entertain them, and not be ashamed to proclaim them; have our own policy, be outspoken upon it, and labor for it. The great secret of this unity is, not to go out of our place, and of our work.

“Can two walk together except they be agreed?” (*Amos iii : 3,*) and whenever we learn that in sentiment and policy there is a radical difference between our brethren and ourselves, the sooner we each take up our own column of march, and go our own way, the better will it be for the unity of the Church. The division of 1837, was a happy consummation for the unity of our Zion. That the followers of Wesley never coalesced with the Episcopal Church, has vastly aided the progress of Christianity; and the general fact that the prominent denominations of believers are laboring side by side for the conversion of the world, is one great cause of the vitality and success of religion.

c. Unity of doctrine. In this point of view, a vast change for the better is apparent, within the last few years. Undoubtedly radical errors still exist, and prevail to an alarming extent. But, with the diffusion of knowledge, they are better sifted and ventilated, and more thoroughly understood, which is a great step toward their destruction. So also there are great differences of opinion in regard to



important Scriptural truths among believers themselves, resulting partly from ignorance, partly from prejudice; but, fortunately, no man is strictly logical. With many erroneous views, a person may often be fervently pious, while another, soundly orthodox, may yet be irreligious. Yet, on the whole, it is indubitable, that men are much as they believe. Tried by this test, the Church has great cause for gratitude; for surely, never since the beginning of the world, was the religious sentiment more widely diffused, more deeply impressed upon the human heart, than now. There are certainly very few persons in our day, or in any day, that attain to the piety of Baxter, of John Newton, of Isabella Graham; but the proportion of Christians to the whole community, is vastly greater than ever before; and this proportion is rapidly increasing.

The evangelical character of the preaching of our day is also remarkable. It is clear, pungent, bold, and Scriptural. The type, imitated and admired, is more that of the Reformation than of the eighteenth century. One cause of the advance of the Church, both in numbers and unity, I think, is the extent to which expository preaching is adopted — a practice greatly to be commended.

III. The membership. “Every joint supplieth” its “effectual working to every part.” The Church — one complete body — is yet composed of many parts and individuals. As the ocean is one, yet is composed of drops, and waves, and currents, and tides; as the forest is one, yet is made up of shrubs, and trees, and countless leaves; so also is the Church. As the body, deprived of its head, limbs and trunk, ceases to exist, so is it with the Church. She only lives in her assemblies, her ministers, her members. As in the body, no one portion can perform the duties of an other, so also is it in the analogy. Every member has his plan, and duties, and relative importance, and mutual obligation. The eye sees, not for itself only, but for the whole body. The hand defends, the foot carries, not only itself, but the whole, and in the union and service of every part we have the perfect man. Is it not so in the Church? With what? with whom can we dispense in the great plan of the Gospel? Each of us has his several sphere of labor, influence and position, the obligation, the responsibility resting upon ourselves, but the effect extending far abroad, and far onward. For (*Rom. xiv : 7*) none of us liveth to himself, and no man dieth to himself.”

a. We promote the welfare of the Church both by our direct labor and by the reflex influence of our character and habits. Under

God, the Church has been built up by her members. This idea was recognized under the first commission to the Christian ministry: "Go ye into all the world;" "disciple" all nations; "Lo! I am with you always, unto the end of the world." What force and efficiency in the preaching of God's eminent servants! what incalculable benefits, temporal and spiritual, have been produced by the means of grace! Who can estimate the results of the labors of Paul, Augustin, Calvin, John Knox, Baxter, the Wesleys, and an innumerable host who have toiled for Zion? They were *the men* of their age, and the influence of the greatest statesmen and most illustrious generals of their day upon the world was comparatively insignificant.

And in our own day, the most efficient agents of morals, and righteousness, and civilization, and learning, and truth, are the ministers, and elders, and members of the Church; accomplished, not by going out of their appropriate work, but by laboring in it. For all history confirms the fact, that the influence of the believer upon the cause of the Redeemer is proportionate to his identification with it.

b. We need a mutual coördinate influence, every "joint" deriving and lending strength to every other portion of the body. All the parts are "knit and compacted" to each other. They resist aggression from without. They assist to sustain each other in all assaults and attacks, and having a common interest, maintain a common defense. The working of the whole body is effectual, "according to the measure of every part." Hence, how injurious to the Church, to our brethren, for any one to fail in his own duty! Our errors of doctrine or practice may extend far beyond ourselves, and may materially diminish the usefulness of our brethren and the prosperity of the cause.

IV. The object of the organization of the Church is twofold: first, its own increase; secondly, its godliness — "making increase of the body, unto the edification of itself in love."

Our own increase. Let it not be considered narrow, or selfish, or sectarian, for us to desire and toil first of all for our own progress. It is the part of the work especially committed to us. It is our place in the body of Christ, which we have especially to fill. It is the house we occupy, the field we till, the family we support. It is our home, where we were born; were carried by a mother's tenderness and love; cherished in our weakness, dependence and need; educated and trained, and called to our work in life.

We rejoice in the progress of every part of God's kingdom — but this is committed to us ; for this we are responsible, for the Master has placed us here, and not elsewhere. We are not soldiers at large — there are no such soldiers in God's army ; but we all have our own plan and duty in the host. Here, we are Presbyterians, of the Old School branch of the Church, of the Synod of the Pacific, of our several Presbyteries and Congregations. Our work is not in the Methodist, the Episcopal, the Congregational Church — nor does it conflict with them. Our work is not in the Synod of New York, or Missouri, or Northern India. We have our “local habitation and name,” and toil to build up our branch of Zion in this Synod, as a part of God's great Church, and the part committed to us. Our ordination vows bind us here, Providence calls us here, and from the womb of futurity pregnant, with the destinies of endless ages, comes solemn warning, as to the manner in which we live. Upon the foundation we lay, a stupendous superstructure is to be erected. Wo to us if our work is not rightly and well done.

The other object is the “edification of the Church in love,” where love is taken for all the elements of piety — for knowledge, and truth, and holiness. The promotion of godliness — using the word in its largest sense — is a chief end both of man and the Church. By it, through the Holy Spirit, its animating cause, we are united to God ; are, through our being grafted upon him, vivified, and sustained, and cherished ; are “filled with peace in believing, and joy in the Holy Ghost,” and are enabled to produce the fruits of holy living. From this summit of the temple, God is seen pervading Creation and Providence and Redemption, filling time and space with His Presence and Power and Wisdom and Holiness. God is felt, (*Acts xvii* : 27,) the life of the Universe, the life of our souls, the strength of his people. In this is the happiness of the believer, for wherever God is, there, through Redemption, is ineffable joy. Nature and Grace are in unison in the anthem. “Let the heavens rejoice, and let the earth be glad ; let the sea roar and the fulness thereof ; let the field be joyful and all that is therein ; then shall all the trees of the wood rejoice before the Lord, for he cometh — for he cometh to judge the earth : He shall judge the earth with righteousness, and the people with his truth.”

In this is the needed impulse for our work. How easy to preach, to pray, to toil and struggle, and even die for God, when everything is resplendent with his presence, and our hearts are aglow with his love.

And even if the glory be withdrawn, and the clouds cover the

sky, and the mountains hem us in, and storm and darkness gather about us, still faith can survive. Christ endured incomparably more, and yet is now exalted to be the "Captain of our salvation" — "a Prince and Leader to his people." We have not come uncalled to the work, nor are we out of our place.

This subject illustrates the certainty of the final prosperity and universal extension of the Church. "The kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The elements employed and operative are as irresistible as light and love. All the advances of science and art subserve the interests of religion. Even the schemes devised for its overthrow redound to its prosperity, and the sneers and taunts of its enemies point the way and stimulate the duty. The publication and distribution of religious tracts — so important an aid to our cause — is said to have been a device of the enemy for overthrowing truth; and our immense City Missions and reformatory schools have been encouraged, even if not initiated, by the ridicule aimed at the Church for disproportionate efforts in the foreign field.

Never was the Church so breathing full of vitality, so teeming with force, with so many earnest, self-denying, spiritual laborers, as now. And she is increasing with proportionate rapidity. It is true she is yet in the minority, even in Christian lands; but, the present progression continuing, it will not long be the case. And to my own mind, there is no sign more full of joyful significance, than that of the cast of talent, energy and consecration that distinguishes so many of our younger ministers.

Only let them continue to build up — not pluck down. None but a Master can design and construct — any hand may hold the torch of the incendiary. None but the noble, affectionate heart returns the tenderness of the mother's love — any obdurate nature and cruel hand can smite the defenseless bosom; but not without meeting due desert in the court of Heaven. Our dear Mother Jerusalem! without thee, we had been without a home, a Saviour, a God. Let the hand be palsied that be lifted against thee! Not that any human being can harm God's Church, or even an assemblage of his people, for angels encamp round about them; but the ingratitude and sin of the attempt is not thereby lessened.

Then finally, how blessed to be permitted to labor in this cause! Preëminently is it now true, "blessed are ye that sow beside all waters;" that cultivate all the fields, everywhere committed to you,

as the rice-sower carefully distributes his seed over all the water-covered soil within his embankments. True, we may not live to behold the harvest, for "one soweth and another reapeth;" but in the end, "both he that soweth and he that reapeth shall rejoice together."

What triumph and joy in that final review of Paul! — the aged, the faithful, laborious, and unflinching Paul — with only one struggle yet remaining — that with death — and that as though it were already past. "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only" — let our hearts be full of profoundest thankfulness, not to Paul only — "*but also to all them that love Christ's appearing.*"

How wonderful! how glorious the work in which we are engaged! With it is connected the world's prosperity, righteousness, truth, salvation itself — and we are not alone. One, with patriarchs and prophets and apostles and martyrs! One, with all the noble heroes, who have toiled and wept and labored and died for righteousness! One, with the blessed Redeemer of the world himself! — all worldly interests and pursuits, compared with this cause, are insignificant.

We are the workmen of immortality. The very angels gather about us, and there is joy in heaven when a soul is converted to God.

Hail! Church of the ever-living Jehovah! of the Messiah of Omnipotent Grace! of the innumerable multitude of the saved!

"If I forget thee, oh Jerusalem! let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth.

"If I prefer not Jerusalem above my chief joy." Amen.

BOARD OF PUBLICATION.— Calvary Church makes regular contributions to the various Boards of the Church. The second Sabbath of the past month they made a donation of one hundred and fifty dollars to the Board of Publication. This Board has commissioned the Rev. Mr. Wells to labor on this coast for three years. He was to sail from New York on the 1st of October. He is to superintend a general Depository of the Board's publications in this city, and direct the whole work of their colportage in the State.



**SAINTE PAUL'S SABBATH SCHOOL.**—The second Sabbath of the past month was the anniversary of this school. It was an intensely interesting occasion. In one year, by the efforts of *Mr. W. C. Reed*, Superintendent, and *Mr. Wm. Hoffman*, and a few other gentlemen, assisted by a company of "elect" ladies, this school has grown up to be one of the largest and most interesting in the city. There are 240 pupils, a library of 440 volumes, and 200 singing books and Testaments, etc., etc. The exercises were introduced by a few congratulatory remarks from Rev. A. Williams, and with prayer by Rev. N. B. Klink of Sacramento. "Dr. Scott then," says the *Alta*, "made an interesting address to the school, which was listened to with marked attention to the close. The Doctor has great facility in interesting the young, and his remarks were exceedingly appropriate. The exercises closed with singing and the benediction. The whole services were very pleasing."

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**TRAVELLING MISSIONARY AGENT.**—*Rev. James Woods* has been appointed travelling agent and missionary in behalf of the Board of Domestic Missions, by the Synod of the Pacific. Mr. Woods is eminently fitted for this work. We commend him to our friends, and trust his labors will be greatly blest. He enters at once upon his work.

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**SAMSON AND DELILAH.**—We have received from the author, Rev. Dr. H. M. Bien, a minister of the ancient Hebrew faith, a copy of this work. It is issued in San Francisco, from the Commercial Steam Presses, 129 Sansome street. The illustration is taken, by permission, from our own work, "The Giant Judge: or Samson the Hebrew Hercules." The author paraphrases his title thus: "Samson and Delilah: or Dagon stoops to Sabaoth. A Biblio-Romantic Tragedy, in five acts, with a prelude." It is intended for the Stage, and is dedicated to his excellency, Gov. J. G. Downey, and the people of California. Dr. Bien is evidently a man of respectable scholarship, and deserves credit for having so soon acquired so much skill in the use of our language. We hope his work will be remunerative. We wish to see our State developing its literary capabilities, as well as those that are material.

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**CRIMEAN HOUSE, GREEN SPRINGS.**—We recommend our friends who have occasion to go to the country to call on Mr. E. Brown, of the Crimean House, Green Springs, if they would be well treated and have the *EXPOSITOR* to read.

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**SCHOOL CIRCLE** is the name of a neat little publication recently started in this city, by the Messrs. De Youngs and Henry. It is weekly, and is devoted to the interests of the Public schools. It is interesting, and quite handsomely gotten up.



ABSTRACT OF MINUTES OF THE SYNOD OF THE PACIFIC.

STOCKTON, October 2, 1860.

The Synod of the Pacific met pursuant to adjournment, in the Presbyterian Church at Stockton, on Tuesday evening, October 2, 1860, and was opened with a sermon by the Moderator, Dr. Woodbridge, from *Eph. iv: 15, 16.*

After sermon the Synod was constituted with prayer.

Ministers present of the Presbytery of California: Dr. Scott, Dr. Anderson, A. Williams, F. Buel, A. W. Loomis, A. Scott. Ministers absent of this Presbytery: M. A. Williams, David Lewis, W. Williams, E. S. Vail. Church represented: First Church, San Francisco, Judge Waller. Not represented: Calvary Church.

Presbytery of Oregon — No minister present, or church represented. Ministers absent: Lewis Thompson, Ed. R. Geary, R. Robe, A. J. Hanna, J. S. Reasoner. Churches not represented: Clatsop, Brownsville, Calapooia, Eugene City, Diamond Hills, Corvallis, Pleasant Grove, Portland, La Fayette.

Presbytery of Stockton — Ministers present: John A. Anderson, R. McCulloch, Dr. George Burrows. Ministers absent, none. Churches represented: Stockton, H. B. Underhill; Sacramento, David Meeker.

Presbytery of Benicia — Ministers present: Dr. Woodbridge, Jas. Woods, Dr. Bonham, A. Fairbairn, P. V. Veeder, Thomas Fraser, N. B. Klink. Ministers absent, none. Church represented: Napa, J. M. Hamilton. Churches not represented: Benicia, Suisun, Santa Rosa, Healdsburg.

Presbytery of Puget Sound — Ministers present, none. Absent: G. Whitworth, S. Evans, G. W. Sloan. Churches represented, none. Not represented: Olympia, Steilacoom, Grand Mound.

The Rev. Frederick Bucl, of San Francisco, was elected Moderator, and the Rev. N. B. Klink, of Sacramento, temporary clerk.

The following orders of the day were adopted:

1. Synod to meet to-morrow morning, at 9 o'clock, and spend half an hour in religious services.
2. At 10 o'clock, hold a free conversation upon the state of religion in the several congregations within our bounds.
3. The next order to be the report of the Board of Regents.
4. The report of the Committee of Missions to be the first order after religious services Thursday morning.

On motion of Dr. Woodbridge, the Synodical prayer meeting was appointed to be held on Wednesday evening.

WEDNESDAY MORNING, 9 o'clock.

Synod met, and occupied half an hour in devotional exercises. Afterward, the minutes of the last stated session were read.

Statistical reports were called for, and placed in the hands of the Clerk.

The usual committees were then appointed by the Moderator.

The hour of the first order of the day having arrived, the roll was called, and statements were made by all the ministers and elders present, respecting the religious condition of their several congregations and fields of labor. After which, Synod took a recess till 2 o'clock.

At 2 p. m. Synod met, and the next order of the day being the report of the Board of Regents, was taken up. The report was then submitted.

The report was accepted. Debate arising respecting the request of the Board to be allowed, at their discretion, to increase their number, not to exceed twenty-five members, on motion of Dr. Woodbridge, the report was adopted, except the part relating to the discretionary power asked by the Board.

Mr. Loomis presented the following resolutions, which were adopted :

*Resolved*, That the article in the report of the Board of Regents be divided.

*Resolved*, That the number in the Board be increased to twenty-four members.

*Resolved*, That the election of the members of the Board be always in the hand of the Synod.

Dr. Woodbridge presented the following resolution :

*Resolved*, That the Board of Regents be empowered to increase their number during the ensuing year by the addition of such members as they in their wisdom may deem best; *providing* that the number be less than twelve.

Upon which, the ayes and noes were called, as follows :

Ayes — Dr. Scott, Dr. Burrowes, Bonham, Woodbridge, Klink, Fairbairn, McCulloch, Meeker.— 8.

Nays — Dr. Anderson, Loomis, Williams, Woods, Fraser, J. A. Anderson, Veeder, A. Scott, Underhill, Waller, Hamilton.— 11.

So the resolution was lost.

Rev. A. Williams presented the following resolution, which was adopted :

*Resolved*, That the election of members to fill the vacancies in the Board of Regents be the order of the day for to-morrow morning, at 11 o'clock.

Synod then took a recess till 7½ o'clock.

After recess Synod met, and, pursuant to order, held the Synodical prayer-meeting. The service continued one hour, during which, addresses were made by Rev. Mr. Fraser and Dr. Scott.

After the prayer-meeting business was resumed, and Rev. A. Williams was appointed to draft a minute in commemoration of the decease of Rev. J. W. Goodell, late one of our members.

The Rev. Dr. Anderson offered the following preamble and resolution :

WHEREAS, During the session of last Synod, a resolution was passed, the construction placed upon which, is foreign to the views entertained by a majority of those who voted in favor of that resolution; and WHEREAS, By its common school system, the State has assumed the work of educating the youth of the country; and WHEREAS, No system of intellectual and moral education is complete which does not embrace the teachings of God's Word, therefore,

*Resolved*, That, in the judgment of this Synod, it is the duty of the State to introduce, by law, the Bible into all its schools.

After debate, Mr. Anderson moved that the former part of the preamble be stricken out.

Objections being made, the ayes and noes were called as follows :

To strike out — Dr. Anderson, Dr. Burrowes, A. Williams, Loomis, J. A. Anderson, A. Scott, Bonham, Fairbairn, Veeder, Fraser, Hamilton, Underhill, Waller.— 13.

Noes — Dr. Scott, Woodbridge, Woods, Klink, Meeker.— 5.

So the former part of the preamble was stricken out.

The question was then taken upon adopting the remaining portion of the preamble and resolution, as follows:

Ayes — Dr. Anderson, A. Williams, A. W. Loomis, J. A. Anderson, Fairbairn, Veeder, Fraser, Hamilton, Underhill, Waller.— 10.

Noes — Dr. Scott, Woodbridge, Woods, Bonham, Klink, Meeker.— 6.

So the resolution was adopted.

The Rev. Dr. Scott presented a protest against the action of Synod.

S. Woodbridge gave notice of a protest upon the subject.

Synod then adjourned, to meet to-morrow morning, at 9 o'clock.

Concluded with prayer.

THURSDAY MORNING, 9 o'clock.

The Synod met pursuant to adjournment, and occupied half an hour in religious services. Afterward, the minutes of Tuesday evening and yesterday were read and corrected.

Pending the reading of the minutes, Dr. Burrowes, not having been present last night when the vote was taken upon the preamble and resolution offered by Dr. Anderson, asked and obtained leave to have his vote recorded. He then voted in the affirmative.

The Moderator appointed the following committee to answer the protest of Dr. Scott, viz: Dr. Anderson, Mr. Fairbairn, Mr. Hamilton.

Dr. Woodbridge submitted a protest. It was referred to Messrs. J. A. Anderson, Fraser and Waller.

The order of the day (the report upon Domestic Missions) having arrived, by unanimous consent it was deferred, to take up a resolution of Mr. J. M. Hamilton, re-affirming the action of last year respecting the school, of which Dr. Burrowes is Principal.

After some question upon points of order, the resolution was adopted, and is as follows:

*Resolved*, That it is deemed expedient that a Grammar School be now established, under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Church, whose last General Assembly held its annual session in the city of Rochester, New York, which we hope will be the nucleus of a College or University to be organized under the control of this Synod, when the wants of the country require it, and the Providence of God shall seem to direct it.

Mr. J. M. Hamilton presented the following resolutions, which were adopted:

*Resolved*, That this Synod has learned with great satisfaction, from the report of the Board of Regents, of the success and continued prosperity of the Grammar School established under its patronage and within its bounds.

*Resolved*, That we regard the Rev. Dr. Burrowes as one who is eminently qualified to take charge of the Synodical School, and with undiminished confidence would again recommend him to the Board of Regents, as a suitable person to whose care and supervision the interests of the institution may be safely confided.

Rev. Albert Williams presented the following minute, which was adopted:

The committee appointed to prepare a minute with reference to the decease of the Rev. J. W. Goodell, respectfully present the following:

WHEREAS, In the holy and wise Providence of God, the Rev. J. W. Goodell, of the Presbytery of Puget Sound, has, from the midst of his labors during the past year, been called to his eternal rest; therefore,

*Resolved*, That the Synod bow with humble submission to the Divine Will, in the bereavement and loss sustained by themselves and the Church at large.

*Resolved*, That in this tribute to the memory of a beloved brother and fellow-laborer in the Gospel, the Synod bear testimony to his Christian faith, and zeal, and continuance in well-doing, and usefulness to the end of his earthly career.

The following memorial was presented from the Presbytery of Stockton :

Extract from the minutes of the Presbytery of Stockton : Rev. Robert McCulloch was recommended to the Board of Domestic Missions for the sum of six hundred dollars (\$600).

*Resolved*, That the case of Bro. McCulloch be represented to the Synod, with the request that they endorse the recommendation of Presbytery.

(Signed) Jno. A. ANDERSON, Stated Clerk Stockton Presbytery.

On Motion of Rev. Dr. Anderson, the recommendation was adopted.

The Judicial committee reported a case of appeal from the Presbytery of Stockton; but as the members of the committee belong to that Presbytery, they ask leave to be permitted to resign, and that a new committee be appointed. The request was granted, and the Rev. Messrs. Williams, Woods and Bonham were appointed on the committee.

The order of the day was taken up, namely, to fill vacancies in the Board of Regents, when Dr. Woodbridge moved that a committee be appointed to select names for the purpose. The motion was carried, and the Moderator appointed the following committee, viz : Woodbridge, Burrowes and Hamilton.

The committee nominated the following gentlemen for the class of three years, viz : Rev. James Woods, Rev. N. B. Klink, Hon. H. P. Coon, Hon. Cyrus Alexander, Hon. B. M. Wilson, H. H. Haight, Esq., J. B. Roberts, Esq., J. M. Hamilton, Esq.

Upon motion of Rev. Dr. Scott, the report was accepted and adopted.

The Committee upon the Board of Publication reported verbally through their Chairman, Rev. Dr. Scott, that they had corresponded with the Board, who had agreed to establish a depository upon this coast, and had already appointed the Rev. Mr. Wells, now on his way hither, as general agent; and that, in the meantime, books of the Board to the value of \$1,000 were in the hands of the Chairman, at his own personal responsibility. The report was adopted.

The Committee upon Church extension, through their Chairman, Rev. Dr. Scott, reported that they had performed the duty assigned to them; had reported three several applications to the Board, but that appropriations could only be made to Churches strictly complying with the rules of the Board. The report was accepted.

The Rev. Dr. Scott presented the following series of resolutions, which were adopted :

*Resolved*, 1. That, in the opinion of this Synod, it is highly important for the Board of Domestic Missions to take prompt and efficient measures for extending their operations on this coast.

2. That it is highly expedient for the Board to appoint immediately an Advisory Committee at San Francisco, according to the injunction of the last General Assembly.

3. That the Synod also strongly urge the Board to appoint a general agent and travelling missionary.

4. That in our judgment this agent should be paid one hundred dollars per month for his services, and that the Board should also pay his necessary travelling expenses.

5. That a special committee, consisting of Dr. Woodbridge, F. Buel, Dr. Burrowes, and Judge H. P. Coon, be now appointed to communicate these resolutions to the Board, and to correspond with it, until the Advisory Committee above referred to shall be appointed by the Board, and that this committee be directed to proceed at once to employ an agent and travelling missionary, in behalf of the Board; and that the details of this service be committed, for the present, to the discretion of this committee.

6. That the Synod recommend the Rev. James Woods as the Board's agent and missionary, and will be responsible for his support, as above specified, until the committee can obtain definite information on all these points from the Board in Philadelphia.

7. That these resolutions and proceedings are intended to be auxiliary to the Board, and as a means of helping it, and working with it, and are taken now in advance of the Board's action, because, in our judgment, any delay at this time would be highly injurious to our interests.

8. That we think it desirable that at least four or five missionaries should be sent to this State this autumn.

9. That it be earnestly recommended to all our churches to take up annual collections for the Board of Domestic Missions.

The Judicial Committee, to whom was referred the appeal of Mrs. Eliza Warner to this Synod, against the decision of the Presbytery of Stockton, report, recommending that Synod sustain said decision of Presbytery, which is as follows:

*Resolved*, That the session of the Sacramento Church acted unwisely in receiving charges and proceeding to the trial of Mrs. Warner, and in entertaining charges against Mrs. Warner. A. WILLIAMS, Chairman.

The Committee upon Education made a verbal report by the Chairman, Rev. A. Williams, which was accepted. Synod then took a recess of one hour.

After recess Synod met. The committee appointed to answer the protest of Rev. Dr. Scott asked for more time to prepare the reply, and the request was granted.

Dr. Woodbridge moved that the narrative be published, and the Rev. A. Williams and Dr. Scott were appointed a committee to publish such further extracts from the minutes of Synod as they may deem expedient, in the PACIFIC EXPOSITOR and weekly *Pacific*.

The committee appointed to answer the protest of Dr. Woodbridge reported, and the report was accepted and ordered to be recorded.

The report of the committee to levy assessments upon the churches in behalf of the Contingent Fund was adopted, and is as follows, viz: That the amount to be raised by the resolution of last year is one hundred dollars; and it is recommend that it be apportioned among the churches at the rate of one-sixth of a dollar to each communing member.

Dr. Woodbridge offered the following resolutions, which were unanimously adopted:

*Resolved*, That the thanks of Synod be tendered to the citizens of Stockton for their kind hospitalities extended to the members of Synod; and that this resolution be published in the newspapers in this city.

*Resolved*, That Judge Waller be deputed to tender the thanks of Synod to the California Steam Navigation Co. for reduction of rates of fare to the members, in going and returning from the present session.

The minutes were read, corrected and approved, and Synod adjourned to meet in Napa on the first Tuesday in October, 1861, at 7½ P. M. Concluded with prayer, singing, and the benediction. FRED. BUEL, Moderator.



**DR. BURROWES' SCHOOL.**

AFTER a few days of recreation, this school has been resumed in the first story of Calvary Church, the rooms of which have been generously tendered by its Trustees, to the school for the present. It is hoped, however, that the school will soon be removed to more suitable rooms. An eligible and central fifty vara lot has been purchased, for the site of College buildings, for the sum of ten thousand dollars. And the Board of Regents hope, with the aid of the good people of San Francisco, to be able to erect in a few months, a College Hall on this lot, and to organize college classes, by January next. They feel confident that with God's blessing the advantages of a thorough Collegiate course of liberal studies, may now be secured for our sons without sending them from home. It is their purpose to associate in this College with the REV. DR. BURROWES as its President, such a corps of tutors and professors as will afford to our sons at our own doors, as thorough and liberal an education as can be obtained abroad, and at much less expense, and with much less risk to their morals and health. This College will be open alike to all creeds and religions. Though controlled by Old School Presbyterians, no religious test will ever be required, but all sects and denominations will be freely admitted, and their opinions and prejudices be uniformly and studiously treated with liberality and respect. Its denominationalism is only intended as a guarantee that all the moneys and contributions made to it, shall forever be used according to the intention of the donors, and that the piety, moral character and literary qualifications of the President and professors, shall be such as are approved of by the Church. It is not to be a sectarian College, though of necessity, in order to secure peace and efficiency in its management, it is under so much denominational control as to guarantee the security of the investments made in it, and the proper qualifications moral and religious in its Instructors. Its friends and patrons are found among all denominations, and among gentlemen who are not members of any church, but who are desirous of keeping their children at home, and at the same time, wish them to be thoroughly educated. It is much cheaper to send our sons from our own doors to college, than to board them away from home. And it is infinitely better to keep them under the sweet influence of Home "of mother and sisters dear." We are antagonistic to no other institution. For we believe that the more institutions we have in our rising State, of a high literary character, the greater the number of persons who will be able to secure the advantages of a collegiate education, for many are able to graduate at a college within reach of home, who could not afford to do so by having to go abroad, or to board away from home. And we are persuaded that by uniting our efforts in this city, we can now build up a College for the city of San Francisco, with the money that it would cost us to send our sons abroad for a liberal education, and then we shall have the advantage of having them at home, and of seeing an Institution reared that will be a blessing to generations to come. We bespeak the aid of all Californians, and especially of all the people of San Francisco for the CITY COLLEGE. We do not doubt but that the friends of a



liberal and thorough system of education will soon build up here an institution that will be the pride of the city. We are now trying to lay the foundations of a College that shall be to San Francisco and the whole Pacific world, what the University of Edinburgh has been to Scotland and to Christendom.

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**JOB PRINTING.**—It will be remembered, we hope, by our friends, that our publisher, Mr. Stevens, whose card is to be seen among our advertisements, executes all sorts of work in his line promptly, and with great neatness and on reasonable terms.

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**CALIFORNIA MERCANTILE JOURNAL.**—We tender our thanks to the editor and proprietor of this work, *David M. Gazlay*, for a copy. It is a compilation of local and statistical information, appertaining immediately to this State, and her commercial, mercantile, mining, agricultural and manufacturing interests. The author tells us also, that it is intended for gratuitous distribution among hotels, on board steamboats, in reading rooms, &c. It is a handsome volume, of 312 quarto pages, neatly bound and illustrated. The publishers are George Elliott & Co., San Francisco. We wish it success.

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**THE PROFESSOR AT THE BREAKFAST-TABLE; WITH THE STORY OF IRIS.** By Oliver Wendell Holmes, author of the "Autocrat at the Breakfast-table." Boston: Tichnor & Fields. San Francisco: H. H. Bancroft & Co. 1860.

This book is Oliver Wendell Holmes. Nobody else that we wot of could have put together so much sense and nonsense — so much that is not worth reading at all with a few things that are valuable beyond all price. No other writer, not even Carlyle nor Emerson is so perfectly happy in his own conceit as the "Autocrat and the Professor." There are points in this volume that are worthy of the deepest consideration by the New England people, and there are some things in it that we regret to see. In all that he says against the intolerance of past ages, the impiety and tyranny of public sentiment, and against the long-faced hypocrisy that strains at a gnat and swallows a camel, and against the fanatical extremes of Boston *thinking* we heartily concur. We forgive the author his flings at us, because of the sound hard blows he deals out so plentifully upon the people of "the brain centre of all America"—the Modern Athens. Besides the Professor, Bancroft & Co. have a large assortment of excellent books for sale.

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**PRACTICAL TREATISE ON THE CHEMISTRY OF GOLD, SILVER, QUICKSILVER AND LEAD.** By Edward Pique. San Francisco: Town & Bacon. 1860. And for sale by H. H. Bancroft & Co.

This is a volume of 133 pages, with numerous illustrations, and we should think it a useful book for miners, and all who desire information about the preparation and use of metals. It professes to trace the crude ore from the mines through the various mechanical and metallurgic elaboration, until the pure metal is obtained. The author combines his own practical experience with what he could collect from the best sources.

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**PARTON'S LIFE OF ANDREW JACKSON.** Volume II. Now for sale by A. Roman, 127 Montgomery street. It is from Mason Brothers, of New York, the publishers. An intensely interesting biography. More extended notice in next number.

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**McCLINTOCK'S NARRATIVE OF THE DISCOVERY OF SIR JOHN FRANKLIN.** Boston. Tichnor & Fields. 1860. For sale by H. H. Bancroft & Co., San Francisco. An interesting volume.

## THE SUNDAY-SCHOOL TIMES.

THIS is a Weekly Religious Paper, published by the AMERICAN SUNDAY-SCHOOL UNION, at the very low price of

**One Dollar a Year.**

It is designed for PARENTS, TEACHERS, and all who are engaged or interested in the religious training of the young. It is also an excellent FAMILY PAPER.

A portion of the *Sunday-School Times* is occupied with NARRATIVES and other matter particularly interesting to *young persons*. Teachers and Bible-classes will be greatly benefitted by the perusal of this Paper.

The *Sunday-School Times* has, every week, a column or more of the choicest matter selected from the NOON PRAYER MEETINGS, which are so interesting to all classes of Christians.

Besides a large amount of general religious intelligence, the *Sunday-School Times* contains all the most recent Sunday-School news. It reports all the important CONVENTIONS of Sunday-school teachers. It discusses the questions which most interest and perplex teachers and parents, respecting the various METHODS OF RELIGIOUS TRAINING for the young, the means of gaining the attention and the affections of children, and especially of securing their conversion and bringing them to Christ. The subject of MISSION-SCHOOLS for cities, and of Sunday-school missionary work, is thoroughly canvassed. Indeed, there is hardly a topic of practical importance to any who are interested in the subject of religious education, which is not here brought under consideration from week to week.

The *Sunday-School Times* has been the direct means, without any other agency, of establishing Sunday-schools in neighborhoods where none existed before, and of giving life to other schools which were languishing. *It is the testimony of hundreds of superintendents, that they have found their schools reviving from the time that this paper began to circulate among their teachers and in the families of their congregation.*

RELIGIOUS CONTROVERSY is entirely excluded from this paper. The *Sunday-School Times* does not even reply to its own assailants.

Many hundreds of clergymen are subscribers to this paper, and recommend it warmly to their congregations.

### CANVASSERS WANTED IN ALL PARTS OF THE UNITED STATES.

SPECIAL ARRANGEMENT FOR THE PRESENT SEASON.

I. To Teachers or others, who are willing to canvass for this paper, and who will send us, at one time, the names of SEVEN NEW SUBSCRIBERS, and *seven dollars in cash*, we will give a copy of WEBSTER'S UNABRIDGED QUARTO DICTIONARY, NEW PICTORIAL EDITION, price \$6.00; or of LIP-PINCOTT'S UNIVERSAL GAZETEER, price \$6.00.

II. To those who will send us, at one time, the names of TEN NEW SUBSCRIBERS, and *ten dollars in cash*, we will give a copy of the new and splendid MAP OF ANCIENT JERUSALEM, for sale by our Society, 5 feet by 7, mounted and colored. Price \$10.

III. Persons who prefer canvassing for compensation in money, and who can produce satisfactory testimonials as to character, will receive most liberal terms.

IV. MONTHLY TIMES. The *Sunday-School Times* for the first week in each month, is also issued in a separate form, as a MONTHLY paper, for those schools and families who do not wish to take it weekly. *Price, to single subscribers, 25 cents a year.* In awarding premiums or compensation to canvassers, four single subscribers to the *Monthly Times* are counted the same as one subscriber to the *Weekly Times*.

☞ Specimen copies of the paper, and other documents needed in canvassing, will be furnished gratuitously on application.

Address

WALDRON J. CHEYNEY, *Treasurer,*  
American Sunday-School Union, Phila.

THE

# PACIFIC EXPOSITOR.

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NO. 6.—DECEMBER, 1860.—VOL. II.

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## THE NEW COLLEGE.

For the want of room, we were obliged to omit from our last number, among other things, the Report of the Board of Regents on Education, to the Synod. That Report, as furnished us by the Stated Clerk, we now give, as follows :

FIRST ANNUAL REPORT OF THE BOARD OF REGENTS TO THE SYNOD  
OF THE PACIFIC, ON INSTITUTIONS OF LEARNING.

OCTOBER 1, 1860.

THE BOARD OF REGENTS appointed by your reverend body at its sessions in October 1859, herewith submit to you according to your instructions their first annual report as follows :

1. As charged by you in the resolutions creating this Board, we have established a Grammar School in the city of San Francisco under the superintendence of the Rev. George Burrowes, D. D., who as you know was sent to this coast by the Board of Education of the Presbyterian Church to engage in such a work. It will also be remembered by you, that your reverend body, as well as also, the Presbytery of California had been in almost uninterrupted communication with the Board of Education and with our brethren in the East about the establishing of institutions of learning and a Presbyterian College on this coast from their very first organization ; and that therefore we owe a debt of gratitude to the Board for having answered our repeated requests by sending out the Rev. Dr. Bur-

rowes, who as we believe is eminently fitted for the work now committed to his hands.

2. The Trustees of Calvary Church on Bush Street, San Francisco generously tendered us the use of their large lecture room in the lower story or their House of worship for the uses of the school free of rent, and also furnished us with all the fuel that has been needed. A few friends furnished us with black boards and desks and globes for the use of the school. Accordingly the school was opened in the lecture room of this Church on Tuesday, November 1, 1859, with four pupils, and closed for the Christmas holidays with eleven pupils. The exercises of the pupils at the examination shewed that their instruction had been accurate, patient and thorough, and gave great satisfaction to their parents and friends. The school now numbers fifty-five scholars. They are a class of youth of fine average abilities, and of much promise. Three are studying Greek; twenty-three, Latin; ten, Trigonometry, Geometry, etc.; twelve Algebra; sixteen, French and Spanish; and the rest other ordinary studies.

3. According to your recommendation the Rev. Albert Williams, was appointed financial agent, but in as much as in the judgment of your Board, the way was not open for him to make an appeal to the public for money, nothing has been done in that way. It affords us peculiar gratification however, to inform your reverend body that the Board, according to the instructions given in your fourth resolution of last October, has purchased for the location of the Institution under Dr. Burrowes' care, a fifty vara lot on the South-east corner of Stockton and Geary streets, near Union square in the city of San Francisco, an eligible and central position, for the sum of ten thousand dollars, and that nearly the whole of this sum has been contributed by the friends of the cause in the city, and we have assurances that at least the whole of this sum will be raised immediately. The Board also take pleasure in hereby acknowledging the great service of the Hon. Judge H. P. Coon and H. H. Haight Esq., who have obtained the contributions by their personal solicitations. This service they have done without fee, as voluntary agents for the cause.

As the plans of the Board in regard to buildings upon this lot, are not yet matured, we are not in a condition to report upon the subject, we are prepared however to express our profound gratitude to Almighty God for his favor in preserving the health of those who are engaged in this enterprise, and for the prosperous beginning he has vouchsafed to us. It is more than ever manifest that the ful-

ness of time had come, as the Presbytery of California said more than two years ago, for the establishment of an institution of learning in our midst of the first class; and we are persuaded that this is true not only in San Francisco, but throughout your bounds. From a careful survey of the field, we wish to repeat what your reverend body said last year in its preamble, and first, and second resolutions on this subject. It is manifest that the time has come when the great cause of Christian education must receive increased attention on this coast, and we earnestly hope the Presbyterian Church represented by you—a church distinguished for the learning and culture of her laymen as well as of her ministers, and always heretofore the banner-bearing church in our older States, whenever and wherever the cause of orthodox truth, education and liberty has been at stake, will not fail to do her part in the great educational movements of the day. We firmly believe the settled policy of our church on this subject is right, and that it will be carried out in good faith on this coast.

Your Board now consists of eleven members, who are classified as you directed in the following method by the vote of the board, namely: Drs. Scott and Burrowes, Messrs. Selby and Thornton, two years. Dr. Woodbridge, F. Henderson and Dr. Lind, one year.

The term of service of Rev. James Woods, A. Williams, H. H. Haight and David Meeker, expires at this meeting of your body. There are therefore five members to be elected by you at this time. We would, however, respectfully ask that your fourth resolution of last year may be so amended as to allow the number of your Board to be extended at its discretion, to twenty-five members, and that seven shall be quorum. And we beg that your reverend body will, as last year, direct the attention of all your ministers and churches in the several Presbyteries to the subject of Academies for the children of the church both male and female, within your bounds. All of which is respectfully submitted, (signed) W. A. Scott, Chairman of the Executive Committee, San Francisco, October 1, 1860.

#### REMARKS.

1. The Synod's Board of Regents is not a local committee, nor a board of Trustees for any one Presbytery, nor for any one School or College. In the history introducing the action of the Synod in 1859, and in the preamble, as was also the case in the action of the Synod in 1856, it is seen that a general superintendence of the interests of education throughout the bounds of the Synod was the



purpose contemplated in the appointment of this Board. Accordingly, the report adopted in 1859, says :

“Your Committee, therefore, in view of your past history and of the age and circumstances in which we are placed, beg leave, furthermore, to report the following preamble and resolutions, namely :

“WHEREAS, The interests of sound learning are second only to those of true religion ; and, *whereas*, a great and growing demand *does* exist for institutions of learning on this coast for our youth of both sexes, and believing that it is the solemn duty of this Synod to do all in its power to provide for the best possible education of the youth under its care or within its bounds ; therefore,

*Resolved*, 1. This Synod recommend earnestly to the ministers and churches of each Presbytery under its care, to do all they can to institute, as speedily as possible, at least one male and one female Academy for the children of the church under their care.

*Resolved*, 2. That the resolutions of the late General Assembly on Education be adopted by this Synod, and earnestly and affectionately recommended to the attention of your ministers and churches.”

And the Board appointed was directed to act for the whole coast, and to labor for the establishment of “an institution, or institutions of learning within the Synod’s bounds ;” and was particularly instructed to carry out the resolutions of the Synod in regard to the school to be organized under the care of the Rev. Dr. Burrowes.

It is, therefore, consistent with, and in fact contemplated by the action of the Synod in behalf of Education, that each Presbytery shall try to establish one or more schools within its bounds, and that such school or schools shall be under the special management of Trustees or Presbyterial committees. The Synod’s Board of Regents may, or may not have any direct connection with them. They are merely a general Advisory committee on behalf of Education within the bounds of the Synod. In Oregon and Washington Territory, and in Los Angeles or Napa, Benicia, Stockton, Sacramento, or San Francisco, local trustees or special committees will of course be more directly concerned in the erection and management of schools or in the building up of a college.

2. Some difference of opinion was expressed in the Synod at Stockton, as to *the method* of selecting new members for the board of Regents, but the feeling and the action of the Synod in regard to the doings of the board was gratifying. And the adoption of resolutions offered by elder J. M. HAMILTON, of Napa city, re-



affirming the proceedings and actions of last year in regard to the school under the care of Dr. Burrowes, removed all possible doubt as to the meaning and intention of the Synod. It was acknowledged on the floor of Synod, by Dr. Anderson, that the resolutions of last year contemplated the establishment of a College, and on that account he was opposed to them then, and still was. Instead therefore, of receding from the ground the Synod has occupied ever since its foundation in regard to educational institutions on this coast, it has more firmly and fully than ever, expressed its purpose of adhering to, and carrying out the policy of the church within its bounds. The resolutions of Mr. Hamilton above referred to, which were adopted by the whole Synod, as far as we could ascertain, except Dr. Anderson, Judge Waller and Rev. J. A. Anderson, are as follows, namely:—

*“Resolved,* That it is deemed expedient that a Grammar School be now established, under the supervision and patronage of this Synod, in connection with the Old School Presbyterian Church, whose last General Assembly held its annual session in the city of Rochester, New York, which we hope will be the nucleus of a College or University to be organized under the control of this Synod, when the wants of the country require it, and the Providence of God shall seem to direct it.

*“Resolved,* That this Synod has learned with great satisfaction, from the report of the Board of Regents, of the success and continued prosperity of the Grammar School established under its patronage and within its bounds.

*“Resolved,* That we regard the Rev. Dr. Burrowes as one who is eminently qualified to take charge of the Synodical School, and with undiminished confidence would again recommend him to the Board of Regents, as a suitable person to whose care and supervision the interests of the institution may be safely confided.”

The Board of Regents on Education now consists of the following members:—

To serve for two years: Rev. Drs. Scott and Burrowes, Messrs. Thos. H. Selby and J. D. Thornton.

For one year: Rev. Dr. Woodbridge, Dr. Lind and F. Henderson.

For three years: Rev. James Woods, Rev. N. B. Klink, Hon. H. P. Coon, Hon. Cyrus Alexander, Hon. B. D. Wilson, H. H. Haight, Esq., Mr. J. B. Roberts, Mr. J. M. Hamilton.

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GOD never promised to save by miracles those that would not save themselves by means.

## ON GROWING OLD.

DEAR FRIEND:— \* \* \* You speak of age and the awful future. But the dreamy past is more awful than the future, *for the past is the seed of the future*. Nor are you correct in thinking that henceforth you must decline in intellect. Say rather you will mature and mellow. Young, Howard, Newton, Washington, Chalmers, Calhoun, Clay, Webster and Alexander were not feeble in intellect when honored with grey hairs. I do not believe there is any necessity for a man to run out, or to begin to die at the top. As long as we breathe, so long should we strive to maintain our bodily and mental vigor. And I am persuaded the way to do this is temperance, activity and benevolence—discipline, variety of studies and continuous effort, with change of subject and proper seasons of repose. To keep young we must have food, air, and exercise, study and sleep. We must have enough to do, and we must do it cheerfully. The true vigor of life should never decay. The nerves, muscles, limbs and passions may show signs of age. The heart and intellect should not. It is foolish and wicked for a man to lie down and die before his time, and be dead when he is yet alive. It is sinful to say of any man “he is old”—obsolete. The proper inquiry is: Is he active, cheerful, benevolent, kind-hearted, contented, diligent in his labors, waiting for the coming of his Lord? The way to become old is to be idle, crabbed, “concentered all in self,” to suffer our energies to waste away, and the springs of life to become motionless. To let the hours drag heavily and every thing wear the garb of gloom. The man of energy, the laborer in science, art and benevolence may always in effect be young. We must resolve never to “say die.” I have heard a distinguished man say that we should pray daily for the three following things: To be delivered from *sudden death*, *insanity* and *hydrophobia*. I would add three other things, *envy*, *tetanus* and *idiocy* in *old age*. Let me die at my post, with my armor on, in the midst of the last great battle field. Let me go up whilst the shouts of victory are rolling over the hosts of the Lord. A few words on this subject you will find in the eleventh number of the *Expositor*, first Volume, page 517, under the heading “Titles to land, or the way to keep young,” which I herewith send you. God Almighty bless you, my dear old friend.

Yours ever.

## WHO TOOK THE BABY?

“Mother,” one day said little Sue,  
 “When our dear little baby died,  
 And had to leave your loving arms,  
 Who took her on *the other side*?

“I’ve heard you say there is a stream,  
 And all who die must pass it o’er;  
 Now, when our babe that river crossed,  
 Who took her on *the other shore*?

“O Susa when God’s children die,  
 Jesus, who died their souls to save,  
 Receives them in his own kind arms,  
 And bears them safe across the wave.

“He is their rod, and He their staff,  
 He bears them o’er the swelling tide,  
 And takes them to his Father’s home,  
 That bright home on “*the other side*.”

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 ABSTRACT OF MINUTES OF THE PRESBYTERY OF BENICIA.

BENICIA, Sept., 30th, 1860.

THE Presbytery of Benicia assembled pursuant to adjournment, in the Presbyterian church at Benicia, on Sunday morning, Sept. 30, 1860, at 11 o’clock, and was opened with a sermon by the Moderator Rev. Alexander Fairbairn, from *Acts xx: 24*. “But none of these things move me.”

After the sermon, according to appointment of Presbytery, the sacrament of the Lord’s supper was administered; the Rev. James Woods presiding. Divine service was held in the afternoon at Vallejo, the Rev. Dr. Bonham preaching the sermon from Psalm, 89, 14; and at 7 P. M., at Benicia, the Rev. Mr. Frazer preaching the sermon from *Acts ii: 38*.

On Monday morning at 9 o’clock, the Presbytery met for educational business. The Rev. Mr. Frazer was elected Moderator, and Dr. Woodbridge temporary clerk. Ministers present, S. Woodbridge Jr., D. D., James Woods, B. B. Bonham, M. D., A. Fairbairn, T. Frazer, P. V. Veeder, N. B. Klink. Ministers absent, none. Church represented, Napa, J. M. Hamilton; not represented, Benicia, Suisun, Santa Rosa, and Healdsburg.

A Standing Committee of Domestic Missions was appointed, consisting of Dr. Woodbridge, Messrs. Veeder and Hamilton. The wants of the different mission fields within the bounds of Presby-

tery were presented, taken under consideration and a considerable portion of the day was employed in the discussion. Dr. Woodbridge presented the following preamble and resolutions which were unanimously adopted, namely :

PACIFIC EXPOSITOR.

*Whereas*, the Rev. Dr. Scott, of San Francisco, has, in the Providence of God, established the Pacific Expositor, a religious periodical devoted to the cause of the Redeemer, as understood and accepted in the Presbyterian Church; and with great effort and expense has sustained the same successfully for more than a year; therefore, *Resolved* by the Presbytery of Benicia :

1. That our thanks are due to the Great Head of the Church for this important instrumentality employed in this cause, and the good result already apparent,

2. That we gratefully recognise the ability, devotedness, self-denial, and great labor displayed by the Editor, in this valuable publication.

3. The Presbytery earnestly recommends to the ministers and members of churches under its care, to do all in their power to assist in obtaining subscriptions for, and giving a larger circulation to the Expositor.

4. Resolved, that these resolutions be read from the pulpits of the several congregations within the bounds of this Presbytery, and the attention of the people be particularly directed to this important subject. At a subsequent meeting there was one dissent recorded from these resolutions.

COMMISSIONER TO THE GENERAL ASSEMBLY.

The Rev. Dr. Bonham was appointed Commissioner to the next General Assembly, with the understanding that should the Doctor be unable to fulfil the appointment, that then the moderator and stated Clerk of Presbytery be empowered to appoint as alternate, any member of Presbytery who could be present at the Assembly.

SYSTEMATIC BENEVOLENCE.

The attention of the Presbytery was directed to the action of the last General Assembly upon systematic benevolence, and it was Resolved, that the recommendation of the Assembly as detailed in the report of its committee upon this subject, be adopted; and that it be a standing rule of Presbytery, that hereafter a report be required, at

the Spring meeting of Presbytery, of every minister and congregation, as to the manner in which the duty has been performed.

On Monday afternoon the Presbytery adjourned to meet in Stockton on the following day.

STOCKTON, Oct. 2d, 1860.—The Presbytery met pursuant to adjournment. The report of the Committee of Missions was adopted.

*Resolved*, That it be recommended to the congregations under the care of Presbytery—except in cases where it is plainly inexpedient—to take up collections at all the ordinary Sabbath services; in accordance with the scriptural direction, “Now concerning the collections for the Saints. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.” 1 *Cor.* vi: 1, 2.

The Rev. Mr. Klink was appointed to prepare the narrative of the state of Religion; and a free conversation was held upon the subject.

The next stated sessions were appointed to be held at Heraldsburg, opening on Friday before the second Sunday in May, 1861, at 7 o'clock, P. M.

On Thursday, October 4th, the Narrative of the state of Religion was presented and adopted. Rev. N. B. Klink asked to be dismissed from this Presbytery in order to connect himself with the Presbytery of Stockton. His request was granted; and the Clerk was directed to prepare his letter of recommendation.

The records of the churches of Benicia and Napa were examined and approved. The applications for Missionary aid yet unacted upon, were referred to the Committee on Missions.

The minutes were read and approved, and Presbytery adjourned, concluded with prayer.

S. WOODBRIDGE, Jr.

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THE PEN AND THE SWORD, are rarely held with equal power by the same hand. Perhaps the best example of this, is Julius Cæsar. He could conquer, and he could write an account of his wars in a style that is immortal. Napoleon the Third, it is understood, has been long engaged in writing the Life of Julius Cæsar. One is ready to think that the first man in Europe had enough to do with affairs of State, without engaging in literary labors. His armies and fleets are in China and in Asia, and around the globe; and yet he is busy with his pen. He is a hard worker.

## LIBERALITY REWARDED.

BY REV. GEO. BURROWES, D. D.

AN interesting fact illustrating the Scripture narrative is mentioned by Josephus. He says that the Shunamite whose oil Elisha multiplied and whose son he restored to life, was the widow of Obadiah, and that the debt for which her sons were about to be sold into bondage and which the prophet thus enabled her to pay, was a debt which Obadiah had contracted when he hid the prophets of the Lord in a cave and there supported them while screening them from the fury of Jezebel. 1. *Kings*, xviii: 4; 2. *Kings*, iv: 7. This incident illustrates beautifully the truth, that God repays with interest any thing done for his cause. After Obadiah had gone down to the grave and left his family in needy circumstances by what many persons thought an act of improvidence and injustice to his household, the recompence was given at the time and in the way best adapted to do them good and make them feel that for every act of pious benevolence there is an unfailling reward.

The Lord Jesus Christ never forgets an act of kindness. He never allows any person to lose by any thing done for himself or given to his cause. He never overlooks a friend. So fully would he have us to feel this truth, that he assures us even a cup of cold water given to a disciple in the name of Jesus, shall not lose its reward. The impression among irreligious persons is, that any thing given to the cause of religion is lost. They will give to charitable objects from the promptings of natural benevolence, yet even here they rest in the gratification had from the act, without any reference to a reward. The consciousness of doing good even without the gratitude of the recipient is to them a sufficient reward. But even in acts like these there is a recompence according to the unchanging law that as we do to others, others shall do unto us. On this point as well as on every other, the child of God has the advantage. He who contributes to a good cause, not merely from the impulse of natural goodness of heart, but from love of Jesus Christ acting through and in connection with this, has a higher satisfaction in the doing of the deed, and has, still further, "respect unto the recompence of reward." What he gives, he gives from the highest principle, and with the assurance that he shall be requited again from the hand of Christ. Even the ungodly shall not lose their reward. The widow



of Obadiah gave a shelter to the prophet and shared with him her last loaf. She was repaid with blessings the same in kind though running over in abundance, and also with the life of her child again from the dead. When Martin Luther was in the indigence of early life and begging his bread from door to door, a poor woman received him with hospitality at the door of her cabin, and supplied cheerfully his need. Years passed on, and when the needy youth had become the leader of the Reformation, the son of this humble woman became one of his students of divinity, and was treated with distinguished kindness by Luther as he remembered the humble mother's kindness in his days of need.

The sure way to lay a foundation for blessings in the future both on the person himself and on his children, is to do good in general to others, especially from that highest and noblest of motives, love of Jesus Christ, and from reference to the recompense he gives for every thing done for his cause and in his name. Doing good to ourselves and our own alone, is selfishness. Reason shows that for all this we cannot hope to get any reward. The thing terminates here. It is in itself its own end and reward. Labor for Jesus Christ is the highest self-abnegation. For this, for all done beyond the little circle bounding ourselves, there is a recompense of reward. The sure way to do good to ourselves, is by doing good to others. There is an old adage, "Curses like chickens, come home to roost." The same is true of blessings, deeds of kindness and benevolence. The effective means of securing the blessing of heaven on our own household, is to labor to extend that blessing to others. Hence every thing done, every thing given towards alleviating human misery, towards building churches, founding hospitals, establishing institutions of learning, and securing the general good of man, will meet with its recompense from heaven. The strength and exertions thus spent are not put forth in vain; the money thus given is not lost. It is laid out in the best of all investments. It is invested in that which is not affected by the fluctuations of earth, and which will survive the wreck of all earthly business and earthly things.

The scriptures are full of this principle and of promises on this subject. "God is not unrighteous to forget your work and labor of love which ye have shown towards his name." *Heb. vi: 10.* On whom is the blessing pronounced by the Judge in the last day,— "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" On those who fed the hungry, who gave drink to the thirsty, who sheltered the stranger, who

visited the sick, who sought out the prisoner in his dungeon and in his chains. While the Magdalen may then rejoice in having followed Jesus from Galilee to Calvary to minister unto him; Mary in having broken the box of alabaster at the feet of her neglected Lord; and Joseph of Arimathea in having given to the forsaken corpse of Him who during life had not a place where to lay his head, an honored resting place in his own new tomb;—we may equally rejoice, as he says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

And these acts are the things which are remembered with satisfaction when we come to die. At Worms, when Luther had returned forsaken and dispirited to his hotel, a servant entered bearing a silver vase filled with a refreshing beverage, the offering of the aged Duke Eric of Brunswick, a powerful lord belonging to the Pope's party. As the reformer, touched deeply by the kindness, drank, he said, “As on this day, Duke Eric has remembered me, may our Lord Jesus Christ remember him in the hour of his last struggle.” The servant took back the message to his master. The aged Duke called to mind these words at the moment of his death, and addressing a young man who was standing at his bed-side, said, “Take the Bible and read to me.” The youth read the words of Christ and the soul of the dying man took comfort: “Whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ; verily, I say unto you, he shall not lose his reward.”

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HIGHLAND UNIVERSITY is located in the North-east corner of Doniphan county, Kansas. The situation is beautiful and healthful. The building is of brick with a foundation of hewn stone, containing a chapel, two large rooms for the school, and two rooms for the recitation of classes, and a room for the library and apparatus. The Philosophical Apparatus cost six hundred dollars. This institution was commenced in a log cabin in 1857. The Trustees say in their report, that an effort is now being made to procure an endowment fund for the Institution, so as to place it on a firm basis and reduce—as soon as possible—the price of tuition and thus place its advantages within reach of all. This institution is under the presidency of the Rev. Dr. J. D. Paxton from Kentucky. Kansas may well challenge our imitation. This is the day to lay the foundations for the well being of generations.

PRESBYTERIANS IN MEMPHIS, TENN.—Our knowledge of Memphis reaches back to 1821. It was then a peach orchard. The whole bluff was covered with Indian peach trees, that bore most delicious fruit. A trading house and store was then kept at the upper end of the bluff, near the mouth of Wolf river by *Isaac Rawlins* and *Marcus B. Winchester*. It may be they had separate stores. Their chief business was trade with the Indians.

The dust of our father and mother rests at Raleigh near Memphis, and several of our youthful years were spent in its immediate neighborhood. It is always with interest that we meet with any good news from the Bluff city. Accordingly we note with pleasure that there are already three Presbyterian Churches in it, and that they are in a prosperous condition. Two of the three pastors we have known for many years. Our acquaintance with them goes back to the time when we were in the class room of the Theological Seminary and under the instruction of those two eminent fathers in Israel, Drs. Miller and Alexander. We speak of Rev. Drs. Steadman and Grundy. They are able, faithful, eloquent preachers, and zealous, godly pastors.

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WHO TAKES CARE OF YOUR CHILDREN?—We take the following from the *True Witness* of New Orleans, and as we believe every word of it and much more of the same sort, so would we sound it in the ears of all our readers.

“A number of physicians practicing in New York and in Brooklyn, having compared notes, have come to the conclusion that one leading cause of the great mortality among children, arises from their being left too much to the care of servants.

It has been observed that children who are taken care of by their parents, undressed and put to bed by them, and by them dressed in the morning, and kept under a loving mother’s eye during the day, are, as a general thing, far more healthy, good-tempered, and intelligent than such as are left almost exclusively to the care of servants.

In addition to this, it must be remembered that most of the accidents which happen to children, whereby they are seriously injured and sometimes crippled, maimed, or rendered idiotic, occur through the negligence of those in whose care they are left by unthinking or unloving parents. Parents who love their children, would do well to give these statements their earnest consideration.”

## OUR CITY AT PRESENT.

FROM Langley's Directory we glean the following items: There are in San Francisco; Houses, wooden, one, two and three story, 3,603; brick, one, two and three story, 1,461; iron, one, two, three and four story, 47, adobe, one, two, three and four story, 6; Stone, 6. Total, 10,123. In this table there are included, each as one, over seventy buildings varying in width from fifty to one hundred and forty feet. Number of names contained in the volume nearly 26,000—4,500 more than are contained in the issue of last year. This excess should not be regarded as a ratio of the increase of our population for the past year, for the reason that several causes exist to prevent such a result, the most prominent of which are the exodus created by the discovery of the silver mines of Utah Territory and steady decrease of a class included in the following table as "floating." White male population, 49,343; white females, 23,985. Total white population, 73,328. Chinese, 3,150; Colored, 1,605. Total population, 78,083. "It is with great pleasure that we congratulate the citizens of San Francisco upon the prosperous condition of her educational institutions." Whole number of scholars attending public schools, 6,201; daily average attendance, 2,830½; whole number of boys and girls, according to the last census, between 4 and 18 years old, 7,767; whole number of boys and girls under 4 years old, 6,091. Total children of all ages, 13,858. Whole number of boys between 4 and 18 years old, 3,885; whole number of girls between 4 and 18 years old, 3,882; number of orphans in the city, 341. *Sunday Schools.*—The Sabbath schools connected with the different churches are in a prosperous condition. During the past year the number in attendance has increased about one fourth: additions have been made to the number of volumes in the several libraries; more systematic and effectual means have been used in the distribution of good Sunday school papers, The following returns to July 1, 1860, shows 222 teachers, male; 152 teachers, female. Total 374. Male scholars, 984; female scholars, 1,004. Total scholars, 1,988. Schools 19. Of Benevolent Associations and Societies we have the Dashaways' Home for the Inebriate, Deaf and Dumb and Blind Institute, Eureka Benevolent Society, First Hebrew Benevolent Society, French Benevolent Society, Protestant Orphan Asylum, Catholic Orphan Asylum, German General Benevolent So-

ciety, Hibernian Society, Ladies' Protection and Relief Society, Ladies' Seaman's Friend Society, Ladies' Society of Israelites, Ladies' United Hebrew Benevolent Society, Industrial School, Irish American Benevolent Society, Swiss Benevolent Society, St. Joseph's Benevolent Society, Spanish American Mutual Benevolent Society.

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DR. JUNKIN ON THE PROVINCE OF THE CHURCH.—We heard this discourse as delivered before the Assembly at Rochester in behalf of the Board of Domestic Missions. We thought it then a very able and eloquent discourse. We are glad to see it in print. Dr. Junkin is a learned and eloquent preacher, a clear and elegant writer, and a devoted laborious servant of the Church. We believe the main position of this discourse to be correct, namely: The absolute separation of the Church from the State. It has surprised us greatly, that within the few past years, we should find it necessary to investigate anew in our country this whole subject, and that while in Europe the true doctrines of the Reformers as to the independence and spirituality of Christ's Kingdom have been steadily advancing, among us, they should have been going backwards, until we are almost ready sometimes to conclude that some of our brethren,—even Protestants and Presbyterians are ready to unite the Church and State—at least to make the State support *their* Christianity. It surprises us also that so many of our able and learned men should think, that they can dispose of this great subject in a few newspaper lines. And it is still more surprising that deep conscientious views upon the subject which are held by those who are jealous for Christ's crown and Kingdom, should be so flippantly condemned by those who profess to allow freedom of conscience and the right of private judgement. There are some expressions in the discourse of Dr. Junkin that we should prefer to have modified, but we thank him for the discourse, and admire the ability and courage that produced it.

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OLD SCHOOL PRESBYTERIAN CHURCH.—The General Assembly of this Church, says the *Southern Christian Advocate*, has taken a noble position on the Slavery question. Why might there not be one Methodist Church overspreading the land of like principles?



## HOME SCHOOLS.

WE copy the following from the *Daily Evening Mirror* of San Francisco :

In a sound article on the Education of Children, the *Pacific Expositor* remarks : "Those who have not been part and parcel of colleges and boarding-schools, cannot conceive of the amount of vice, low, degrading vice and wickedness, that are to be found in the best regulated institutions of the land!" The able essayist never uttered a more indisputable truth. We have a horror of boarding-schools where young children, deprived of parental care, are placed in constant companionship with vicious little wretches, one of whom were sufficient to spread the contagion of sin among a hundred. The instructor, male or female, may contract to watch over the tender ones with the solicitude and keen-eyed surveillance of a parent—indeed, they all promise thus with a prodigality of assurance, in their circulars ; but with right intention and conscientious devotion to business, the teacher can observe little of the scholar's dreadful progress in depravity. In their hours of play and rest, the children have abundant opportunity of learning from one another what the older and sharper invent of juvenile depravity. The study hours may be commenced with prayer, scriptural recitations and exhortations to virtue while the invisible leprosy is spreading from heart to heart.

Parents make a deplorable mistake and run appalling risks when they send infants to district schools ; we had rather a child of our own should grow to the age of twelve years in comparative ignorance than entrust him or her in the boarding school *corral*, a hundred or a thousand miles off ; we have no confidence in their capacity to protect the child from contamination, no belief that any one for hire can overlook one hundred with the care and effectiveness which naturally belong to the parents. It is all a mistaken notion, this, of sending young girls and boys away from home to school, when they can be still instructed in local schools ; it were better if multitudes had never seen a college or university, if the necessary instruction could have been procured at home. Nor are we much impressed with the necessity of what pedagogues denominate the "regular college course." A boy with uncommon capacity for the study of mathematics and mechanics, but totally disqualified to accurately learn ancient languages, is compelled to waste his time in



drivelling over what he can never excel in, neglecting that for which he has capacity to learn well and practically, and is after a while ground through the collegiate mill and is "graduated" imperfect in everything; while another with wonderful quickness in acquiring new languages, but wholly unable to comprehend the mysteries of differential or integral calculus, is, in like manner, put through a regular course of useless torture in endeavoring to force a study for which the child has no ability. But the master says the youth must "take the regular course," and can't graduate without it! Humbug! Just as though graduating meant anything more than paying four years' tuition at some respectable institution. If it be at once apparent that a boy can't learn the occupation of a blacksmith, what would be the use of keeping him hammering iron into awry shapes, after he had exhibited capacity to excel in wood-working?

We advise parents to whom this may come, to educate their children as much as possible at home. The money that will pay their expenses abroad will go a long way toward employing a village teacher capable of instructing—as capable as any in the boarding-schools. There is not a county town in the State which is not able to have a first-rate academy of its own, where the most of the patrons could take their children home at night, or, at least, have them under the protection of a friend, and where they could reach home once a week. Train them at home to stability of principle; *then*, if necessary, send them abroad; but while the clay is yet plastic, keep them away from disfiguring impressions.

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PERIODICALS IN SAN FRANCISCO.—We do not know how many papers from the East are circulated in our city, but their name is legion. Not so many, however, since the establishment of the Pony Express as formerly. Indeed the Pony Express and the Overland letter mail have almost superseded the necessity of exchange papers with our press. Nor is there any thing like the same interest felt now in the arrival of the steamers with the newspaper mails, that there used to be. All these things enhance the importance of our own periodicals. And if we are to judge of the intelligence and literature of our people by the number of periodicals and papers published in this city, we shall find that we are in advance of London or Paris. Estimating our population at 80,000, our people are better supplied with newspaper and periodical literature than any

other city on the globe. We have as well as we can count them, at least fifty publications of this kind, say: Weekly and Steamer issues of the leading Dailies, seven, and forty-three dailies, weeklies and monthlies. Of these nine dailies are in English, two in French, one in Spanish and four in German. Of the weeklies, eighteen are in English, three in French, and one in Italian, and of these weeklies, seven are religious, and devoted to the doctrine and worship of Protestants, Catholics and Israelites. There are seven monthlies, of which two are medical and one, the *Pacific Expositor*, is a religious and a literary magazine. So suddenly however do our periodicals start up that our record may not be exact, but it can not be far from accuracy.

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ENFORCED MORALITY.—The Emperor of the French has made proclamation against immoral publications. He seems to think that edicts are omnipotent. He will even reduce morals to a martial law. He has muzzled the press in Paris—every journal being, by one means or another, in his interest, with the exception, perhaps, of the *Courier*. Every man thinks in Paris to the tap of the drum, or, at least, as the Emperor thinks. He has also laid his hand upon the semblance of a religion that his people had, and humiliated the poor old Pope. Now we hear of an edict, through the Minister of the Interior, enjoying public morality *in the country*. The city takes care of itself, but it were well to have the fountain unpoisoned. The prudence of the design and the inefficiency of the agency are in remarkable contrast.

Immorality is the triumph of an unbridled instinct over both reason and prudence, and which, having cast aside the obligations of divine law, need not be expected to stick at human statutes. Its cure must be radical, if it is anything—superficial remedies are useless. The mistake of Napoleon — shared by a great number of reformers and philanthropists is in beginning at the wrong end. Genuine morality is the out-growth of religion, and the correlative of civil and religious liberty, and of free intelligence. Under any other conditions, it is but a cheat.

External restraints are not to be disregarded. But they are only experiments, like scaffolds to aid the workmen who toil at the slow foundations. If art is long, so is moral reformation. It requires faith and self-sacrifice in its projector. Nothing is more powerful

in it than example; and as, in the production of a work of art, every little blow tells, if it be given in the right place, so every noble act, every right thought, and every genuine impulse, is efficient, although unseen. Let Napoleon begin at the foundation, if he can discover where it is. Let him promote religion in his borders, guaranteeing his sincerity by public faith and political economy. He has the power, if he has the will and knows the way, to begin the regeneration of France; but it will hardly be done by imperial rescript.—*World.*

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THE PASTOR'S FAMILY AND WORK.

Who can a pastor's heart express  
The unutterable tenderness;  
Beyond what fondest mothers prove  
The yearning pangs of softest love?

He only comprehends, who knows  
Whence every grace and blessing flows  
Who feels, but never can explain  
The bowels of the Son of man.—*C. Wesley.*

It is not without significance that pastors, rectors and religious teachers are sometimes called *fathers*. The work at least of a pastor in our understanding of the office is that of a father, and his congregation is his family! The relation between a pastor and his congregation is a peculiar one—it exists mainly for the immortal spirit and the terrible greatness of a coming eternity. A good pastor therefore is the father of a large family, each member of which he is anxious to protect from all harm, to sympathize with and to instruct and nourish. In his family “are babies, young men, and fathers;” but upon them all he looks with parental solicitude, and longs to be able to present every one of them at last perfect in Christ Jesus. He is the friend in whom all should be able to confide,—their counsellor in the hour of perplexity, their comforter in the dark night of sorrow. He is the good shepherd, who cares for his sheep, and is not only desirous of preserving them from the devouring wolf, but to lead them into the green pastures. He is set to watch for souls as one that must give an account to the searcher of all hearts,—the great Judge of quick and dead. It is his duty to teach His people the Gospel of Christ, and if there be an object in the universe calculated to inspire sentiments of unwonted terror and dismay, it is the spectacle of a faithless minister of the cross about to receive, in the day of Jehovah's

wrath, his reward, and to be consigned to his tremendous and just doom. Christianity, my brethren, is true—"tremendously true." The evidences of its truth from history, from heaven and earth are many infallible proofs, and if true, its pretensions are paramount. They demand the immediate attention of all our intellect and of all our ingenuities. Nothing is more unreasonable than to remain undecided about the affairs of our soul, or being convinced of the truth of Christianity, to be still unwilling to submit implicitly to its decisions. Reason, common sense and true philosophy commend to us the most serious attention to the things of a coming eternity. The prophets and apostles and Jesus Christ himself have all set us an example of the deepest anxiety and earnestness on this subject. Jeremiah exclaims "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." *Jer. ix: 1.* And when Jesus came near the city, he wept over it, saying "if thou had'st known, even thou, at least in this day, the things which belong unto thy peace! But now they are hid from thine eyes." *Luke, xix.* It is not to be concealed, my beloved hearers, that I am painfully oppressed with fears for your salvation. You are assembled in the sanctuary to-day, but where will you be to-morrow? You are on the wing, many of you are journeying, and all of you indeed are travelling fast to the bourne from which no one returns. Some of you are going into the mountains to dig for gold, or to trade for gold, or to toil on the plains, or to voyage over the deep sea—all for gold—some of you propose to return home,—to go to other cities. And may God give you a prosperous voyage. It is certain at least that all this vast assembly will never meet here again—never all meet again any where, till we stand before the judgment seat of Christ. Ah! how time flies! How rapidly we are travelling to the grave! We are going one here and another yonder—all going into eternity! What are we doing, that we may be prepared to meet our God in peace? Now indeed am I straitened. As a father who loves his children, and would give them an inheritance and a blessing, so would I make you rich in a coming eternity. So would I prevail upon you to submit to Jesus as your Redeemer. Oh that I knew where to find the arguments or the words of exhortation that could prevail with you, and enable you to *realize* in some good degree your danger and the terrible greatness of the realities of the world to come. Behold! Behold the Lamb of God, which taketh away the sin of the world!

## CHURCH AND STATE.

BY REV. DR. LORD, OF DARTMOUTH COLLEGE.

THE Speaker next discussed in brief the question of Connection of Church and State. This connection may be supposed either of three sorts. The Church may be Supreme, or the State may be the head of the Church, or they may be entirely independent, yet interpenetrated by the same Spirit and governed alike by Divine Law.

That one cannot assume the authority of the other, but that they are necessarily independent, may be seen by comparing them for a moment. The State is an institution natural to, and essential to our humanity. It enters instantly into our conception of any number of men associated together, and is indispensable to any such idea. The church, on the contrary, is no necessity of our natural being. We can imagine a world without a Church; nay more, the notion of a Church would never have suggested itself to us independent of Revelation. Its plan of operation is quite another, its purpose distinct. Look, for example, at the Jewish nation. Never was the condition of affairs so favorable to the amalgamation of the Church and State. Yet God expressly declared against it. He separated the two functions and head. He made Moses law-giver; Aaron priest. Any attempt of either party to invade the sphere of the other was always visited by God's signal displeasure, as in the case of Saul's assuming for once the priestly office, for which violation of law the sceptre departed from his house forever. So far was the Jewish *theocracy* from sanctioning any such relation as is often wrongly supposed, that when a confounding of their purposes and interests did take place it brought with it the ruin of the nation. The only true sense in which Church and State can ever be united is that which Butler gives in his supposable case—a state of things which presupposes the Millennium, that the consummation which will come not to satisfy the theories of men or to realize their fancies, but to honor the moral government of God.

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OLD VIRGIL.—There is a copy of Virgil preserved in the Vatican at Rome which is considered the finest illuminated manuscript in the world. It contains fifty paintings, five of which, however, are

very badly defaced. One of these, still bright and clear, represents Achates and Æneas inspecting the works undertaken by Dido for the beautifying of Carthage, and another, King Latinus receiving the ambassador of Æneas. Mechanics, artisans at work, the instruments they used, and the sculptures they wrought, are here preserved for the modern eye. This manuscript is supposed to date back to the fourth century.

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**DR. HODGE ANSWERED.**

WE HAVE received a copy of Dr. S. J. Baird's Rejoinder to Dr. Hodge's review of his work "*The Elohim Revealed.*" The work of Dr. Baird is a learned and able volume, but of such dimensions that few beside theologians will ever read it. The points in controversy are, however, of vital importance, namely: Sin, Depravity, Imputation and Justification. We regret that any personalities should in any way be mingled in so learned and able a controversy. We read the Review before we saw the work reviewed, and felt pained at the time, at the severity of the reviewer, but excused it on the ground that one so long accustomed to speak *ex cathedra*, was not conscious often times of the reach or strength of the language he used. There is one thing, however, that this controversy brings up afresh, and presents very strongly to our mind, namely: Our inconsistency as Protestants and as Presbyterians, in regard to differences of opinion among us. For example—the *right of private judgment* is a foundation principle with us, and we declare that "God alone is Lord of the conscience," and "that there are truths and forms with respect to which men of good characters and principles may differ," and that therefore, we must "exercise mutual forbearance towards each other." And yet whenever a brother clergyman puts forth some doctrinal view or interpretation of Scripture contrary to what is or has been generally received, then, and especially if he happens to have been educated in some other Theological Seminary, or resides in some other section of the church—then the cry is immediately raised against him as heterodox. Suspicion is cast upon his loyalty. He is to be looked upon as a heretic, or is denounced as not a sound Presbyterian! Now this is as unwise as it is unscriptural. It is contrary to the standards of the Church and directly in the face of our declaration of the right of private judgment, and of conscience and of tol-



toleration for freedom of thought and differences of opinion. And besides, this is the very way to drive a thinking, investigating mind into the errors that are so much dreaded. In our humble judgment the doctrines involved in this controversy could have been treated in a much better way than by attack and rejoinder.

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SACRAMENTO HOWARD ASSOCIATION.—We have received the *third* annual Report of this benevolent society, from which we perceive that it has been efficiently managed and is in a prosperous condition. Six hundred and eighty persons have received aid, and the *number of times* relief has been offered to these is nineteen hundred and sixty-five. The directors record the kind attentions of the clergy in ministering to the sick and dying; and also the efficient aid of the California Steam Navigation Company, the California Stage Company, the Sacramento Railroad Company and of the Merchants' Express Company.

The Report says the past year has been one of much anxiety to the Society, because of the many serious cases of destitution and misery, the details of which, if it were proper to give them, would thrill every heart with pain. "A large proportion of our patients have been females, with families, whose husbands had deserted, and left them to struggle alone in the world." All ages and both sexes, and without distinction of color or creed or nationality receive the kind attentions of this Association. We recommend the claims of this Institution to the benevolent and to our Legislature. It is a great honor, and a positive luxury to be able to do good to the unfortunate, and even to the undeserving.

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TRUE CONSOLATION.—An able, beloved and aged servant of Christ who has spent a long life in preaching the Gospel in Mississippi, writes to a friend in this city, in a recent letter, "It is good, I feel that it is good for me that I have been afflicted. God afflicts us for our benefit, that we may be partakers of his holiness. I do thank God for my trials and sorrows, and am willing to suffer the loss of all things that I may gain perfect purity and fitness for heaven. What is life? What are all our joys? What all we call ours? Ah! I would rather say with Paul: For we look not at the things which

are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. My time is apparently short, but I know no fear nor gloom. My disease is advancing and my strength is almost perfect weakness, but God is my salvation."—*Z. B.*

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#### CONGREGATIONALISM AND WOMEN.

A QUARREL which has occurred in the Congregational church, at South Hadley, Mass., is attributed, by the *Congregationalist*, to a practice of allowing women—"females," it calls them—to vote in Church business."—*True Witness and Sentinel*.

For months we have seen some paragraphs going the rounds of our exchanges on this subject. At first we paid no attention to them; but from seeing them turn up so often, we have at length read them, and to our surprise, we find that they reveal two or three things; *first*, that we were practically ignorant of a part of the Church government of Congregationalists. For we thought that always and everywhere in Congregational Churches, that women were a part of the Congregation; but it seems we were mistaken, for from the *Congregationalist*, only a part of whose deliverance we have quoted above, it appears, that it is unusual for the women to vote at all in Congregational Churches. But, *secondly*, according to the same authority the troubles and quarrels that have occurred in the Congregational Churches are often attributed to "the practice of allowing the women—'females'—to vote in church business." And *thirdly*, we must say that we are astonished at all this. Can it be that Congregational women are more factious than Presbyterian women? We do not think so. And yet all the female members of Presbyterian Churches, whether rich or poor, pew holders or not, all vote in the election of church and congregational officers, while the pew holders who are not communicants, no matter, how rich they may be, or how much they may contribute to the support of the congregation, cannot vote in the election of deacons and elders. In some congregations they cannot even vote in calling a pastor; but generally they do. And this leads us to say *fourthly*, that we have never known a quarrel to arise in a Presbyterian congregation from the voting of its female members. We do not believe in women taking the lead as politicians in doing what more properly belongs to the other sex, but in church

matters, they are indispensable helps. And must also say that many of the best Presbyterian women we have ever known as church members were brought up in Congregational churches. Nor have we even known of any trouble in a church that was caused by their having the right of suffrage in it. And it is a curious fact that there should be more congregational power and liberty for female members among Presbyterians than there is in Congregational churches. This fact is, however, fully explained when we remember that our Church government is *Representative Republicanism*, and that our civil government has been formed on the same model. With us the people are really sovereign. All power comes from them; but it is expressed by election and delegation. We observe finally, that one of our contemporaries explains all the quarrel about women voting, by *guessing* that the editor of the *Congregationalist* is an old bachelor.

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#### XAVIER'S HYMN.

THE following is a translation of this celebrated Hymn, by *Mr. Wackerbath*.

O God, my love I offer Thee,  
 Not that Thou mayest deliver me,  
 Nor because those that love not Thee,  
 Must burn eternally.  
 Thou, O my Jesus, Thou didst me  
 Embrace on the accursed tree,  
 For me didst bear the nails and spear,  
 And torments dire, and deadly dere,  
 Unnumbered woes, and cruel throes,  
 Even death itself, and all for me,  
 For me a wretched sinner.  
 Then why, O Dearest Lord, should I,  
 Not love thee passing tenderly,  
 Not that Thou mayest grant heaven to me,  
 Nor least Thou endless death decree,  
 Nor hoping guerdon aught to see,  
 But, even as Thou hast loved me,  
 So do I love, and will love, Thee,  
 Only because in Thee alone,  
 My Monarch and my God I own.

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CUMBERLAND UNIVERSITY has been highly favored. This institution belongs to the Cumberland Presbyterians, and is located at Lebanon, Tennessee. The Hon. Judge E. M. Ewing, of Kentucky, lately deceased, left a large amount of property to the Trustees of this University, to endow a Theological Professorship.

**BOLSTERING UP AN ABSTRACTION.**—There are some things that are done, and yet are never done, or if ‘done they do not stay done.’ Of this sort of thing is a pamphlet put forth in behalf of the College at Oakland, that is “Christian,” but “not denominational” “nor sectarian.” It is a great Catholic institution, yet constitutes itself the judge of orthodox evangelicalism, and excludes such as in its judgment are not *evangelical*. It is not denominational, and yet every year its affairs are examined into ecclesiastically and by the authority of the Congregational Association of California. It is a part of their regular ecclesiastical business to have a report about this College and to recommend it. And moreover this Association superintends this College for the avowed purpose of educating in it all their future Congregational ministers for this coast! The chief feature, however, of the pamphlet is the publication of a number of letters approving of the theory of this Institution, and yet some of these gentlemen are known to be high churchmen, and in favor of having their own denominational Colleges, or are Presidents of denominational institutions, or are intensely sectarian in their views. Rev. Drs. Woolsey, Hopkins and Hitchcock are, or have been at the head of denominational colleges. Nor is the crowd of *Boston* and *Hartford* names without its significance. Nor are the variations in the model for this College to pass without notice. It is to be “the Yale of the Pacific,” or “the Columbia,” “Harvard,” or “Union.” From the bottom of our heart we wish the College well, but we wish to know what it is to be like, and we do not wish the funds invested there to be perverted or lost. Hang out your flag, gentlemen, and stand fast by your colors.

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**NEW ACADEMY.**—The *Rev. David McClure* has succeeded in opening a school in San Ramon valley that promises to be a great blessing to that district. A visitor writes us, that “the School building is a large, fine, well arranged edifice. The main school room is beautiful and everything has been done in remarkable taste, and with a view to the convenience of the school.” We trust this Academy will be sustained, and that Mr. McClure may have comfort and success in his great work.

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**EXCHANGE.**—The *Banner of Peace* and the *Banner of the Covenant* both request exchange. We are happy to receive them and will do our best to get the *Expositor* to them. We like their names and wish them both eminent success. They are able, excellent weekly papers.

## BURNS ON RELIGION.

WHEN ranting round in pleasure's ring,  
 Religion may be blinded,  
 Or if she gie a random sting,  
 It may be little minded ;  
 But when on life we're tempest driven,  
 A conscience but a canker ;  
 A correspondence fixed wi' Heaven  
 Is sure a noble anchor. —*Letter to a young friend.*

## PATIENT ENDURANCE.

BY REV. DR. BURROWES.

THE FACT that difficulties, discouragements, and dangers encompass a believer, is no proof that he is not in the way of duty. In the spiritual conflict with principalities and powers, these things are often greatest, where the movement being effected is most essential, and the results most important. And when the Apostle, the model of sanctified heroism, says, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus"—may he not be intending, among other things, to show that he occupied himself rather with duty than with results—that his faith was such as to carry out, with unrelaxing steadiness, the commands of Jesus, even when human probabilities and appearances were most discouraging. He kept his eye fixed upon the mark, the goal. His feeling was, "Behold, as the eyes of servants look unto the hand of their masters, as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that he have mercy upon us." He fainted not, because he looked not at the things which are seen, but at the things which are not seen. He endured, as seeing him who is invisible. When the French Emperor was about making his decisive manœuvre at Friedland, grasping the arm of Ney, and pointing to the bridges with the Russians crowded together in front, he said, "Yonder is the goal. March to it without looking about you ; break into that thick mass whatever it costs you ; take the bridges, and give yourself no concern about what may happen on your right, on your

left, or on your rear. The army and I will be there to attend to that." This is the spirit of duty in the service of Jesus Christ. The King crowned with many crowns will take care of whatever may happen on our right, on our left, or on our rear, if we cleave to the letter of his commands.

"I have a fellowship with hearts  
To keep and cultivate;  
And a work of lowly love to do,  
For the Lord on whom I wait:  
More careful not to serve Thee much,  
But to please Thee perfectly."

In the great conflict now going forward in this world, there are different posts to be occupied, different duties to be done, all essential for carrying out the one great purpose of God. Hence he appoints some to act, others to suffer — not like the soldiers who have an active part in winning the battle, but like those who are commanded to hold some point, as the British regiments did at Waterloo, whose duty it was to withstand the enemy's attacks with passive courage. This course alone enabled them to close that day of dreadful endurance with a glorious victory. It required all the skill of Wellington to repress their impatience, and keep them steady under fire, till the proper moment for advancing. We should have confidence enough in Jesus to stand fast where he has posted us; and though, like those soldiers, we may at times feel restless, and wish to act rather than endure, let us obey strictly his commands, knowing that he has his eye over the whole field, that our post, however humble, may have an important bearing on the general plan. And as on the field of Waterloo, the setting sun beamed out for a few moments from behind the clouds, and with his last rays cheered on the advance of that patient host to victory, so if, through faith and patience, we follow those who have inherited the promises, though during life our portion may be nothing but that of endurance, and suffering, our closing hours on earth may be lighted up with a glory from heaven, as the voice of Jesus, the Captain of our salvation, reaches us, commanding us to stand still in patient endurance no longer, but advance with the tread of victory through the valley of the shadow of death, to receive the conqueror's crown. Forward! forward to thy crown!

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OUR CHILDREN are our country's Trustees for posterity. They are our legacy to Christ's cause.



**CHINESE FOR LABORERS.**

COL. HARAZTHY, in his address before the Sonoma County Agricultural and Mechanical Society, at its Second Annual Exhibition, held at Petaluma in August last, said :

“ We must employ partly Chinese laborers, whom we can hire for eight dollars per month and board. With this labor we can compete with any part of the world. Why then not use it, when you would benefit yourselves and the State by doing so? when you would render the Chinaman useful to California, by helping to improve it and make it the garden of the world, whereas, now he only impoverishes it by extracting and carrying away the gold, leaving no trace of his labor, except a dangerous hole or mound of dust? The question I hear on every side, is: ‘ Can a Chinaman work on a farm?’ To this I reply, Yes. Do you believe that Chinamen have no capacity to learn? On the contrary, the people of no country are so imitative as they are. I speak from experience; I employ Chinamen, and they work well. I can show a haystack made by them, which cannot be anywhere excelled, and which I will guarantee to be impervious to rain. My grain was bound and harvested by Chinamen; my vineyards and orchards were planted, pruned and cultivated; ten plows were driven, and my wine was made by them. At this very moment, twenty-six Chinese are reclaiming swamp-lands, which would have been untouched for many years if compelled to be reclaimed by white labor at thirty dollars per month. I predict that at no distant time these people will lease your land, and cultivate such vegetables and nuts as they are accustomed to raise in their native country. Instead of importing what they require, they will export. They will look upon this country more as home than they do now. By degrees they will adopt our habits and tastes — will at all times make us good servants, and as the law excludes them from citizenship, no matter how many may come, they can have no dangerous influence on our domestic institutions. The laboring classes of the population may perhaps say, that I am trying to reduce the price of labor, in fact, to take it away from white men; but they will be short-sighted in making such a charge, as by the very proposition I offer, they will be able to get higher wages than otherwise. Chinamen will perform the cheap and inferior labor; the white men the better sorts, such as attending to machines, teaming, overseeing,

raising cattle and sheep, warehouseing, etc. The result will be the same as has attended the development of manufactures and railroads. Will anybody now assert, that since machinery has been used in manufactories, men get less wages, or employment? Does not every one know that the demand for goods has increased in proportion to the degree of cost, and that the poor are now able to obtain many comforts which formerly the rich alone could afford? And this will be precisely the case with our laborers: they will be benefitted instead of injured, by whatever adds to the productive capacity of the country.

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#### PUBLIC SCHOOLS AND SECTARIANISM.

WE HAVE received the circular of the "Missouri Christian Educational Association" which is addressed to all the clergymen of all denominations in that State, desiring them to co-operate in asking for a division of the School funds *pro rata*, to the several denominational Schools of the State. The circular is well written and its reasoning strong, still for various causes which we have given at some length in our "Tractate against all sectarianism in our Public schools," we think the better way, all things considered, is that our Public schools as State Institutions should be free from all religious teachings by constraint of law, and that each denomination or branch of the Christian church should have its own schools. There is one statement, however, in this circular that surprises us: that nine thousand children are educated in St. Louis in primary branches at denominational schools while only five thousand have attended the State schools. We have always been the advocate of the Public school system of our country, and still hope to be; but if the Public schools are to be made *sectarian* schools—mere agencies for proselyting, then we say, the sooner they are abandoned the better. We have always feared this agitation about introducing religion into the Public schools, would in the end work their destruction. We protest against any compulsory statutes to teach any religious rite or creed in the Public schools; and if it is done, then we plead for the division of the school fund. We wish no injustice—no violence. We would respect alike all citizens. We would do as we would be done by. And we must say, moreover, that so strong is our confidence in the impartial justice and enlightenment of our countrymen, that we cannot believe they will allow any sect or part of the Chris-

tian churches of the country, to have advantages for teaching their religion and propagating their creed over and above what is equally allowed to all others. Where the press is free, injustice and oppression in the use of the public money, cannot long prevail. If we are not mistaken, however, it has become the duty of our citizens to be vigilant, if they do not wish the Public schools to become mere sectarian institutions. A fanatical thirsting to teach religion by law in our Public schools, supported wholly by the public money, is one of the worst symptoms of our times. Mr. Eldridge properly and most pointedly rebuked this desire at a recent meeting of the Board of Education of San Francisco, in regard to the Chinese school, when he said; "So long as the schools are supported by the public moneys, it was wrong to allow them to be converted into religious schools; if the religious community wish a religious school for the Chinese, then let them support it as such by their voluntary contributions, for the State cannot appropriate the public money in such a way."

If we had but one breath more to spend in exhorting our fellow citizens on this subject, it would be given freely in pleading for full justice to all our citizens in regard to the education of their children. And if Protestants are not willing that the Public schools should *by law* teach the Douay Bible and Prayers to the Virgin Mary to their children, then in the name of justice and liberty, why do they insist on having the Protestant Bible *forced by law* upon the children of Roman Catholics? This whole agitation is unwise. It is inexpedient. It is unconstitutional and contrary to the Gospel. Instead of doing good service to the truth, it is injurious in all its bearings. And if some moderate, equitable and just measures are not adopted and the subject allowed to be quiet, the Public schools will be destroyed, or they will all fall virtually into the hands of the Jesuits, who have just as much right to them as Protestant propagandists have—which is no right at all. We plead for absolute non-intervention by law, where religious books, opinions or creeds are concerned, and for perfect religious freedom every where.

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DOMESTIC MISSIONS.—The Rev. J. Woods, the Synod's agent in behalf of this great cause, is laboriously and successfully prosecuting his work. The Board at Philadelphia has strongly endorsed the Synod's proceedings.

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ECCLESIASTICAL BODIES.—Some notices of the more important proceedings of the late reverend convocations have been crowded out of our present number.

TRI-CENTENARY OF THE REFORMATION.

THE following is an extract from the minutes of the Synod of the Pacific at its late meeting in Stockton :

“The Rev. Dr. Scott presented the following preamble and resolution to Synod and they were unanimously adopted.

“WHEREAS under God we are greatly indebted for our civil and religious liberties to the Great Reformation of the sixteenth century, and Whereas the various ecclesiastical bodies of the Presbyterian Churches of Scotland have resolved to invite all branches of the great Presbyterian Family to unite in observing Thursday the 20th of December next as especially commemorative of the Scottish Reformation ; therefore,

*Resolved*, That we deem such a general commemoration as highly proper and eminently befitting our times, and that we accordingly recommend our churches and ministers to observe the above mentioned day in such manner as they shall deem most proper in view of the great event it is intended to honor.”

The following resolutions commemorative of this event, were unanimously passed at the late meeting of the Reformed Presbyterian Synod of Scotland :

*First*.—“That this court, in celebrating the third centenary of the Scottish Reformation, feel under obligation to acknowledge the signal goodness of the Lord to our land, in raising up the men through whose efforts and sacrifices, even unto martyrdom, that great work under God was ultimately effected—in giving our fathers those sound views of Scriptural truth, affecting the doctrine, government, discipline, and the worship of the church which are embodied in the Covenants of the time, the Confession of Faith, and the Books of Discipline—and in leading the State to make a national acknowledgment of Divine truth, and to provide to a large extent by civil ratification for the enjoyment by the Church of the liberties and privileges secured for her by her Divine Head.”

*Second*.—“This court feel all the more of obligation to own the Divine goodness in the first Reformation, seeing that its blessings, in spite of keen endeavors to counteract it, were greatly increased at the second Reformation, divine truth being then more fully exhibited, the church established in the fuller enjoyment of its liberties, and the State regulated as to its constitution and procedure in clearer

harmony with the law of Christ as King of kings and Lord of lords ; and that the Lord is continuing to bless us with so large a measure of the fruits and benefits of the Reformation, in spite of subsequent national defection, and notwithstanding our own unworthiness to enjoy them."

*Third.*—"That the consciousness of great blessings accruing to us from the contending and struggles of our fathers of the first Reformation, whilst it should not blind us to any errors or excesses inseparable from it as a work of fallible men, should still less hinder us from an humble acknowledgment of the extent to which, as a nation, we have come short of our privileges, and as individuals have proved ourselves unworthy of them ; and that this court accordingly feel called upon at this juncture to declare their resolution, so far as grace shall enable them, in the spirit of our reforming fathers, to test all things by the Word of God ; to develop and extend the work of Reformation ; to adhere to the principles on which it proceeded in a spirit of fidelity to ancient vows ; and by a sound testimony, holy lives, loving hearts and strenuous efforts to diffuse Divine truth, to secure for these principles in the end such a recognition by all people and nations, that Christ may sit enthroned over all the earth as Governor among the nations, as well as King of saints and Head of the Church ; and that so the word of prophecy may be speedily fulfilled—"The Kingdoms of this world are become the kingdoms of our Lord and of his Christ."

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SUPERINTENDENT OF COLPORTAGE.—Since our last number we have had the pleasure of welcoming to our coast the *Rev. S. T. Wells* as superintendent of Colportage for the Board of Publication. Mr. Wells has had successful experience in such work in the West. On the evening of his arrival, he preached in Calvary Church to a large audience and gave great satisfaction. The work before him on this coast is a great one in respect to the extent of the field, the difficulties to be met and the necessity of supplying so destitute a region with religious books. The cost of carrying on Mr. Wells' work by the Board will be very great. But as they say in making the appointment, "it is so great a work that it must be done at any cost." The interests of the Presbyterian Church and of hundreds of thousands of souls demand it. The Board of Publication is doing a great work for Christ's cause, and we hope the contributions of the churches will

be increased as the demands require. The Colportage Fund will especially need replenishing by larger contributions. Mr. Wells will meet with the hearty co-operation and sympathy of his brethren. He seems to be eminently fitted for the work, and has engaged in it with a whole heart. Those who wish any of the Publications of the Presbyterian Board should address *Rev. S. T. Wells, San Francisco*. The Board will now keep him supplied with all their publications.

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#### HUNTING FOR THE LOST TRIBES.

“I think, there be six Richmonds in the field  
 Five have I slain to-day, instead of him :—  
 A horse ! a horse ! my kingdom for a horse.” —*King Richard.*

WE HAVE just gotten through with the rival princes—the one on exhibition on the Atlantic sea-board and the other on the Pacific. Both have gone to their island homes, and the “continent, the boundless continent” is still ours. Of the Richmonds lately or still in the field we are not conscious of having killed either, nor of having indulged any such bloody purpose. But we would help one of the BENJAMINS to a horse to find the Kingdom of his brethren. Benjamin the I. of Tudela, is an old acquaintance of ours, and of Benjamin the younger, the eloquent Senator and learned lawyer we are proud to know that for many years we were citizens of the same city. He is BENJAMIN III. But of “J. J. Benjamin II., Ethnological Tourist of the old and new world, from Foltitscheny in the Moldavia” we knew nothing, till we had the pleasure of receiving from him a copy of his learned work : “Eight years in Asia and Africa from 1846 to 1855. With a map and corresponding note from Benjamin of Tudela, R. Petachia, Pedro Teixeira and Ritter’s, *Erdkunde*. Hanover; published by the author, 1859.” This volume is in Hebrew and English.

It is manifestly the work of a painstaking, laborious traveller and scholar. The author is now in California and we understand desires aid to prosecute his travels into the interior of Africa in search of the lost Tribes of Israel. The fate of the lost tribes is a scientific and historic problem of universal importance. Nor have we any disposition to dogmatise on a question involving so much historical study, but we have strong convictions that Mr. Benjamin will never find the lost Tribes of Israel. We think that after or during the Babylonish captivity they were absorbed, not by Gentile nations, but



by the other two tribes. And it is possible also that the distinct colonies or bodies of Israelites found in our day in Africa and in Asia, may be relics of the dispersion at the Babylonish conquest. But even if Mr. Benjamin II. cannot find the ten lost Tribes, let him have a horse, or a horse's substitute to go into the interior of Africa. He may find something else that he is not looking for, that may be of importance to the advance of civilization. Columbus discovered America when he was looking for India, and his unexpected discovery was greater than the one he was trying to make, and has led most effectively to it. It is owing greatly to the ignorance that prevails in the East of the peoples of Europe and America that so many prejudices exist against us. And it is only by making them acquainted with us they can be removed. Every man of enlightenment and of benevolence, must desire to see science and the arts of peace advance over Africa, as well as Asia and the islands of the sea. We are happy to learn that two of the Synagogues of this city have, each appropriated two hundred and fifty dollars to Mr. Benjamin's travels.

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LADIES' PROTECTION AND RELIEF SOCIETY.—The secretary's report on the seventh anniversary of this Institution fills us with gratitude for their success. The report says :

“With a home for our poor, and a few thousand dollars as a nucleus, we have felt that we could do infinitely more good with half the disadvantage. Thanks to the generous public, we now possess both. The Society now stands on a firm basis; we can define our position, and assume our identity; and for this a tribute of thanks is due to those who have befriended us in this great enterprise. Among those names, the Society will ever cherish that of the Hon. Horace Hawes as its benefactor and friend, who has generously bestowed an entire city block, upon which it is designed, at some future time, to erect a permanent home.—When we, as a Society, were driven to the necessity of going about the public streets, begging from door to door for our suffering poor, because our treasury was exhausted, then it was that our noble-hearted citizens so liberally responded to our call, and placed in our trust their five hundreds, hundreds, and fifties; and in many cases, although the gift was not so great, yet it was hal-  
lowed by a good man's prayers.”

UNION OF PAPERS.—The *True Witness* of New Orleans, and the *Sentinel* of Memphis, Tennessee, are now united, and issued simultaneously in both cities. The editors of both continue as before. We are glad to see this union. The publishing of a religious journal in those cities is expensive, and the constituency upon whom they must rely for support, not large. It is better to diminish the cost by uniting, and make at the same time an abler paper. The interests of the two fields of their circulation are so nearly identical, that one paper may serve them both equally well, and the two cities are so near and so regularly connected by rail and telegraph as well as by steamers on the Mississippi, that there is no serious difficulty in the working of their plan. The *Witness* and *Sentinel* is a valuable paper. The churches should liberally support it. Its editors are able and devoted to their work and to the interests of our glorious Zion. We know something of the toil and expense of conducting a religious journal in New Orleans. We had several years of experience. It has ever been our deep conviction that a first class religious paper is a necessity to our cause in that city. Presbyterians there can never do their whole duty in the cause of Christ without such an organ. The press is now as indispensable as the air we breathe. If we could reach the ears of our old congregation, still most tenderly beloved, we should say to them, sustain the *Witness and Sentinel*, and remember the *Expositor* with the crumbs and fragments that remain.

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THE EVANGELICAL REPOSITORY is now under the editorial control of Rev. Dr. J. F. Cooper and William W. Barr. The death of the former editor Rev. T. H. Beveridge was a great loss to his church, and to the editorial fraternity. He was a good writer, a dignified editor and a christian gentleman. We are glad to see Dr. Cooper in its editorial chair. We know he will be candid, fair and able in all his writings. Wherein we seem to have differed from him, we believe after all, it was chiefly owing to the fact that he misapprehended us. We wrote to be understood here under the influence of local controversies rather than to present general principles aside from their local applications. We no more believe in excluding God from the government of the universe, than we do in a church without Christ at its head. The *Evangelical Repository* is a valuable monthly “devoted to the principles of the Reformation as set forth in the Formularies of the Westminster Divines, and witnessed for by the United Presbyterian Church of North America.” It is now in its nineteenth volume. It is published in Philadelphia, at one dollar and a half per. annum in advance.

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THE PACIFIC METHODIST COLLEGE.—About *thirty-four* thousand dollars have been secured for the building and endowment of this College; and over two hundred volumes obtained for the library. All this has been done within the past year by the Methodist Church, South, in California.

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THE EVANGEL, AND THE PACIFIC METHODIST are flourishing. They are the acknowledged organs of their churches, nor are they ashamed or afraid to show their colors, and for that very reason, they are respectful and just to other denominations. Let us have honesty—at least “assume *the* virtue, if we have it not.” This is not for ourselves, nor for any that do not need this brotherly

OUR MEDICAL PUBLICATIONS.—We have received and read as far as we have had time, and thought we could comprehend them, the *Medical Press* by Dr. Cooper, and the *Medical and Surgical Journal* by Dr. Wooster. There are articles in them both we do not understand, nor are we much distressed on the subject, for we hope with the aid of a kind providence not to be the victim of such diseases or casualties, and we have no notion of becoming, either a practitioner of medicine nor the editor of a medical Review. But we heartily wish our neighbors success.

BOOKS! A. ROMAN 127 Montgomery street, has a large and very valuable assortment of books. He receives the new issues of the Eastern cities by express across the Isthmus.

BEACH, in the Bible House, opposite the Pavilion, is preparing himself to furnish children and young people with all sorts of books for the Holidays.

THE BOOKSELLER keeps on its way rejoicing, and we are glad of its success. We have received the fourth number.

THE METHODIST of New York is conducted with decided ability and christian courtesy.

THE METHODIST papers and journals of Great Britain report large additions to their subscription lists the past year.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen, is regarded in England as a volume of Ghost Stories. It is not worth so much.

SEWING MACHINES.—We are gratified to learn that the demand for Wheeler and Wilson's Sewing Machines is constantly increasing. The proof of the pudding is in the eating. Trial makes perfect.

PARLOR MUSIC.—We take pleasure in calling the attention of our readers to Chickering's Pianos, as offered by Messrs. Badger and Lindenberger among our advertisements. In trying to reform, civilize and improve mankind, music is confessedly one of the most important agencies we can use. Every piano sold into the interior of this coast is the harbinger of good. It is a proof that men are now building their HOMES in California, and that refinement is appreciated. Wherever we find flowers, a piano and a library in a house, we expect refinement, and look for improvement, and indulge strong hopes for the well doing of its inmates both for this, and the world to come. We wish to have the very best music that can be procured in our religious assemblies, and in order to do this, we must have good music in our families. When our pages are less crowded, we shall speak more at length of Messrs. Badger and Lindenberger's large assortment, and of Chickering's Pianos in particular.

STOVES AND LAMPS.—Winter is here. The evenings are long. Good books are now offered at reasonable prices. Would you then be cosy and happy? Stay at home with your wife in the evening,—if you have one— if not go and see if you can't get one, and God help you in your search. And make your wife which you have, or are about to have, happy by going to *Stanford Brothers*, and ordering an Ero-vapor Stove and a Coal Oil Lamp. "Darkness is the friend of no man."

HOME MANUFACTURING.—Stanford Brothers have a large establishment for the manufacture of camphene, and refining of all kinds of oils. Their aggregate annual production amounts, we believe, to over one hundred and sixty thousand gallons of camphene, and one hundred and ten thousand gallons of oils. *The Pacific Oil and Camphene Works* command a fine view of the bay. Those interested in Home manufacturing are invited to visit these works, at the corner of Taylor and Chesnut streets.

OUR NEW ADVERTISERS.—We regret we have not had room in this number to accommodate all our friends. Well, we shall try to do better next time. For the holiday number we propose quite an extensive walk among and talk about the establishments of our advertisers. We have tried the most of them, and we know them to be good men and true. If any doubt, just let them go to MEAD'S, corner of Sansome and Washington streets, and see what goods are offered for a gentleman's use. And take his boys to

LOCKWOOD & HENDRIE'S, 176 Clay street, for a nice fit of handsome clothes.

TYLER BROS., 180 Washington st., for Stationary, Cards and any thing new. RASCHE & SONS, 190 Washington street, for Sheet Music, Pianos, Strings and instruments.

SHREVE & Co., 139 Montgomery street, for Diamonds, Watches and Silver Ware, made or imported to order.

GENELLA, 111 Montgomery st., who has removed his extensive and well selected stock of Crockery and Glassware to the large building recently occupied by Lecount. His immense stock offers everything desirable to housekeepers.

KOHLER'S, 178 Washington street, for Toys, Toilet Articles, Pianos, &c., &c.

ALLEN & SPI-ER, 148 Clay street, who have all sorts of Creeds, Catechisms and Religions for sale—"the red hot," "true blue," "apostolic succession" and "irregular cavalry" and a great variety of Histories and School books to draw the fire of the young ideas.

AND the WHAT CHEER HOUSE for healthy food in abundance and clean beds.

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#### NOTICES OF NEW BOOKS.

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HISTORY OF CALIFORNIA. By Edmund Randolph, Esq. San Francisco: A. Roman, 127 Montgomery street.

This is the address delivered by Mr. Randolph, to the Pioneer Association, on the occasion of the celebration of the tenth anniversary of the admission of California into the Union. The author is confessedly one of the most learned, eloquent and able members of the Bar, and when we have said this, we have said a great deal, for the California bar is not only numerous, but among its members are some of the best minds in America. The historical sketch of the State is much the ablest we have seen. The two maps attached to the work, one of 1740 and the other of 1787 are curiosities, showing how very imperfect in those times was the knowledge of the best informed people that lived on the coast of its form and character. We thank Mr. Randolph for his laborious, earned and successful researches.

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REASON AND THE BIBLE. By Miles P. Squier, D. D. New York. C. Scribner; and for sale by A. Roman, 127 Montgomery street.

The already crowded condition of our pages forbids us to dwell upon this volume as it deserves. It is well printed and will receive marked attention. Two points comprehend the whole subject as it lies in our mind. *First*, Reason and Revelation when properly interpreted are harmonious. *Second*, The highest reason for anything is the will of God, and the best reason for believing is the authority of God. The Bible is God's revealed will and our only standard of faith and morals.

RUSH'S OCCASIONAL PRODUCTIONS. Philadelphia. J. B. Lippincott & Co., and San Francisco; A. Roman. 1860. Pp 553, 8vo.

This is one of the best gotten up volumes we have met with in a long time. The paper and printing are excellent. It is a luxury to read such pages. And we admire also the introduction and the fulness of the index and of the contents. In our railroad, steamship and telegraph age, there are many good books that can only be read in a telegraph or express style, and for the doing of this, a full table of contents and an index are great helps. For ourselves, we are not ashamed to bless the man that invented Indexes and tables of Contents. While it is true, "Beware of the man of one book," it is equally true that it is of great importance to know what is in *many* books and where to find the investigations or the information that may be required.

The reading public has been acquainted for some years with Mr. Rush as the author of two volumes on his "Residence at the Court of London" as American Minister. The present volume contains "political, diplomatic and miscellaneous productions," including among others a glance at the Court and Government of Louis Phillippe and the French Revolution of 1848. It is edited by his executors from papers which the author revised for publication. The longest portion of the volume is the journal of his residence in Paris from 1847 to the election of Louis Napoleon as President. Several of the miscellaneous pieces are worthy of the attention of all young men, especially his essays on the "Value of efforts at excellence" and "Labor necessary to eminence," and on "the Character of Mr. Calhoun." This last is a noble tribute to the memory of a great man. It were a great gain to our young men who aspire to honorable distinction in the learned profession, or to the position of gentlemen of business, who know how to enjoy the fruits of literary culture, if they would spend more of their time in reading such volumes as this of the late R. Rush. He appears to have been a fine old gentleman of the old school, whose head and heart were an honor to our race. Being a gentleman by education, fond of literary pursuits, and of fine literary taste and scholarly attainments, and having long diplomatic experience, first in London and then in Paris, his papers are both pleasant and instructive reading. It is especially pleasing to observe his respectful feelings towards religion, and his appreciation of domestic society, as well as his devotion to the honor of his country. It is refreshing to see him as American Minister rising superior to partisan feelings, and realizing that he represented all parties and the whole of his country. In his Union speeches in 1850, he however, expressed great fears that the demon of abolitionism would yet destroy our Country by sundering our federal Union.

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LIFE OF ANDREW JACKSON. In three volumes. By James Parton, author of Life of Aaron Burr, &c. Vol. II. New York: Mason Brothers. San Francisco: A. Roman, sole agent for the Pacific coast.

This volume reached us just as we were going to press with our last number. Since then we have read it through, and our admiration of the subject has increased, while our satisfaction with the writer is not by any means perfect. Perhaps it was too much to expect that the almost *deifier* of Aaron Burr should make a hero of Andrew Jackson. If we were ambitious to go down to posterity with a perfect profile, Mr. Parton is the last artist we know of, that we should employ to draw it. But if our creed was, "the greater the sinner, the greater the saint," then he is the very man we should nominate and appoint. If there is a carrion spot on all the field, Mr. Parton is sure to find it. Not a rash word, nor a single burst of anger under provocations that would have



made all the Gods of Greece swear as terrible as the army of Flanders, in all the eventful life of such a man as Andrew Jackson, but he hunts for it from North to South, and drags the bayous and sweeps the wilderness, and rakes up the ruins of half a century to get it. Mr. Parton belongs to a different style of the *genus homo* from General Jackson. He is not a man capable of understanding the genuine western character of fifty years ago, and never truly apprehends General Jackson. He was truly a wonderful man—a most extraordinary man. He may be said to have lived three lifetimes. *First*, in tasting of the trials of the Revolution, and in removing west and assisting in subduing the wilderness and in defending its new homes; *Secondly*, in breaking down the power of the Southern Indian tribes, and teaching them to fear the white man and to respect treaties made with them; and then, in winning by his skill and diligence a fair private estate, and then by valor and perseverance and generalship rarely, if ever surpassed, gaining for himself a name and popularity second to no other known in America. This period closes with his retirement to the Hermitage, prior to the Presidential campaign of 1824. And with this the period the volume before us closes. The third lifetime of General Jackson is period from his first candidacy for the Presidency to his death. This is to be contained in the next volume. We have before said that Mr. Parton has succeeded in producing a work that will be extensively read. His great merit is in the diligence with which he has gathered up facts, hearsays and the such like. He means to be impartial, but is sometimes, it seems to us, like the Indian's tree, so straight that it leaned over. He bestows, however, great and deserved praise on Generals Coffee and Carroll, and "the brave Tennesseans." He is particularly full and intensely interesting in his details of the operations at New Orleans at the time of the British invasion. His style is not always elegant, nor elevated. Our final views of the volumes cannot be given till we have read the forthcoming one. We predict a large sale and a swarm of imitators. We wish the author peace; but such a man as General Jackson, we never expect to see again on earth.

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FRENCH'S PARABLES CONDENSED. New York. Appleton & Company, And for sale by A. Roman, 127 Montgomery street, San Francisco.

This is a standard work. The author is one of the ablest and most learned living theological writers. This volume deserves a place in every scholar's library, and is also suitable for general reading.

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THE WELL IN THE VALLEY. By Rev. Thomas Smyth, D. D. Charleston, S. C. New and improved edition. Philadelphia: American Sunday School Union. 1860.

We are indebted to the learned and esteemed author of this work for a copy. It is now many years, years of varied toil and travel, since we read in manuscript a portion of this volume. The receipt of it has awakened many pleasant memories. The volume is prepared with care and presents the duty of confessing Christ in a very clear and satisfactory manner. We should think it calculated to do a great deal of good. And being published by the Sunday School Union, it cannot fail to have a wide circulation.

Dr. Smyth is one of the most laborious, learned and able men in our church. His ministry has been eminently successful. Diligent and tender as a pastor, he has nevertheless found time to publish a number of very valuable works. We said many years ago, and we say it now with still more confidence, that his works on "Presbytery" and on the "Apostolic Succession," entitle him to the lasting gratitude of every Presbyterian. And though his publications have had an extensive circulation, we predict for them a still wider influence when their author will be far above the reach of earthly fame. The volume before us is enlivened by various pieces of poetry. The style is clear and chaste, and the sentiments sound, scriptural and eminently evangelical. We recommend it to the attention of all serious minded people, especially of young people who are desirous of knowing their duty about confessing Christ.



THE  
PACIFIC EXPOSITOR.

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NO. 7.—JANUARY, 1861.—VOL. II.

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THE NEW YEAR.

AMID the good wishes and congratulations which long usage has rendered peculiarly appropriate for this season of the year, our prayer as editor and pastor, for our readers and parishioners, is that of the apostle for the Thessalonians: **THE LORD BE WITH YOU ALL.** We recognize in this fervent wish, the affectionate, great soul of Paul, whose heart's desire and prayer to God was that all Israel, and even all heathendom might be saved.

OUR FIRST thought on awakening to the consciousness that a new year is upon us, is one of Gratitude to the Almighty for the manifold blessings of the past. O how manifold has the Goodness of God been to us. Oh that men would praise the Lord, for all his goodness to the children of men! We on this coast have been particularly blest during the past year. Peace, plenty, and prosperity, are our heritage from the Lord.

A SECOND thought is that time is short. Whatever we have to do must be done quickly. The night of death will soon come, when no man can work. Will it overtake us this year? If so, as well as because of the greatness of the work we are engaged in, let us strive to be diligent, and to walk humbly before our God. Oh that the light of a coming eternity may shine upon our pathway, and that we may have grace to live as in view of the judgment seat of Jesus Christ.

THIRDLY, how paltry, how unbecoming, how utterly insignificant

are the envyings, jealousies, contentions, prejudices and passions that have occupied so large a space in the history of the past year! Malice, rage, evil-doing and all unholy tempers, always leave their scars behind them. They injure those who indulge them, much more than they do their victims, even if they are pursued unto wounds and death. It is always better to be sinned against, than to sin ourselves. The loud cursing of Shimei, as he went along throwing stones and making faces, did him more hurt than it did David, because David made no retort. The railing accusation of Satan fell back upon himself, because the Archangel could not deal in that coin.

FOURTHLY, we begin the year with fervent desires to exercise good will towards all men, and to devote ourselves renewedly to our work. We desire to gird up our strength for our toil, and so much the more as our years fly past, and we are approaching nearer and nearer the end of our mortal race. In our editorial, as in our pulpit labors, we strive to avoid all and every personal reflection, and to deal with principles. We strive continually to interpret what God has said to us by his Eternal Laws and Revealed written Word. We cannot come down to petty partisan views, or personalities. We attack no one, but try to present great truths. *Our warfare is against darkness, and our mode of seeking the victory, is by pouring in light with love.* And perhaps I may be indulged here in saying, that according to our usual custom, we shall make no *New-Year's calls*. It is quite out of our power to call upon all our congregation on that day, and as we know no one after the flesh—make no distinction among them — so we call on none. But we wish you, one and all, a happy, a most happy New Year, and as many returns as our heavenly Father shall see best to appoint. May the LORD cause his face to shine upon your dwellings, and keep your feet from stumbling, your eyes from tears and your hearts from grief. May He give you PEACE.

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#### A PRAYER AT THE CLOSING OF THE YEAR.

O LORD OUR GOD thou art the Almighty GOD. There is no GOD besides Thee. Thou art most glorious and most merciful. In Thee is our hope and our salvation. Thou makest the out-goings of the morning and the evening to rejoice. Our times and seasons are with Thee. But O how inexpressibly glorious art Thou! From everlasting Thou art God. With Thee there is no revolution of time. Most humbly therefore, do we desire to prostrate ourselves before

Thee at the close of another year, and to give Thee unfeigned and hearty thanks for all thy mercies to us, and to implore of Thee the forgiveness of all our sins, for the sake of Jesus Christ our Redeemer. O Lord most humbly would we lay all our sins of the past year at mercy's feet, and pray for pardon through a Saviour's blood. We confess our numerous sins of thoughts, words and actions; of omission and commission, sins against ourselves, our fellow-men and against Thee. O blot them all out from the book of thy remembrance. Wash us in redeeming blood, and we shall be white and clean. We pray that the guilt of our many sins of the past year, may be washed away, through the atoning sacrifice of our great Redeemer, so that we may begin the New Year with a new heart and at peace with Thee. Make us thankful for the mercies of the year. Enable us to make a suitable improvement of all its events and providences with which we have been exercised. Suitably impress us with the shortness of time, the fleeting nature of life and the realities of a coming eternity. O enable us to set our affections on things above. May we seek for glory, honor and immortal life, so that when we remove from our earthly habitations, we may enter into the house not made with hands, to be forever with Thee. O Lord our God, hear our prayer and be very merciful to our souls, through our Lord Jesus Christ, to whom be glory, world without end. Amen.

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THE HEART AND THE TONGUE.—It was a good saying of the pious bishop Beveridge, "I am resolved by the grace of God, always to make my heart and tongue go together; so as never to speak with the one what I do not think with the other." This is an excellent rendering of the homely maxim, "Honesty is the best policy." The positive part of this rule is good, namely: that the tongue should express only what is in the heart, but the negative character of it is even better; That is, That it is not always our duty to speak all that the heart thinketh, no more than to speak what it thinketh not.

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WELL SAID,—The Committee of the late Conference in Sacramento in urging the support of the *Pacific Methodist* says, "we are not disposed to recommend any clap-trap appeals on the *Cheap John* principle for subscribers."

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PROF. AGASSIZ and COL. FREMONT have been elected foreign members of the Prussian order *pour le merite*, instituted in honor of those who have rendered great services to science and art.

**WHERE SHALL COLLEGE STUDENTS BOARD AND LIVE?**

“HAD we it in our power to form a college, just according to our own notions, we would select for its site a city or large town, and would erect for it no buildings, but a chapel, library, and lecture rooms. We would require the students to board and live with respectable families, in the vicinity of the institution. We would expect in this way, not only to insure that the manners of the students would be softened and refined by intercourse with the families, and especially by intercourse with the ladies of the families in which they live, but also to save them from those fearful vices which so often mar the peace and efficiency of colleges, and render them, instead of what they should be — blessings — curses to the neighborhood in which they are located, and to the students that frequent them.”

This quotation is from the *Rev. Dr. P. J. Sparrow*, formerly President of one of our colleges, an able practical teacher, a scholar and gentleman, every inch of him. It is taken from an article written by him in relation to Davidson College. It is every word true, and exactly after our own mind. There never was a greater mistake or a greater folly than the expending of hundreds of thousands of dollars in stone, brick and mortar in some forest or village in which to lodge and feed a hundred, more or less, of growing lads, or college students. The site for a college, especially in a new country, is the largest city, if it is a healthful locality. The reasons are obvious, and may be given more at length at another time. And all the buildings required are a chapel or a general lecture room or study room, and rooms for a library, an apparatus and recitations. The idea of a college refectory and dormitory where the boys are *corralled* and are all to live together, eat and sleep in a large building in common, is a relic of the dark ages and of monastic life. It is impossible to preserve softness and elegance of manners at a table full of college boys where no lady mother or sister presides. At such a table there is wanting the humanizing influences that are essential to correct man's innate selfishness, and to educate the manners of the students for good society. Eloquently does Dr. Sparrow say: “The cloisters of a college building in which the boys are to live all together, are liable to become, and will in many instances become dens of iniquity, where vices of almost every name will be perpe-

trated, beyond the vigilance and control, and in despite of the vigilance and control of officers of the college. The president of a certain college, when asked why he permitted a strange and rather *outré* association among the students to continue, replied that he left it as a safety valve for the devilry to escape off. These college cloisters have no safety valves. The consequence is, that in them the devilry seethes and swelters, like the hidden fires of a volcano, until they become very pandemoniums, and until at length it may be, it forces egress in an eruption that shakes, perhaps damages the very foundations of the institution." These are the very views that we have entertained, and have repeatedly put forth for many years. But as we have said before, we are not antagonistic to any institution of learning properly managed, either in the city or country. We wish to see such institutions prosper throughout the State. It is proper some of them should be located in the country. At the same time, we think the hour has arrived for San Francisco to have a college, but we do not wish to see it with a building for the boarding and lodging of the students all together. Let them live in the families of the city, one or two and not more than four in any case together in the same family, where they will have home influences around them — where the tea will be poured out by a lady, and the refinements of virtuous female society will constantly surround them. But perhaps you say, such boarding cannot be obtained. We answer, this is a mistake. Boarding and lodging for boys can be had in good families in every part of San Francisco, and at rates not much, if any, higher than are charged at the schools in the country. And the large libraries and the public lectures and general literature of the city would far more than make up for the extra expense, if there is any, of living in the city. The intelligent reader will, upon reflection, remember that the large towns and cities of Europe, almost every one of them, has its college or University; and that on the continent of Europe especially, the plan we speak of, is the one adopted. The friends of the City COLLEGE of San Francisco have purchased a central site, and are now erecting a Hall upon it for present use. Their plan does not contemplate any boarding establishment as a part of the college. The students from abroad will always find their HOMES IN OUR FAMILIES, and be able to worship on the Lord's Day, *in the church of their own choice*, or according to the wishes of their parents or guardians.

## CHURCH SCHOOLS AND STATE SCHOOLS.

## The True Policy of the Presbyterian Church.

IT IS WELL known, at least to the readers of the EXPOSITOR, that we are opposed to any union of Church and State, and to *all ecclesiastical* interference with the civil affairs of the commonwealth. And it is perhaps quite as well known, that we have deplored as unwise, inexpedient, unconstitutional and contrary to the Gospel itself for the friends of Christianity and of religious instruction to be continually agitating for the purpose of converting the Public Schools into sectarian schools. The effect of this periodical ecclesiastical agitation upon the public mind and upon the schools in our judgment is unhappy in every respect, and directly the reverse of what is desired. We believe, and have so stated a great many times, that the way to secure what, we suppose, all desire, is to have no legislation on the subject. And even now we should ourselves remain silent, if the subject were left at rest; but this is, unhappily, not the case. Publicly and privately and in print the intention is again and again avowed, and ecclesiastical decrees have again and again been put forth, that the question shall not rest, until the Protestant translation of the Holy Scriptures is placed by compulsory statutes in all State Schools. In view of this sworn policy of some around us we feel called upon to state what we believe to be the true policy of the Presbyterian Church in reference to education. The propositions following are not only our own individual propositions — the very same that we have held, and endeavored to carry out all our life long — but what is of much more consequence, they are substantially the propositions of the Presbyterian Board of Education, as presented to the General Assembly of 1853, by the late Dr. Van Rensselaer, and may therefore be received as fairly representing the true sentiments of the Presbyterian Church on the subject. Some of the sentences and phrases following are copied from this Report, and in all we present, we have tried to condense this report and its propositions into such a form as our space admits, and at the same time, we have tried to give fairly and fully their meaning and bearings on the subject. We solemnly believe the following propositions or points to be according to the articulated Faith, avowed principles and opinions of the Presbyterian Church. We are aware that there are some exceptions, but they are few. Then —



I. We understand it to be the true policy of our Church to sustain the Public Schools, and to have the Bible in them, where it can be done without doing violence to the rights of conscience, and consistently with our civil laws and expressed articles of Faith and articulated principles of civil and religious liberty. Our articulated Faith as a church is, that "God alone is Lord of the conscience and hath left it free from the doctrine and commandments of men"—that "the rights of private judgment, in all matters that respect religion are *universal and unalienable*"—that we do "not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others." *Form of Government*, chap. i, sec. 1. It is not, therefore, the true policy of our Church to secure the aid of the civil power and employ the public money to place the Protestant Bible in State institutions, for this would not be according to the "unanimous opinions" declared above—this would not be *equal and common to all others*. This is not justice to Roman Catholics and Hebrews. We should, as Christians and as patriots, do "all that can be lawfully done to keep the Word of God in daily contact with the youth of the land;" but we are not to attempt to do what is not lawful to be done. We wish and will do all we can consistently to have the Bible read and studied everywhere, and in all sorts of schools, provided that nothing is done to effect this object that is contrary to our articulated principles of liberty and to the teachings of the Bible itself. We desire to do all and everything to promote the reading of God's Blessed Word that it allows and teaches us to do. But beyond this we do not wish to go. We are not wise above what is written. We prefer to follow, not to lead God's providence.

II. We understand it to be the true policy of the Presbyterian Church to sustain the Public Schools and State institutions of learning, where it can be consistently done, because "knowledge is in order to goodness." Though knowledge is sometimes perverted, yet it is power. There is more hope of virtue among an educated people than with an ignorant population. The knowledge communicated, therefore, in our Public Schools, is of great advantage in a country like ours, where the people are sovereign. Then, although the standard as to religion in our State institutions may be and is and will be far short of what we could wish it to be, yet total ignorance would be worse. And we are the more in favor of sustaining

the Public Schools even without any formal religious instruction in them, because the most of them are under the influence of the pulpit and of Sabbath Schools and religious families. There are but few of the children in our Public Schools who are not within the reach of Sunday Schools. And besides it is perfectly plain, if the State should undertake, which it surely will not do, but even if it should undertake to give a *religious education* to our children, that it could not be done in a proper and satisfactory manner. Are we not then shut up to the necessity of sustaining the Public Schools for the education of the masses in secular knowledge, and to rely upon the family, God's first and greatest University for our race, and upon Sunday Schools and associated voluntary efforts of Church Schools and upon the pulpit for the religious training of our youth? This is our honest and life long and deep conviction. This we believe is the best way in a country like ours.

III. We believe that the true policy of our Church and of all Protestants in this country is to resist the invasion of the State treasury for the promotion of any thing distinctively religious. It is inconsistent with the equality of rights, secured by our fundamental laws as well as contrary to our Presbyterian Form of Government, to support any sectarian school or institution by law. We see nothing but evil in the attempt to divide the public moneys *per capita* among the different sects and churches. But to avoid this, it is imperatively necessary that the Public Schools should be left wholly free from all sectarianism. No favoritism should be shown to either Protestant or Catholic.

IV. It is the well-understood policy of our Church, as in fact of all other denominations in the land, to build up Church Schools under private teachers where it can be done. It would be manifestly an unwise policy for any denomination to leave a work like public education wholly to the State and to private individual activity. Private Christian enterprise can do much, but for a work so great as education, associated effort is needful.

V. It is then the avowed policy of Presbyterians to sustain institutions of learning under their own care. The right of the Church to do this cannot be questioned. Nay, the duty of the Church to educate her children is confessed. All denominations have this right equally with ourselves, and they are all acting upon it as far as they can; why then should we be proscribed and denounced as factious

sectarians, simply because we claim the rights and privileges freely and fully granted to all other denominations? A church or denominational School is not, however, by any means necessarily a sectarian school. Religious schools are not necessarily sectarian. Seminaries for the education of priests and ministers of religion are established for the purpose of teaching a certain system of faith—a particular creed—such are sectarian. Academies and colleges may, however, be religious denominational schools without being at all sectarian in any odious sense. Yale, Williams, New Jersey College at Princeton, and a host of others—indeed almost every college in the Union, and in the world, is denominational, and yet those we have named are not regarded as sectarian institutions.

VI. Once more — it is the true policy of the Presbyterian Church to promote in her schools and colleges a thorough system of classical and mathematical learning, as well as the most minute and extensive acquaintance with all modern science and literature. *Thoroughness of scholarship* has ever been the acknowledged characteristic of her ministers, while high culture has distinguished very many of her laymen both in Europe and America. Her system of faith and mode of church government are found to be eminently favorable to high scholarship as well as to Republican principles. Having always made the Scriptures in the original languages the only rule of her faith, and having always required a classical education in her ministry, she has been compelled to devote much of her energy and wealth to building up institutions of learning of a high character. Wherever our banners are unfurled over an academy or college, it is at once understood, that *there the ancient approved course of classical learning is adopted, and that thorough discipline is maintained, and solid religious instruction out of the Bible is given.* Now are not such institutions called for on this coast? Are they not necessary for the State as well as to prepare our youth for taking part in the advancing movements of the army of the living God? While therefore we are loyal to the State, we are also loyal to our Church covenants. And we are determined, God helping us, to keep faith with the ashes of our fathers, and to follow their practice, in bequeathing to our children such literary and religious institutions as they gave to us. We freely and fully grant to all other creeds and denominations every right and privilege we claim for ourselves. *We do as we would be done by.* We wish no aid from the civil power but “protection and security”—just such as is “at the same time EQUAL AND COM-

MON TO ALL OTHERS." As Protestants and *Presbyterians*, we wish no aid from the State that is not equally given to every other citizen.

We plead with our Church to aim at the salvation, especially of her children, but not to employ the State's money to do this. Religious training is her own work. Religious truth must be communicated to the minds of the young. One of our greatest men has said, "So far as human instrumentality is concerned, the resources of the world are found in *the Church of God*. Her Scriptures and her ministry, her Sabbaths and her ordinances, her religious training of the young, and her prayers, her bounty, her example, and her self-denying efforts and courage, are the hope of benighted and lost men."

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#### THE LOST BOOKS OF THE BIBLE.

UNBELIEVERS are prone to cavil at the references made in some places in our sacred writings to books that are not now found in our canon. Thus it is said that we have not all of the writings of Isaiah, nor of Samuel; nor have we the writings of Gad, Iddo the Seer, and Nathan and others. Now in regard to this matter, let two things be remembered: First, it does not follow that the writings we have are unworthy of belief, because certain other writings spoken of in them are lost. The authenticity and genuineness of our sacred writings do not depend upon the preservation of other writings which may be alluded to in them. Their claim upon our confidence is never made to rest upon this. It may be that the book of Jasher and the writings of the other prophets that are now said to be lost were not inspired. They were records or memoirs to serve for temporary purposes. And even if they were written under inspiration, it may be that they were inspired to accomplish a certain object, and that object being accomplished, why should they be longer preserved? Why should it be used as an argument against our sacred books that some other writings that were divinely inspired have been superseded? The tabernacle, the temple and the whole Mosaic economy were from God, and yet we have another and a clearer dispensation. There is nothing sacred, or peculiar in the mere act of writing, or in the writing itself, that should make it necessary that it should be preserved forever. There is no doubt but our Lord did many works of which we have no record; and that He said many things that have not been reported to us. The Gospels are but memoirs of his

life, of his sayings and doings. They do not profess to give us a full history. Now why should it be any more incredible that some divine communications which were written should be lost, than that some divine communications that were spoken, but never written, should be lost? Why should it be more improbable that some things written by the prophets and apostles should be lost than that some things spoken by our Lord should have never been written at all? Our Great Teacher does not seem ever to have written anything except with his finger on the ground. Nor have we any record of much the largest portion of his works and words. There is then nothing improbable, or contrary to the merit of the inspired writings which we now have, in supposing that some portions of the divine records may have perished. Still we do not believe this is the true answer to this cavil. We do not admit that any part of the sacred Scriptures has been destroyed. The probability is that the records which were made by Isaiah, Iddo, Abijah, Nathan and others, were public records or documents that were laid up in the archives of the court, and subsequently *incorporated* into the very historical books we now have. This would agree with the ancient customs of the kings of the East. Their chronicles were kept by historiographers. And of some of the writings referred to as having been lost, the evidence is conclusive, that we have them under another name. Substantially, therefore, we have even the portions of history that it is alleged have been lost, either under another name, or as incorporated into the historical records that we now possess.

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PRAYER FOR COLLEGES.—It will be recollected, we hope, that by a standing resolution of the General Assembly, the last *Thursday* of February is to be observed as a day of prayer for our children and youth, especially for those that are collected in academies, colleges and seminaries, whether at home or in the foreign field. This recommendation is in itself exceedingly proper, and will no doubt commend itself to the pious feelings of all teachers and parents. As our children are our trustees for the Church and the country in ages to come, so we should be diligent to bring them up in the nurture and admonition of the Lord. No degree of mental culture—no attainments in sciences and languages can be considered a sufficient education, if good morals or piety be wanting. Our children must be converted to God, or their education is sadly defective. And



let us not forget that God has been pleased to regard this day of special prayer with his favor. Many academies and colleges have been blest with revivals of religion in past years apparently in answer to this season of prayer. This we have a right to expect. For God has promised to hear the prayers of his people. Let us keep this day of prayer and ask special blessings upon the youth of this coast.

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#### THE THEATRE AN UNMITIGATED EVIL.

A SPIRITED controversy has sprung up in New York about advertising for theatres between *The Methodist*, *The World* and *The Observer*. *The World* admits such advertisements, the others do not; yet the *World* acknowledges :

“The theatre itself, as it exists, is a social evil. Moralists have differed, and we suppose always will differ, in regard to the possibility of a classic and elevating drama; but all agree that the theatre, as it is, does vastly more harm than good. It, in the main, addresses itself to the lower traits of human nature, indulges in coarse laughing, and indelicate allusions, exhibits false and corrupting views of life, fosters a morbid taste, promotes unhealthy excitement, and unfits for all serious duties and home pleasures. Moreover, its affiliations are all evil. The abominable ranges, which used to be known as third tiers, we admit, no longer exist in the higher classes of our New York theatres; yet there is not one that is not flanked with drinking-saloons and porter-houses, into which the frequenter of the entertainment, especially if he be young, is almost sure, sooner or later, to be tempted. The pernicious influence of the theatre and its surroundings is so generally understood, that we doubt whether an intelligent man, with religion or without, can be found in this community who would not be pained that any son of his should make it a place of resort.”

The N. Y. *Observer* adds:—

“This we believe, every word of it. We wish it were otherwise. We would be glad to know that the great master-pieces of tragedy and comedy, fitted, as they are, to stir the hearts of men, rouse and nurture the intellect and quicken the soul, could be exhibited to the public without those associations which have made the theatre an irredeemable sink of pollution, shame and sin. We must take it as



it is." \* \* "But we cannot withhold the expression of our regret that a daily newspaper, established for the single and high purpose of meeting a want which the religious public has deeply felt, has within its first half year fallen into the snare, and become the instrument of inviting thirty thousand people every day to a place of amusement which 'addresses itself to the lower traits of human nature, indulges in coarse laughing and indelicate allusions, exhibits false and corrupting views of life, fosters a morbid taste, promotes unhealthy excitement, and unfits for all serious duties and home pleasures': a place which 'no intelligent man, with religion or without, can be found in this community, who would not be pained that any son of his should make it a place of resort.'"

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**BEWARE OF YOUR INFLUENCE.**—Most men covet influence. They wish to be thought able to sway public sentiment. It is indeed well to aim at controlling public opinion, if you can turn it in the right direction; but still, young gentlemen, let me warn you to beware of your influence. It is created in many ways. Teaching by precept and example is a method of doing good well understood. Age and experience and wealth and rank also give influence. Public men, learned men, heads of business houses, the teachers of our schools are all sending out streams of influence over the land. The opinions they advocate, the examples they set, and their conduct in general is a radiation that forms their image with more or less distinction on all around them. And the more close and long continued the relations that we sustain toward one another, as in domestic life, the more powerful is our influence for good or for evil. Your influence is a talent for which you are to be held to a strict account.

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**THANKSGIVING** this year was well kept in San Francisco. The churches opened for service were well attended, and, as far as we have been informed, the services, except in one instance, were appropriate—calculated to promote good will and peace among the people. And we deeply regret that political, partisan views and bitter sectional denunciations should have been indulged in even in one pulpit, particularly on a day when all creeds and sections were invited to unite together in forgetting past strife by rendering thanks to God for our manifold blessings.

**WHICH IS THE RIGHT NAME FOR SUNDAY?**

NAMES have more influence than is generally supposed. This may be owing to our want of independence or to our prejudices; but still it is true, that many are governed by the mere names and appearances of things. "A rose by any other name" might in truth smell as sweetly, but still it would not be a rose to us. It may not then be improper for us to inquire after the right name for our holy day.

The Christian Sabbath is called the seventh day, the first day of the week, Sunday, and the Lord's day; now which of these is the best title?

The objection to *Sunday* is that it is of Pagan or heathen origin. But the same is true of many other terms and words that are in common use. Must the terms sacrament and sacrifice and altar and religion itself be proscribed, because they are derived from heathen languages, and have been used by Pagans? Are we to shut our eyes and refuse to see by the light of the sun, because the heathen have worshipped it?

The objection to *Sabbath* is that it is Jewish, and that the use of this name suggests the Hebrew idea of rest and mode of keeping the day with its concomitant of stoning a man to death, if he desecrates it. There is some force in this objection. For we find a historical distinction made in the early ages of the Church between the *Jewish Sabbath* and the *Lord's Day*. Some of the early Christians seem to have kept both days, that is, the seventh and first days of the week, just as they kept at first the Passover and the Lord's Supper, and as some of them were both circumcised and baptized. As a majority of the first Christians were converted Israelites, it is easy to see how they would still feel some regard for the Passover and the seventh day Sabbath. And this fact will explain also how it is that we find different opinions on these subjects in the very earliest days of the Church, and especially between the Eastern and Western Churches. Some kept both the seventh day and the first day of the week as holy days, the one as a feast and the other as a fast.

The Roman and Oriental Churches differed essentially about the observance of the day. The former kept it as a fast, the latter as a festival. In the first and second centuries the Jewish Sabbath seems generally to have been regarded as a Christian festival; but in the third or fourth century it was changed to a fast, and is so kept still,

we believe, by a part of the Catholic Church. It is important then to know that amid this strife and this difference of practice, the fathers of the first ages bear their testimony to the day as a holy day by divine authority. We find *Ignatius* exhorting the Magnesians "no longer to observe the Jewish Sabbath, but to keep the Lord's day, on which our life was raised from the dead." And again, he says "all who loved the Lord kept the Lord's day as the queen of days, a reviving, life-giving day, best of all our days." *Origen* also carefully distinguishes between the Jewish Sabbath and the Lord's day, and preferred the latter as the Christian day of rest.

*Sunday* seems to have been first used by the heathen in speaking of the day of Christian worship. *Justin Martyr* and *Tertullian* both speak of keeping Sunday as a holy day, because it commemorated the original creation of light and the resurrection of Jesus Christ. They speak of the day as a day of joy. *Tertullian* calls it both Sunday and the Lord's day, and so do the Emperors of the fourth and fifth centuries. If addressing the Pagans, they usually spoke of it as Sunday; and if speaking to Christians, they called it "the Lord's Day." Though the heathen and the first Christian Emperors used the term Sunday, *dies solis*, still Christians objected to it, because of its relation to idolatry; and when it became so common that its use was unavoidable, it was then employed in a metaphorical sense, as meaning that Christ rose on that day as the Sun of righteousness. Some respectable authorities may be found, as the Constitutions of Clement and Gregory Nazianzen for keeping both the Jewish Sabbath and the Lord's day as holy days. But it must be admitted, according to *Tertullian*, *Clemens Alexandrinus*, *Cyprian*, *Augustine* and *Athanasius*, that the observance of the first day of the week as the Lord's day was universal in the *second* century, and that even then, by tradition and common consent, it was the Christian Sabbath in the place of the Jewish or seventh day Sabbath. And as at first the holy supper was celebrated every Lord's day, so it was sometimes called *bread day*, or *the day of bread* (*dies panis*). This whole subject is treated of at considerable length in most of the histories of the Church of the first centuries. *Bingham's Antiquities* and *Mosheim* and *Coleman* may be easily consulted.

The originals and the exact references to the most reliable authorities may be found in "*Coleman's Christian Antiquities*," pp. 430 and 524. See also *Eusebius*, lib. v: chap. 22.

Historically, the title of this day in the Church of Scotland and by the Dissenters of England and the Puritans is *the Sabbath*; and

by the Greek and Roman Catholic Churches, the Church of England, and the Reformed Churches of the Continent, it is generally called *Sunday*. The term Sabbath is sometimes used in the Homilies of the Church of England and by some of the best writers of that Church, and so also is the term Lord's day used by them as well as by Dissenting and Puritan writers. As we do not believe that moral obligation is attached to the *seventh* day, but to the *seventh part* of our time, so we do not think Sabbath is the best title for our holy day of rest and worship.

Historically, we find *Sunday* used to designate this day alternately with the title *Lord's day*, and as this title has obtained a usage more general than any other in Christendom, and does not express intrinsically anything erroneous or improper, we are inclined to the opinion that it must be conceded to popular usage without ecclesiastical censure. If we had any conscientious scruples as to using a term that is borrowed from Pagans, then we could not make this concession; but as we have no such scruples, and have not a Scriptural term that is likely to prevail, so we do not see that it is sinful to say *Sunday*. But in the pulpit and theological writings and in our Christian literature, we think there can be no doubt that the LORD'S DAY is the most proper designation. This title is Scriptural and significant and comprehensive. It may be understood as applied to the day if kept in commemoration of the creation and of God's resting, and also as expressive of its divine appointment and in reference to our Lord's resurrection. This title, moreover, has no prejudice attached to it from its past history. It belongs neither to the Eastern nor to the Western Church. It has been equally used by Romanists and Protestants, by Dissenters and Churchmen. It is perhaps equally acceptable to all Christians. And we should rejoice if it were adopted universally both in the pulpit and by the mass of the people also in their social religious exercises.

It has not been our object in these remarks to touch at all upon the *moral obligation* attached to the fourth commandment, nor as to how we should keep the Lord's day. There is scarcely among Christians any difference of opinion as to its Divine authority and the duty and blessing of keeping it holy. As to civil statutes compelling its observance as a *religious day*—that is altogether a different question, about which we have said elsewhere all we deem it necessary for us to say. In our next number we design to present a few brief thoughts on the Lord's day as a *National Blessing*.

## THE SONG OF LABOR.

THE banging of the hammer,  
 The whirling of the plane,  
 The crashing of the busy saw,  
 The creaking of the crane,  
 The ringing of the anvil,  
 The grating of the drill,  
 The clattering of the turning lathe,  
 The whirling of the mill,  
 The buzzing of the spindle,  
 The rattling of the loom,  
 The puffing of the engine,  
 The fan's continual boom,  
 The clipping of the tailor's shears,  
 The driving of the awl —  
 These sounds of honest industry,  
 I love — I love them all.

The clicking of the magic type,  
 The earnest talk of men,  
 The toiling of the giant press,  
 The scratching of the pen,  
 The tapping of the yard-stick,  
 The tinkling of the scales,  
 The whistling of the needle,  
 (When no bright cheek it pales.)  
 The humming of the cooking stove,  
 The surging of the broom,  
 The pattering feet of childhood,  
 The housewife's busy hum,  
 The buzzing of the scholars,  
 The teacher's kindly call —  
 The sounds of active industry,  
 I love — I love them all.

I love the ploughman's whistle,  
 The reaper's cheerful song,  
 The drover's oft-repeated shout,  
 Spurring his stock along;  
 The bustle of the market-man,  
 As he hies him to the town;  
 The halloa from the tree-top,  
 As the ripened fruit comes down;  
 The busy sound of threshers,  
 As they clean the ripen'd grain';  
 The husker's joke and catch of glee  
 'Neath the moonlight on the plain,  
 The kind voice of the drayman,  
 The shepherd's gentle call —  
 These sounds of pleasant industry  
 I love — I love them all.

Oh, there's a *good* in labor,  
 If we labor but aright,  
 That gives vigor to the daytime,  
 A sweeter sleep at night;

A good that bringeth pleasure,  
 Even to the toiling hours,  
 For duty cheers the spirit,  
 As dew revives the flowers.  
 Then say not that Jehovah  
 Gave labor as a *doom*,  
 No! —'tis the richest mercy  
 From the cradle to the tomb.  
 Then let us still be doing  
 Whate'er we find to do,  
 With cheerful, hopeful spirit,  
 And free hand, strong and true.

—*Selected.*


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METHODIST PERIODICALS.—The Ladies Repository states that there are in the United States thirteen journals in the interest of the Methodist Episcopal Church, (North), with a circulation of above 355,000, of which two are in German. The San Francisco Christian Advocate is put down at “about 2,000,” and the Sunday School Advocate at 208,000.

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THE EAST WIND.—Rev. Dr. Archibald Alexander was very sensitive to the influence of the east-wind. On one occasion, when speaking of the cruelty of the devil, he said “Satan has no mercy; he comes upon us when the east wind is blowing.” At another time, when a student inquired of him, if he always enjoyed full assurance of faith, he replied with true philosophy and wit, “Yes, except when the east wind blows.”

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HOPE.—We have read that among some of the South-Sea Islanders, the compound word for hope is beautifully expressive. It is *man-aolana*, or the *swimming thought*—faith floating and keeping its head aloft above water, when all the waves and billows are going over—a strikingly beautiful definition of Hope, worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question “What was his idea of forgiveness?” “It is the odor which flowers yield when trampled on.”

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TEST OF PASTORAL FITNESS.—In one of the recent Baptist Anniversaries at Cincinnati, Rev. Dr. Taylor, of Brooklyn, N. Y., said that “when he could not raise more money among his people than any agent can, he should conclude that he was not the proper man to serve them as pastor.”



## THE SWORD OF THE SPIRIT.

THE Apostle Paul, after enjoining it upon the Ephesians to put on the whole armor of God, that they might be able to stand against the wiles of the devil, tells them then to take *the sword of the Spirit, which is the Word of God*. The term armor means *complete armor*, offensive and defensive. In the Greek, it is our word *panoply*. And *the armor of God* does not mean such armor as God puts on and uses, but such as He has provided for his soldiers—the armor of which He is the author. This panoply is to be girt about with truth, and having on the breast-plate of righteousness, and having the feet shod with the preparation of the gospel of peace, and above all taking the shield of faith, wherewith we shall be able to quench the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit. The chief part or greater number of the pieces are defensive. They are meant to ward off and protect us against the attacks of our enemies. In this passage, let us observe —

1. Our enemies are supposed to be numerous and powerful; but the chief leader is the devil—Satan.

2. The character of their weapons—they are *the wiles of the devil and the fiery darts of the wicked one*. Fire-bearing arrows are spoken of by several classic authors, and were at least well known in ancient times. Adrian, Thucydides and Livy, as well as the apostle, speak of them. By fiery darts here we are not, however, to understand literally arrows, or carnal weapons. It is indeed true, that fierce persecution was raging; but the apostle means by *fiery darts* the blasphemous thoughts, temptations to unbelief, to sin and wrongdoing that come from the devil. And no doubt they are well named “fiery darts,” for they come suddenly like arrows; they come unexpectedly, as if shot from an ambush; they pierce and tear like arrows, and they set the soul on fire, and kindle it up as burning Indian arrows do the pioneer’s hut or station house.

3. Our armor is altogether divine. We are not allowed to make or to choose our own weapons. We are not to employ such weapons as our fellow-men use when they fight. We must put on the armor not of man, but of God, and it must be the *whole armor of God*. We are not permitted to mix our own with God’s. We are to fight the Lord’s battles wholly and only with his armor. There is no partnership in the panoply. Our obedience is to be prompt and im-

plicit. Our effort is to be put forth according to divine direction and by divine aid, but the whole armor is to be God's. If we then go forth to preach the Gospel armed with a civil statute to compel men to read the Bible, we are going to kill Goliath in Saul's armor, and we shall be sure to fail. The *proved* armor is the smooth stone from the brook. The weapons of our warfare are not carnal—neither civil nor military—but spiritual, and they are conquering because they are spiritual.

4. The Sword of the Spirit with prayer is the apostle's main weapon of defense. The arming of an ancient warrior was never reckoned complete until he took his sword. The spear and the battle-axe were not enough without the sword. But what kind of a sword shall we have? The apostle's Damascus blade was *the sword of the Spirit, which is the Word of God*. *Of the Spirit* means of the Holy Spirit, that is, the truth revealed through the prophets, Jesus Christ and the apostles, *which is the Word of God*, that is, the the Scriptures contained in the Old and New Testaments, which are indeed the only infallible Rule, teaching us what to believe and what to do to be saved.

5. This Sword of the Spirit was our Lord's great weapon. With it He met the tempter in the wilderness. *Matt. iv.* And with it, He repeatedly put to silence the Scribes, Sadducees and Pharisees, and other cavilers. Nor is there any other weapon equal to it, or that can be substituted for it. When Satan throws around us his wiles and covers us with his arrows, let us ply the Sword of the Spirit, for as David said to the priest of Ahimelech, about the sword of Goliath with which he had slain the Philistine in the valley of Elah, and which had been wrapped in a cloth and laid behind the ephod; *there is none like that. Give it me. 1 Sam. xxi.*

Truth is not only in order to goodness, but there is nothing but truth that can prevail. We have no confidence in any attempt at Reform, or in any scheme to save men, that ignores the Bible. Our safety is in adhering to the Word of God, as our only Rule. We should therefore be armed with proof texts as our Lord was; and we should depend upon the authority of God's Word to settle a doubt or repel a temptation, more than upon our own reason. The devil is skillful in logic. He may, and probably will very soon get the better of us, if we rely wholly upon our reasoning powers. If Eve had kept to the authority of God, she had never fallen. We must rely upon what God says, do what He commands, and abstain from what He forbids. As soon as we begin to parley with temptation, we begin

to slide on a slippery descent. It is as if a man should throw away his sword, and fight his mailed antagonist with his naked hand, for us to rely upon our own reason to repel temptation and resist the devil. How important is it, then, that our children be taught the Creed, the Catechism, and the Commandments with the proof texts, word for word, as they are in the Bible! There is no weapon like a text of Scripture truly apprehended and fully believed in.

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REV. S. T. WELLS.—We have already had the pleasure of welcoming to our coast this servant of the Church and agent of the Board of Publication, and of assuring him and the Board of the sympathy and coöperation of the brethren here in his great work. The proceedings of the Presbytery of Dubuque are found below, which are a gratifying testimonial to the importance of the work and of Mr. Wells' qualifications for it:—

The following minute was also adopted by the Presbytery of Dubuque September 18th, 1860:

WHEREAS, our beloved brother, Rev. S. T. Wells, is about to leave the bounds of this Presbytery to engage in the service of the Board of Publication, as superintendent of colportage on the Pacific coast,

*Resolved*, That we hereby record our gratitude to the Great Head of the Church for having bestowed upon this portion of his Zion for the past five years the faithful and efficient labors of one so devoted to her interests.

*Resolved*, That whilst we sincerely regret to be deprived of the further missionary labors of this brother, in Northern Iowa, we do congratulate the Board and the whole Church in view of the employment of one so well qualified for the important work in which he now engages.

*Resolved*, That our best wishes and earnest prayers for Brother Wells shall accompany him, that God may vouchsafe to him a prosperous journey to his distant field of labor, a cordial reception there, and abundant fruits to the glory of God, in time and eternity.

*Resolved*, That a copy of these resolutions be spread upon the minutes of Presbytery, and a copy be sent to the PACIFIC EXPOSITOR.

A true extract from the minutes of the Presbytery of Dubuque.

JOHN M. BOGGS, *Stated Clerk*.

INDEPENDENCE, IOWA, Oct. 16th, 1860.

## THE WEEK OF PRAYER.

OUR General Assembly recommended the observance of the *second* week in January as a season of special prayer for the outpouring of the Holy Spirit—that God's Word may have free course and be glorified, and his kingdom come and his will be done on earth as it is in heaven. It is recommended that the week should begin on Monday, the 7th January. Many Christian bodies in Europe and America are united in preparing for this second great *World's Prayer Meeting*. The brethren in India have urged the keeping of this week, and the Rev. Dr. Duff, of Calcutta, has written an earnest appeal on the subject. We hope our brethren and the churches on this coast—all who love the Lord Jesus Christ will unite in observing this week of prayer. The London Evangelical Alliance have issued a circular to the Churches of Christ throughout the world, recommending the keeping of this week as a special prayer for the conversion of the world.

They propose that eight days shall be observed, and that the week should begin on Sabbath, the 6th January, and suggest the following programme:—

Prayer and services on *Sabbath, January 6th*, with reference to the province of the Holy Spirit.

*Monday, January 7th*—An especial blessing on the services of the week, and the promotion of brotherly kindness among all true Christians.

*Tuesday, January 8th*—The attainment of a higher standard of holiness.

*Monday, January 9th*—A large increase of true conversions, especially in the family of believers.

*Thursday, January 10th*—The free circulation of the Word of God, and a blessing upon Christian literature.

*Friday, January 11th*—A large outpouring of the Holy Spirit upon all Bishops, Pastors, and Elders of the churches, upon seminaries of Christian learning, and upon every Protestant missionary among the Jews or Gentiles, upon the converts of his station, and upon his field of labor.

*Saturday, January 12th*—The speedy overthrow of all false religions, and the full accomplishment of the prayer "Thy kingdom come."

*Sabbath, January 13th*—Thanksgiving for past revivals ; the enforcement of the responsibility resting on every Christian to aid in making known the Lord Jesus, at home and abroad. Missionary services.

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THE LESSON OF THE CLOSING YEAR.

BY REV. GEO. BURROWES, D. D.

THE closing year with its faded leaf and lonely desolation, spreads before us an instructive lesson if read with an understanding heart. When Thomson says of God,—“The rolling year is full of Thee,” we may add that the rolling year is full of that truth which leads man to wisdom and to God. Nature and revelation are portions of the one great Volume which unfolds on its variegated pages of light and glory the character of the Almighty Creator. We may say, the truths of revelation and of nature form pages like the illuminated volumes of the dark ages, wherein great skill and labor were bestowed in filling the margin with devices and emblems of various coloring and forms, illustrating and harmonizing with the text ; and in the rich scroll which the hand of God the Creator has unrolled before us, written full, not of lamentations, and mourning, and woe, but of the words of eternal life—the sacred Scriptures are the text, and the various beauties of creation—spring, with its landscape of flowers ; summer, with its golden harvests ; the mellow shades and fading hues of autumn ; winter, with its gloomy desolation ; the wavy margin of the deep blue ocean ; the clouds that gather round the setting sun ; the constellations of the evening sky ;—all, all are but the illuminated embellishments of this volume of revealed truth, gathering new beauty and instructiveness around every word and every letter, beyond all power of imitation by human genius and human skill. Nature without revelation, presents a more pitiable blank than those illuminated manuscripts with all the embellishments left but the writing withdrawn. It is often remarked, that doubtless every weed, however noxious, contains medicinal properties, could they be known. We may feel that every created thing, every circumstance, has embodied in it by the Creator some important truth, could it only be discovered. Enlargement of our powers of vision by the microscope enables us to see exquisite beauties in things so trifling as to be overlooked by the unaided eye ; an increase in our

powers of spiritual "apprehension would cause us to see truth in things now neglected, and love in dealings now viewed with pain; to see that not only the decay of nature, but that adversity, with its woes,

"Though like the toad, ugly and venomous,  
Wears yet a precious jewel in its head;  
Find tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

God has himself revealed to us the lesson written on the fading year.

The beauty and vigor of man decay. What is more fading than the beauty which the world so much covet and admire! The youth Narcissus of the ancient fable, enamored with his own charms, tired not with the contemplation of himself in the clear waters of a fountain, and pined away as he gazed. The reality of this is everywhere visible. And this strange weakness does not depend on the possession of beauty. Never was there a form, however ugly, which did not think itself beautiful; never a mind so weak, a soul so mean, as not to be proud of some imaginary endowment. Multitudes who would blush to acknowledge it, live in the constant cultivation of this self-love and self-worship, never tired with contemplating their own form in a glass, using every means art and wealth can furnish to heighten their charms, to conceal their blemishes, and to draw around them worshippers at this shrine of their own idolatry — self — who may offer there the incense of flattery and praise. What sums are squandered in this pitiable folly. In the very gratification of this pride, its freshness is fading away. The young person who now prides himself or herself on being the centre of all eyes, sacrificing thousands to dress and fashion, nothing for benevolence and piety, shall soon, even if life is spared, find the paleness of age on the cheek, and its furrows on the brow; and even the good looks of which she is so vain, are beginning, in the very spring-time of life, to fade as a leaf. "Verily, every man, at his best state, is altogether vanity. Selah. Thou makest his beauty to consume away like a moth. They dwell in houses of clay; their foundation is in the dust; they are crushed before the moth. Thou changest his countenance, and sendest him away."

Our prospects fade like the leaf. In youth our sanguine feelings and the flattery of self-love people the future with bright creations, and lead us to feel that the disquietudes of the present will be left with the past, that the discomforts of youth will be lost amid the pleasures of manhood, that the distractions of middle life will be



forgotten in the tranquillity of a retired old age; nothing but happiness enters into our calculation, and our life is to be one from which the ordinary ills of humanity are to be excluded. One of the lessons we have to learn is, that these prospects are deceptive. They too, like everything earthly, do fade as the leaf. "Come now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." *Jas.* iv, 14. The success you expect in business may prove but disaster; your anticipated wealth may be set aside by bankruptcy; health, now the most robust, may unexpectedly fail; friends fall around you as the fading summer leaf; the husband of your love, the wife of your bosom, from whose affection you are expecting so much happiness, may prove your greatest earthly sorrow, and your heaviest earthly scourge; the children by whom you are hoping old age to be made happy, may bring down your gray hairs in sorrow to the grave; your son of brightest promise may live long enough to raise your expectations and blast them by death on the threshold of a promising manhood; your purposes of repentance will be lost amid the temptations and business of coming years, and your deathbed be a deathbed of gloom; ere the spring of youth is closed, "your way of life may be fallen into the sear and yellow leaf;" and your career, now opening bright as the cloudless summer morning, will close in hopeless impenitence, under the displeasure of heaven, like the sun of that day of promise, going down amid clouds, and tempests, and lightning, and thunder, and gloom.

Our pleasures fade as the leaf. In the first freshness of enjoyment there is a lively delight in earthly pleasures; but soon they begin to satiate, and we find at last that the same principle of decay pervades them all. While the trees of earthly enjoyment, in such various kinds, are scattered along our way with fruits so tempting in the distance, they are no sooner plucked than they begin to wither, and lose their freshness before they reach our lips. Has anything heretofore desired met your expectations? Never yet have you found at any party, on any card-table, at any ball, at any opera, in any theatre, at any fashionable gathering, in the splendor of any magnificent dress, in any promenade among the showy and the gay, that for which you were seeking. All these things, like the sensitive plant, withered at your approach, were found faded in your grasp; and you turned from them with wonder and sadness at your disappointment.

In later life, often before middle-life, the man of pleasure, the devotee of fashion, the youth who has courted dissipation, the female whose life has been exhausted in studying to set off her charms and win admirers, find themselves with those old desires made rigid and insatiable by habit, and the means of pleasure from their gratification proportionally abated; the powers blunted by over-gratification, cease to receive their indulgence with so high a zest; and around, valueless and almost unheeded, faded pleasures are gathering and falling like withered leaves. We stand on the shady bank of a stream as the yellow leaves are falling on its waters, placid beneath the rich sunlight of an autumn sky, and see them float noiselessly away; so do our faded pleasures fall around us on the stream of time, and are soon borne beyond the reach of memory to sink in the ocean of oblivion.

Our mental powers do fade as the leaf. A life of impenitence is a continual wasting away of the spiritual powers of man. The intellectual faculties may often burn with great brilliancy, but in the absence of the fear of God this very vigor gives a beauty like the hectic flush on the cheek of the consumptive, consuming the vitality of the system while exciting the admiration of those around. Education and culture may counteract, to some extent, this decay; but the seeds of death are there; even if the man do not waste away his powers prematurely by the corroding effects of dissipation, he will find them failing under the withering blight of sickness, or the gathering frosts of age. And when we look at cases like the greatest of English statesmen, William Pitt, a wreck in the prime of manhood; or Robert Hall, with his magnificent mind and matchless eloquence, a maniac in the vigor of his days; or Robert Southey, standing in the proudest position among literary men, with the mind that had charmed nations, sinking into the imbecility of a second childhood, we are made to feel that even in the possession of the highest intellectual powers, there is nothing beyond the reach of decay; for even these do fade as a leaf.

And what on earth does not wither and decay? Its pomp and power, its kingdoms and crowns, its pyramids and palaces, its noble cities with their gates of brass, its trophies and mausoleums of kingly marble, all, all fading and crumbling to dust.

“ All flesh is grass, and all its glory fades,  
Like the fair flower dishevel'd in the wind;  
Riches have wings, and grandeur is a dream;  
The man we celebrate must find a tomb,

And we that worship him, ignoble graves.  
 Nothing is proof against the general curse  
 Of vanity, that seizes all below.  
 The only amaranthine flower on earth  
 Is virtue, the only lasting treasure, truth.  
 But what is truth ?”

The son of God, the eternal Word, Jesus of Nazareth, says, “I am the way and the truth.” Among the hills and valleys of our earth, filled with ruins and death, that voice is still moving in animating reverberations which was first heard over the grave of Lazarus, “I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live.” In this day there is a fountain opened—to the house of David and to the inhabitants of Jerusalem only?—nay, to the whole world—for sin and for uncleanness. And from heaven the invitation comes—and they are the last words that heaven has spoken to earth, or that heaven will speak to earth before the judgment—“Whosoever will, let him take the water of life freely.” *Rev.* xxii: 17. “And the blood of Jesus Christ his Son cleanseth us from all sin.” *1 John* i: 7. “Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.” *Isa.* i: 18. Here, your fading beauty may be restored; here, your wasting vigor renewed. While the weary invalid betakes himself to the waters of some celebrated medicinal spring, or to the reviving air of the summer ocean and the refreshing plunge of its cooling waves, the fainting soul, burdened with guilt, comes here, to a fountain of power more healing than Siloa’s brook or Bethseda’s pool, and rises with his whole spiritual nature renewed, in a freshness of beauty beyond that of Naaman at the waters of Jordan, from his baptism in the waves of that ocean of love and grace, and heavenly breezes of the Holy Spirit, to which Jesus has opened a new and living way. Here at the foot of the cross has burst forth the fountain seen by Ezekiel only in prophetic symbols, whose waters have swollen into a river, on either side of which grow trees “whose leaf shall not fade,”—whose influence makes the wilderness to rejoice and blossom as the rose,—and sheds on the cold, pale cheek of death the freshness of angelic youth and unfading bloom. Here, amid the faded beauty and wide-spread ruins of the closing year, at the grave of the risen Jesus,—

“See truth, love, and mercy in triumph descending,  
 And nature all glowing in Eden’s first bloom;  
 On the cold cheek of death smiles and roses are blending,  
 And beauty immortal awakes from the tomb.”

CALIFORNIA BIBLE SOCIETY.—From the report of this Society we learn that 3,138 Bibles in English have been put in circulation; 3,926 Testaments in English; 427 Bibles and 467 Testaments in foreign tongues, making a total of 7,958 copies. The receipts of the Society during the past year were a little over \$7,000, and expenditures \$6,787 23. At the eleventh anniversary, on the 28th November, portions of the addresses delivered, we regret to learn, were considered by some of the Society's best friends as altogether inappropriate and injurious—indulging in local or sectional controversies that had nothing to do with the work or sphere of the American Bible Society.

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RELIGIOUS LITERATURE.—It will be seen by the advertisement of *Mr. White*, on Montgomery street, between Sutter and Bush, that the Presbyterian Board of Publication has established their Depository with him, and that a large supply of books from Philadelphia are daily expected, and that new supplies will be sent regularly every month, so as to enable *Mr. White* promptly to fill all orders for their books.

It is seen also from *Rev. S. T. Wells'* card, that as superintendent of colportage on this coast, he wishes to employ a number of suitable men. On page 295 will be found the testimonials of his Presbytery as to his fitness for this great work.

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DIVIDED.—The congregation heretofore known as the New School Presbyterian Church of Oakland, under the care of the *Rev. S. B. Bell*, has disagreed and divided. The result of this movement is the organization of a Congregational Church, so that there are now two where there was but one. Heretofore it has been quite as much as they could do united, to support their pastor and pay current expenses. It is a missionary field, however, and it may be that more good will be done by their separation. Is it not ominous, however, that so small a church, composed of Congregationalists and New School, has so soon divided? Thus endeth the first chapter of union at *Oakland*. The memoirs of the second are now preparing.

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TO HAVE honor only because of our high birth is to be great by our mother's labors rather than our own.

## CUMBERLAND PRESBYTERIAN SYNOD.

THE SACRAMENTO SYNOD of the Cumberland Presbyterian Church, held its first session in the city of Sonoma, Sonoma County, California, commencing on Thursday, the 11th day of October, A. D., 1860, at 7 o'clock, P. M.

The introductory sermon was preached by the Rev. T. M. Johnston from the twentieth verse of the sixteenth Chapter of the gospel according to St. Mark.

A quorum being present, Synod was constituted by prayer. Members present:—

*Presbyteries.*—Of CALIFORNIA, Revs. John E. Braley, Cornelius Yager, Abel H. Burton, Joseph Robison, Alex. W. Sweney, Thomas M. Johnston; *Elders*, C. W. Ish, G. M. McConnell, Nathaniel Jones.

PACIFIC, Revs. J. M. Cameron, Jonathan Blair, John Miller, Young A. Anderson, Baxter N. Bonham, A. McNamor, M. M. Dodson, E. P. Henderson; *Elders*, C. Winkler, N. Mull, W. T. Christmas, S. M. Martin, K. Maxwell.

SACRAMENTO, Revs. James M. Small, C. H. Crawford, W. N. Cunningham, Linville Dooley; *Elders*, Robert Moore, Franklin Farris, G. W. Burrus.

OREGON, none present.

Synod proceeded to business, Rev. J. E. Braley presiding by appointment of the General Assembly, and Rev. T. M. Johnston being elected Clerk pro. tem.

Rev. brother Buel of the Presbyterian Church (O. S.), and a member of the presbytery of California.

FRIDAY, October 12th.—Synod met, constituted with prayer.

On motion it was *Resolved* unanimously, that this Synod spend one half hour at the opening of each daily session in religious services.

The Moderator appointed brothers Crawford, Sweney and Moore a Committee to act in concert with brother Miller, Pastor of Sonoma Congregation, to superintend Religious Services, during the present sessions of Synod.

A communication was received from the President of Sonoma Academy, inviting Synod to visit said Academy to-day at two o'clock, P. M., which on motion of brother Crawford was accepted.

The usual various Committies were appointed.

Brother Buel addressed the Synod, tendering, upon his own responsibility, the sympathies, fraternal regard and hearty co-operation of the branch of the church to which he belongs, in extending the Redeemer's Kingdom in the world. He also presented his work as General Agent for the Bible Society in California, and asked the aid of this Synod in distributing the Book of God among the masses upon the Pacific Coast, which was appropriately responded to by the moderator.

SATURDAY, October 13th.—Synod met pursuant to adjournment. Constituted with prayer. Spent half an hour in religious services. Members present as on yesterday. The minutes of yesterday, read and approved.

The Committee on the minutes of Pacific presbytery reported a tender of the entire property of Sonoma Academy, made by said presbytery to this Synod. Said property consisting of a lot of land in the town of Sonoma, on which is a large two story adobe building fitted up for School purposes and Boarding

house, numbering forty-three rooms, in which there is now a flourishing school of seventy-six students. There is a male and female, and an ornamental department, comprised in said Academy. In addition to the property of said Academy, there is a subscription of seven thousand dollars, which has been raised in the past few months, towards erecting a new College building, and constituting an endowment fund, the whole estimated at twenty thousand dollars.

The Synod Resolved to accept said offer, and use its best exertions to build up a first class College on the Pacific coast.

A Board of twelve Trustees were appointed, with instructions to obtain, from the next Legislature of this State a College Charter;—to continue a general Agent in the field to solicit Building and Endowment funds, and as soon as the finances would justify it, put under contract a new College edifice, large and commodious, to be either brick or stone.

MONDAY, October 15th.—On motion of brother Farris, the clerk was ordered to furnish the Editor of the *Pacific Expositor* with an extract of the minutes of this Synod.

The Committee on Missions reported, that it is a matter of rejoicing, to see an increased interest in the Church, generally, in the behalf of Missions. The receipts of last year are some six thousand dollars above any previous year. The Assembly's Board has under its care some twenty Missions. One foreign and several domestic Missions have recently been established.

The Assembly's Board furnished an outfit for Rev. W. N. Cunningham and sent him as a Missionary to this country last winter. Since his arrival in November last, he has been actively, and energetically engaged in the work, and is using his best exertions to build up and sustain your interests in the city of Stockton.

Your entire bounds present one of the most imposing and all important fields for missionary labors, that men or angels were ever permitted to contemplate, or honored with the privilege of laboring in. As with a thousand tongues of prophetic fire, in that awful strain which wakes the dead, we are called upon to "occupy"—"occupy" *now*, "occupy till I come," says Heaven's great King. We are appealed to by arguments too numerous to mention; which are as awful and solemn as eternity itself, and calculated to stir up deep feeling in the great heart of the Church, and extort the cry, "Woe is me if I preach not the Gospel." Many portions of your bounds are almost entirely destitute, where almost every nation could be preached to in a day. In view of these facts your Committee recommend the adoption of the following resolution:

*Resolved*, That the monthly Concert, and the semi-annual collections and anniversary meetings be recommended to be observed by all the Ministers and Churches within your bounds as an efficient means to raise Missionary funds.

The Committee on the state of Religion, etc., report as follows:

The means of information, from which we glean our report, is very limited. but with feelings of joy we report that the Great Head of the Church has given tokens of his pardoning grace in different parts of your bounds; yet there is not that prosperity attending your branch of Zion that is desirable, which is just cause for the deepest humility, and a self abasement before God.



The information from which we glean the following Statistics is also very meager. Within your bounds there are, from the best information we can obtain, 32 Ministers; 7 Licentiates; 9 Candidates for the Ministry, and 1049 Communicants.

In reference to a Church paper, your Committee think it all important, if not indispensably necessary, to your success as a denomination on this coast. Rev. T. M. Johnston has offered to publish a paper devoted to your denominational interest; commencing it a Monthly, and extending it to a weekly paper, as patronage would justify; provided, the Church would buy a Press. This would cost about six hundred and fifty dollars. Some four hundred dollars have been subscribed for this purpose, and your Committee recommend that you raise the balance of the funds at once; for, though it will be purely an individual enterprise, yet it will answer all practicable purposes. The recommendation was concurred in and the amount raised.

*Resolved*, That we, as a Synod, regard a fraternal correspondence with all Orthodox denominations as highly desirable, and as conducive to Christian unity; and in a special sense, do we regard this as desirable among the branches of the Presbyterian family on this coast; and we will most cordially reciprocate any advances made upon this subject.

Synod adjourned to meet on Thursday evening at seven o'clock, next preceeding the the second Sabbath in October, A. D., 1861. Concluded with prayer.

J. E. BRALEY, Moderator.

Attest, T. M. Johnson, Clerk.

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### SECTIONAL BIGOTRY.

AT PRESENT our homily on this subject must be brief. And *first*, it is bad enough when we see such a thing in secular and partisan political papers;—how much worse, then, when we see it in those *journals* that profess to be religious exponents of the Gospel of peace and good will to all men? And what shall we say when it is carried into our pulpits, and from the sacred desk the people of nearly one half of our States are declared *traitors and rebels*, and are therefore to be hanged, because they love their native soil and desire to maintain their rights according to the Constitution secured to them by their revolutionary sires? Nor will a reflecting people fail to remember that this cry for the Constitution and the laws is a new and strange cry with these reverend gentlemen.

*Secondly*, we humbly submit to professors of religion of all classes and denominations, whether or not we do not live in times that especially require us, as followers of the Great Redeemer, to abstain most scrupulously from everything that has a tendency to stir up strife and bitter feelings between the people of our sister States? We are no alarmists. Our hope is still for peace; but it is folly to say that imminent danger is not threatened to the union of the people of the United States. We have never, knowingly, uttered a sectional or partisan political word in the EXPOSITOR. Nor do we design to do so. Nor have we, as Californians, anything to gain by this insane excitement against our fellow-citizens, because they come hither from the North or from

the South. What good is to come to us as Californians, as citizens, and as professing disciples of the Lord Jesus by this wholesale slandering and back-biting and mischief-making? Whatever our sympathies may be with our old homes, let us, as gentlemen and as Christian brethren and brothers, live here peaceably together, and strive to allay, rather than to foment this suicidal strife. It was in anticipation of trouble of this kind that we called the attention of our readers in our October number to the *patriotism and piety of praying for our rulers*. The throne of Infinite Grace is the place to present our petitions, and we should follow the example of our Lord as the model of our conduct in these perilous times, and not the teachings of those journals and of those preachers, who are stirring up sectional bigotry and the most perilous fanaticism.

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SCHOOL AT VISALIA.—We are much gratified to learn that a Methodist minister, *Rev. B. W. Taylor*, has succeeded in establishing a large seminary of learning in Visalia. The building is of brick, capable of accommodating about 100 boarders. At present his pupils are both male and female, and with day scholars, number one hundred and fifty, among whom are five licensed preachers. We understand Mr. Taylor commenced this enterprise about one year ago. He must be a man of great energy, tact and firmness of character to have done so much in so short a time in so new a town. We trust his labors will be greatly blest. We thank him for what he has done for the cause of education in our new State, and for his kindness to our missionary brother.

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DR. BURROWES' SCHOOL.—This Institution closed for the holidays on the 11th inst. The exercises at the examination were highly creditable to both pupils and teachers, and satisfactory to parents and friends. Thoroughness of scholarship, soundness of principle and gentlemanly bearing are prominent as characteristics of this School. God willing, the next Session will open on the 2d day of January. The New Hall now building may not be quite ready by that time, but will doubtless be finished about the 20th. The School will be continued in the lower story of Calvary Church until the New College is ready for its use. Boarding can be had in excellent families at about the same rates that are charged in Boarding Schools in the country. Two advantages will be secured by boarding boys in families in the city, who have to be sent from home, namely: They will still be surrounded by domestic influences, and will be required to go to whatever Sunday School and Church on the Lord's Day their parents or friends may choose. And then as they advance in their studies they will be able to avail themselves of the advantages of our public libraries and lectures.

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THE SOUTHERN PRESBYTERIAN, has been transferred from Charleston to Columbia, South Carolina. Its editorial is to be under the control of Rev. A. A. Porter, D.D., the Rev. Dr. Cunningham, the former editor, returning again to the active duties of the ministry of the Gospel. It deserves prosperity. Dr. Porter is a ripe scholar and a gentleman of great ability.

## OUR BUSINESS CHAIR.

WHATEVER it is you want, kind reader, at this season of social reunion, be careful to call upon our advertisers. They will furnish you good articles and at reasonable prices.

OLD SANTA CLAUS HAS COME!—He has taken his apartments with KOHLER, who for his accommodation has opened for all the HOLIDAYS his wholesale store as a retail depot for the sale of Gimcracks and Toys of every sort. We believe it is admitted, *Kohler* has the largest and most varied assortment on this coast of things that Santa Claus is known to love. His *retail* stores on Washington and Stockton streets will be found also to contain a splendid assortment. PIANOS also, of different manufactures and in great numbers are coming, in addition to those on hand.

GROVER & BAKER'S SEWING MACHINE.—This Sewing Machine seems to meet with much encouragement, and judging from what the ladies and the clergymen say, it must be an A No. 1, first-class Machine. Seldom have we seen such an array of Reverends and Doctors of Divinity appended to any other *institution* as we see attached to this Sewing Machine. Want of room has compelled us to omit a great many names that were signed to the advertisement, which is found on the last page of the cover.

WHAT CHEER HOUSE.—The papers have informed us that our friend, and California's benefactor, Mr. R. B. WOODWARD, has had to pass through a crisis ending in a revolution at the *What Cheer House*. Difficulties to such a man as Mr. Woodward will only the more develop his energy and talents, and, in the end, with God's blessing, make him a more successful man. The public will rejoice to know that they can still find accommodations at the clean and well-supplied tables of the *What Cheer House*.

BOOK BINDERY.—We have tried Mr. HENRY FRIEDEL, and hesitate not to say that he has done work for us equal to any we have seen anywhere. Hadn't you better have your EXPOSITORS bound? You will be astonished in a few years to know how valuable they are!

DIAMONDS, WATCHES, AND THE SUCH LIKE.—Our friend TUCKER has a splendid assortment of Jewelry. Call and see for yourselves, and you will be sure to admire his taste.

THE Warehouse of BADGER & LINDENBERGER presents a splendid collection of Chickering's Pianos. It does one good to see so many instruments of such exquisite finish and tone. We hope they will discourse sweet music all over our mountains and valleys.

AUSTIN & Co., Montgomery street, offer an excellent assortment of French and English goods. This is an old and well regulated house.

PIERCE'S establishment, in California street, should be visited before you purchase furniture.

OAK HALL, 178 Clay street, is a fine place to buy your clothing.

## NOTICES OF NEW BOOKS.

THE LIFE AND LETTERS OF MRS. C. JUDSON. By A. C. Kendrick, of the University of Rochester, N. Y. New York: Sheldon & Co. Boston: Gould & Lincoln. And for sale by A. Roman, San Francisco.

THIS work is well printed, but we do not like such Memoirs. *Fanny Forrester*, "the child of genius and song," did well while living, and will long be remembered for her talents and piety and devotedness to Dr. Judson and his work, in spite of the damaging collection of letters and pieces published in this volume. We maintain that Dr. Judson had a right to marry Fanny Forrester, and she was perfectly right in loving and marrying him, and in devoting herself to him and to his work, and it was all right for her to write just such letters as she did write, but we hesitate to say that it is proper to *publish* them. In their day and place they were proper, but do they deserve this embalming for generations to come? Prof. Kendrick is a scholar and an eminent writer, though our taste is different from his about *publishing* private letters and fugitive pieces, whose chief value consists in the devotion they once expressed. In our day we have altogether too much of this kind of writing published. We predict, however, a large sale for this work, as it gratifies a kind of curiosity that many persons like to indulge.

DR. JONES' MAN, MORAL AND PHYSICAL. By Martiens of Philadelphia, and for sale by Roman in San Francisco.

IN our October number we gave our cordial approbation to this volume. We consider it a very valuable contribution to our theological literature. It is a work that must do good. Every pastor and preacher should read it. Let every congregation see that their elders and pastor are supplied.

ANNAN ON ARMINIAN METHODISM. Published by the Martiens of Philadelphia, and for sale by Roman.

THIS is a new, re-written and enlarged edition of a very able and valuable work. We regret that there should be any necessity for such works, but since there is, we are glad such a writer as *Annan* has the heart and the ability to execute it so well. The ignorance and misrepresentations that are still maintained as to what Presbyterians believe, is truly astonishing. We hope this work will be extensively read.

THE STARS AND THE ANGELS. By Martiens, of Philadelphia, and for sale by Roman, San Francisco.

WE do not know who is the author of this volume. It is elegantly gotten up. Messrs. Martien are issuing their recent publications in fine style. We hope they will meet with ample encouragement. They are eminently reliable and deserving of success.

PARTON'S GENERAL JACKSON. Third volume. New York: Mason Brothers. San Francisco: A. Roman, sole agent for this coast.

WE have noticed at some length both of the preceding volumes. We have said Mr. Parton has succeeded in making a book that will have a large sale, though we do not admire his style. It is evident also, that while he wrote the life of Burr with a whole heart, he has never truly apprehended Gen. Jackson. He is incapable of fully understanding either the man or his times. And in fact, we apprehend, we are all too near them to be impartial judges. The ashes are

yet too warm for us to tread quietly over them. In distant generations the United States will appear to have had but two Presidents, WASHINGTON and JACKSON. A great deal of information may be gathered out of Parton's volumes, but we do not admire the work.

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COMMENTARY ON THE SONG OF SOLOMON. By Rev. George Burrowes, D.D. Second edition revised. Philadelphia: William S. & Alfred Martien. For sale by A. Roman, 127 Montgomery Street.

WE have several times expressed a high opinion of this valuable work. It deserves a place in every well selected library. It is neatly printed and well bound.

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HENGSTENBERG ON ECCLESIASTES. Philadelphia: Smith, English & Co. New York: Sheldon & Co. Boston: Gould & Lincoln—and for sale by A. Roman, San Francisco.

THIS is a translation from the German of the great professor of Berlin, by D. W. Simon. Besides the Commentary on Ecclesiastes, the volume contains also the Prolegomena to the Song of Solomon, the Book of Job, the Prophet Isaiah, and other pieces. It is a large, handsome volume. Messrs. Smith, English & Co. deserve the thanks and patronage of American scholars and divines for bringing it out in so good a style. The full indexes add to the convenience of the volume.

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MAMMA'S LESSONS ABOUT JESUS. By a Mother. Philadelphia: William S. & Alfred Martien, 606 Chestnut Street. 1860. For sale by A. Roman.

THIS is a beautiful and interesting volume.

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FROM ROMAN, 127 Montgomery Street, we have received Nos. 17, 18 and 19 of CHAMBERS' ENCYCLOPEDIA.

WE can add nothing to what we have said on previous occasions as to the high opinion we entertain of this work. We could wish the appearance of the numbers more rapid.

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SYNONYMS OF THE NEW TESTAMENT. By Trench. New York: Redfield. San Francisco: Allen & Spier, 148 Clay Street.

Rev. Richard Chenevix Trench, B. D., is too well known as a preacher, a professor and a writer, to need a word of commendation from us. Not that we receive as true all that he writes. By no means. But he is learned and able. Theological students may derive valuable aid from this work by a judicious study of it.

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SCIENCE A WITNESS FOR THE BIBLE. By Rev. W. N. Pendleton, D. D. Philadelphia: Lippincott & Co. For sale by Allen & Spier, 148 Clay Street, San Francisco.

THIS is a neat volume of 350 pages, containing five Discussions on Science and Revelation; the Human Family; the Chronology of the Creation; the Age of Mankind; and the Monuments of Lost Races. It is eminently worth reading.

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THANKS. We take pleasure in acknowledging our obligations to the *Herald*, *Daily Times*, *Evening Mirror*, *Gleaner*, *Napa Reporter*, *Red Bluff Independent*, and *Columbia Times*, for their kind notices of our last number. We are trying to do our duty both to God and man, by using the press, and hope by the *Expositor* to help to elevate and form such a public sentiment as shall be a blessing to our new and glorious State.



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THE  
PACIFIC EXPOSITOR.

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NO. 8.—FEBRUARY, 1861.—VOL. II.

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OUR EDITORIAL RESPONSIBILITY.

WE STATED distinctly at the beginning of our labors as conductor of this Magazine, that we would not be held responsible for the opinions or style of our contributors. Our general rule is to give the names of our authors, and leave them to bear their own responsibility. We aim at an *original California journal* calculated especially to do good on our coast in our own times. This will explain why we so seldom quote any thing from eastern publications. Our readers will, we think, unanimously agree, that our contributors have generally written with much force and elegance. We hope that our pages will still be enriched by them, and that their number will also increase. We began this journal as an individual enterprise. It is so still; but as our ministerial brethren over all this coast, with perhaps but two exceptions, and universally in the East as far as we know, have given us their approbation, sympathy and support, we are desirous of making the EXPOSITOR as acceptable to them as we can. The more they help us, the more will it be our aim to meet their views. We do not, however, profess to represent anybody but ourself, and even that we can do only in part. We have no claims to represent any denomination or church or school, still it is our aim to promote a true understanding of God's Word and the interests of the Old School Presbyterian Church. But as we do not believe anybody else can fully and truly represent our humble self, so we do not consider ourself able to represent any other person. In

maintaining our opinions we aim to know what God's will is — to preserve a good conscience and be loyal to Christ's crown, and then, as far as possible, have the sympathy and prayers of God's people. We desire to find favor with them because they are his people. But we protest against anybody else being held responsible for our opinions or labors on any subject. We protest against any blame being attached to anybody else on our account. We wish to bear our own burden. And if any good is done, let God have the praise, but let not our friends, nor the brethren nor the cause we are trying to serve, suffer because of our errors, if such there are. We wish above all things to know what God commands and to please Him. His favor is more than life.

These views of our editorial responsibility will explain, once for all, to our numerous correspondents who have found fault with us, some for not replying to calumniators, and some for not noticing the attacks of other journals, and some for not giving more prominence to our own views. We believe our course is right, and do not intend to turn aside either to the right or to the left. We indulge in no personal abuse. We attack nobody. We make but few personal explanations. Our aim is to produce an original California journal that may contribute something towards forming the right kind of a public sentiment, and of a Christian literature for our times. We hold to the right of private judgment, and believe in free, thorough discussion. We shall strive, as heretofore, to promote religious liberty, independent thinking, a thorough and liberal system of education, piety without bigotry, and Presbyterianism without sectarianism, and to expound God's blessed Word.

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**MINISTERS MUST STUDY.**—"Those preachers," says Vinet, "who do not study find their talents enfeebled, and their minds become decrepit before the time. Whence comes it that preachers, much admired at their beginning, decline so rapidly, or remain so much below the hopes to which they had given birth? Most frequently it is because they did not continue their studies." And he might have added, their usefulness was not only diminished in this way, but their days were shortened also. Much power in the pulpit is lost, because in early life the preacher's aim was too low. Studious habits must be early acquired, and persistently kept up. The young preacher should always write out his sermons, even when he does not use his notes in the delivery. The use of the pen is important.

## ORIGIN OF OUR STANDARDS.

[BELOW we have the excellent discourse of the REV. DR. BURROWES, delivered in Calvary Church at the celebration of the three hundredth anniversary of the Reformation in Scotland.—ED.]

“THE PROTESTANT REFORMATION, considered in its largest influence on politics, was the common people awakening to freedom of mind.” To these words of our great philosophic American historian, we may add that the Protestant Reformation, considered in its largest influence on religion, was the common people awakening to freedom of conscience,—conscience instructed and directed by the Word of God. The most important event in the history of our race is the advent of the Redeemer; the most valuable volume is that which contains the mode of salvation revealed in Jesus Christ. The publication of this truth might well be called glad-tidings, and its importance might well justify its annunciation by a multitude of the heavenly host ascribing “glory to God in the highest.” Strange indeed is it that such a treasure as the volume embodying such truth should ever have been lost through the ignorance and neglect of man. Yet not only did this occur when, previous to the coming of Christ, the written Scriptures had been so entirely lost that the copy found during the reign of Josiah was a curiosity even to the King;—but after the appearance of God manifest in flesh and the completion of the full record “of all that Jesus began both to do and teach,”—in the course of centuries we find this volume again lost; “the Word of God precious in those days;” and the nominal church as arrogant in its claims, as gross in its idolatry of relics and images, as when Hezekiah “broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it:” and the indignant reformer, Israel’s own anointed King stigmatized even this idolatrous relic, as “Nehushtan—a piece of brass.” 2 *Ki.* 18: 4.

Next to the first publication of the Scriptures, the restoration of them to mankind after their loss during the dark ages, is an event of hardly less importance in the history of the well-being of mankind. It is an event of no less importance. For the ruin of our race would be as effectually accomplished by keeping them ignorant of the Scriptures after they were revealed, by burying, destroying,

or withholding those Scriptures, as that same ruin would be accomplished by never at all making such a revelation.

The Reformation restored the Holy Scriptures to an ignorant and perishing world. It is therefore an event as memorable as the first revelation of those Scriptures. Our faith has always been identified with the Scriptures. And when the enemies of our faith ask sneeringly,—Where was your religion before the Reformation?—we reply, It was in the Scriptures, and where the Scriptures were. When the Scriptures disappeared from the world in the dark ages, our religion disappeared with them: when the Scriptures were restored in their fulness and purity to mankind, our religion was restored to the world. “The Bible is the religion of Protestants.” The Bible is our religion, because the spirit of prophecy,—of the truth revealed in the Scriptures,—is the testimony concerning Jesus. Take away Jesus from the Scriptures, and they will then have no more attraction for us than had the sepulchre for weeping Mary after the resurrection of her beloved Lord.

The twentieth of December, A. D. 1560, is a memorable epoch in connection with the Reformation, because on that day the Protestant forces in Scotland were organized into a body by the meeting of their first General Assembly. The struggle which had already been some time in progress, was continued after this organization. The opposing forces stood front to front; and as those who claimed to be exclusively the church of God had a clearly defined system of error, it was necessary that those opposed to them should clearly define their system of truth. This became the more necessary because the system which had withdrawn the Bible from mankind professed to derive their doctrines from the Scriptures. Hence the necessity for a definite, scientific statement of the truths forming the bond of union among those who opposed the errors of those claiming to be the exclusive church of God. It took some time after the beginning of the Reformation to bring out the whole system of evangelical truth from the mass of error with which it had been overlaid and buried from view. From the midst of the ashes and darkness which arising from the bottomless pit as the smoke of a great furnace, and darkening the sun, had settled on the face of the nations with a smothering power more deadly than when Herculaneum and Pompeii were buried from the world, one truth after another was exhumed from the rubbish and brought forth by the sturdy efforts of the stalwart reformers guided by the Holy Spirit, to show the world what simple truth, as first brought from heaven and untarnished by incrus-

tations of error, had been in the days of Jesus, and shall henceforth continue to be till Jesus come again. Hence, it was not till more than a century after the beginning of the Reformation that the full system of truth incorporated in our standards and expressing substantially the belief of the great portion of the Protestant world, was embodied in its present complete and scientific form.

The system of doctrine and worship of the Presbyterian Church was that in which the large majority of the Reformers agreed. These great leading principles were maintained not only by Luther and Melancthon in Germany, and by Farel and Calvin in Geneva; but by Twingle in Switzerland, by Peter Martyr in Italy, by Junius in Holland, by John Knox in Scotland, and by a large majority of the best friends of the Reformation in England. Many persons seem to think that Presbyterian doctrine was the invention of John Calvin at Geneva. It was in existence at Geneva before the time of Calvin. The system of truth embodied in our standards has received the name of Calvinistic, not because these doctrines were for the first time set forth by him at Geneva, not because he had anything to do in giving them their present form, but because at the period of the Reformation, when these doctrines were restored to the world, this great theologian was their ablest champion. He was the great theologian of the Reformation. In depth and grasp of thought; in acuteness and compactness of logic; in masculine strength of intellect; in soberness of judgment, which no disguise of error could beguile; in penetration into the true, evangelical meaning of the Scriptures, especially in the logical connection of their truths;—he has never found his equal. As an expounder of the Scriptures, he is to this day unrivalled. Difficulties which other commentators are willing to pass in silence, he grapples with, and unravels with a giant's grasp. No commentator ever brought to this great work of unfolding God's truth, a more powerful intellect, a more sobered judgment, a more holy heart. At the present day, among all the works of ages, no expositions of the Scriptures carry with them so great weight among genuine scholars as the Commentaries of Calvin. Prejudice and obloquy have not been able to tarnish the lustre of his crown in Jesus Christ, nor to stay or abate the mighty influence this single soul has exerted on the civil and religious liberty of man.

The standards in which the doctrines of our church are embodied were prepared by the Westminster Assembly. They are the work not of one man, nor of a few men; but of a body of men, the most pious and learned ever assembled. This famous Assembly met in



the chapel of Henry VII, at Westminster, in England, on July 1st, 1643. They had come together at the call of the Parliament.

The principles of the Reformation had early taken root in England; but the change wrought in the doctrines and worship of the church under Henry VIII was far from being thorough, and left in operation a strong leaven of popery. That sovereign was actuated in what he did for the Reformation, not so much by conscientious opposition to the theology of the Roman Catholic Church, as by the wish to grasp and wield himself the power held by the pope as head of the church in England. The Reformation afforded him an opportunity for seizing in his own kingdom the spiritual, as he already held the temporal power. His aim was, therefore, not a thorough reform of errors in doctrine, but such a modification of ecclesiastical affairs as would break the power of the Roman pontiff and substitute his own authority instead in his own dominions. The English sovereigns were equally hostile to pure Protestantism, because its principles are incompatible with monarchical government. "No bishop, no king,"—was the motto of James I, and Charles I. In reforming the established church they tried to pursue a middle course by which some of the advantages of the Reformation might be gained and the throne secured against danger. This policy brought the government into collision with the spirit of the age; and the difficulties were increased by the oppressive efforts against the dissenters. In consequence, the tyranny of Charles I and the intolerant bigotry of Laud drove the people into open rebellion. During the twelve years of Laud's government, he drove four thousand persons into exile in America alone. The Puritans resisted. They had been aroused to a knowledge of their rights, and they were determined to assert them. They felt that civil and religious liberty were at stake. Calvinism, as the Puritan doctrine was called, was especially an object of hatred, because it was unfriendly to monarchy and condemned licentiousness of life. In their zeal to show hostility against Calvinism, as the Calvinists had always insisted on remembering the Sabbath day to keep it holy, Charles I, as well as his father, James I, published a law encouraging sports on the Sabbath, such as dancing, archery, leaping, vaulting, May-games, setting up of May-poles, and kindred diversions.

One instance will show the spirit of the government and the wrongs of the dissenters. Dr. Leighton, a Puritan, the father of archbishop Leighton, was condemned in the star-chamber at Laud's instigation for publishing an appeal to the parliament against prelacy.



When sentence was pronounced, Laud pulled off his cap and gave thanks. His own words thus record the execution. "Nov. 6th. 1. He was severely whipped before he was set in the pillory. 2. Being set in the pillory, he had one of his ears cut off. 3. One side of his nose was slit up. 4. He was branded on his cheek with a red-hot iron with the letters S.S. On that day se'nnight, his sores on his back, ears, nose, and face, not being cured, he was whipped again at the pillory in Cheapside, cutting off the other ear, slitting the other side of his nose, and branding the other cheek." No wonder that the Puritans felt that in resisting tyranny, they must set themselves in array against the ecclesiastical no less than the civil power. Hitherto this power had been divided between the English sovereign and the Roman pontiff. Now, both the civil and ecclesiastical authority centred in the single monarch, who was disposed to use them with unchecked vigor for upholding his supreme prerogatives. The wars of the roses had been necessary in order to crush the strength of the feudal aristocracy and give freedom to the throne. The revolution in which the Puritans were taking the lead was necessary in order to curb the tyrannical exercise of the kingly prerogative, and secure to the mass of the people, by constitutional forms of government, a freedom they had not yet possessed. The Calvinists felt themselves struggling for the liberties of the world; and faithfully did they discharge so sacred a trust.

Against this dominant oppression, the memorable Parliament that met on Nov. 3d, 1640, directed its energies, under the leading influence of the illustrious Hampden. "That renowned Parliament," says Macaulay, "in spite of many errors and disasters, is justly entitled to the reverence and gratitude of all who in any part of the world, enjoy the blessings of constitutional government." The houses of parliament were at first unwilling to call this Assembly without the concurrence of the king; but when he had rejected their bill, they passed an ordinance bearing date June 12, 1643, and entitled—"An ordinance of the Lords and Commons in parliament for the calling of an assembly of learned and godly divines and others, to be consulted with by the parliament, for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of the said church from false aspersions and interpretations."

Both houses of parliament were present in their official capacity at the opening of this assembly. It was opened with a sermon by Dr. Twisse, the prolocutor appointed, from *John* xiv: 18,—“I will

not leave you comfortless." The ordinance of parliament had appointed the Assembly to consist of one hundred and twenty-one divines and thirty laymen, of whom ten were peers and twenty commoners; fourteen divines were afterwards added to the number, making the number appointed by parliament one hundred and sixty-five persons. The General Assembly of the Church of Scotland, by request of the parliament, appointed five ministers and three ruling elders as delegates to the Synod at Westminster. This appointment led to the adoption of the famous document, "The Solemn League and Covenant," as a compact between the two kingdoms for securing uniformity in religious doctrine and order. Of the one hundred and seventy-three persons thus delegated to this Assembly, sixty-three answered to their names at the first meeting. The Assembly continued until February 22d, 1649, about three weeks after the execution of Charles I, a session of more than five years and six months; during which they held one thousand one hundred and sixty-three sessions. We have as the result of their labor, The Confession of Faith, the Larger and the Shorter Catechisms, our Directory for Public Worship, and our Form of Government.

Their labors were prosecuted with very great care, deliberation, and diligence. The instructions drawn up for their direction by parliament were admirably shaped to procure this end. All their sessions were opened and closed with prayer. Before entering on their duties they observed a solemn fast; they repeated the same at short intervals until the close of their sittings. The religious spirit of the age pervaded preëminently the atmosphere breathed in all their deliberations. Every man was allowed to speak as long as he pleased. The length to which their sessions were protracted shows how thorough were their discussions.

Such an assembly, called under such circumstances, could not expect to escape abuse and misrepresentation. They have been judged by many as though they had been identical with the parliament, and were answerable for all the faults and crimes—if crimes there were—that the parliament committed. They were a body entirely and essentially distinct from the parliament. The members could not be otherwise than deeply interested in the politics of the times; but as an assembly they had nothing in common with a political body. They were purely an ecclesiastical convention, with nothing to do with political considerations,—receiving their appointment from the parliament, but left, under general instructions, to the exercise of their own deliberate judgment as conscientious men.

They are to be judged apart entirely from the parliament,—as a body selected for the purpose of securing determinations concerning the highest religious truths and religious interests of man, in a manner as thorough, as cool, and as impartial as was possible in the existing state of the world. Yet are they judged with all the rancor of political animosity and all the bitterness of theological hatred. Much of the obloquy heaped on this assembly has arisen from their having been drawn together by the Long Parliament and during those troublous times. This, however, has nothing to do with their deliberations. They were conscientious men called to adjudicate on points of religious truth, as they must at last answer to God their final judge. It is not at all supposable that in such a country and in such an age of religious intelligence and religious feeling, an assembly like this could be controlled otherwise than by conscience enlightened with Scripture truth under the controlling influence of the Holy Spirit.

Accordingly, men who were competent judges in a case like this, separate from political feelings, and able to appreciate their religious character, bear the most unexceptionable testimony to the genuineness of their piety, as well as the greatness of their talents and depth of their learning,—placing it beyond doubt that they were as holy, as intellectual, and as learned an assembly as the world has ever known. Richard Baxter, the immortal author of the *Saint's Everlasting Rest*, says—“They were men of eminent learning, godliness, and ministerial abilities and fidelity. And being not worthy to be one of them myself, I may more feely speak the truth which I know, even in the face of malice and envy. That as far as I am able to judge by the information of history and by any other evidences, the Christian world, since the days of the apostles, had never a synod of more excellent divines, than this synod and the synod of Dort.” Among the laymen of that assembly were some of the most eminent men of their day. Many of the divines were authors. Their works, yet extant, are still before the world. By their works let them be judged. We ask nothing for them further than an honest application of the principle, “By their fruits ye shall know them.” What shall be said of Dr. Thomas Goodwin, afterwards president of Magdalen College, in the common register of the university said to be “in scriptis theologis quam plurimis orbi notus,” well known to the world by many theological writings? What of Lightfoot, in Hebrew and Rabbinical learning without a superior in the world? What of Sir Matthew Hale, one of the noblest characters that ever

adorned the office of Lord Chief Justice of England? What of John Selden, himself a host, whom Grotius styles "the glory of the English nation;" and even Clarendon pronounces a man of "stupendous learning in all kinds and all languages?" What of Baillie, the most learned man in Scotland, familiar with thirteen languages, versed in Oriental lore, and master of a Latin style worthy of the Augustan age? What of Samuel Rutherford, the profound scholar, the great theologian, the able professor; whose piety surpassed in fervor and depth his learning; whose soul, alive with love to the Lord Jesus, was truly a golden urn of the holy sanctuary filled to overflowing with a richer than the sacred anointing oil, with the liquid perfume of the Holy Spirit? These were men of that Assembly, fair exponents of the piety, talents and learning of its members.

They were men who had been moulded by the spirit of their age. Such men could not have been produced in a different age. Immediately preceding the first great awakening under Luther, and far enough removed therefrom for developing the whole system of truth and allowing the human mind to awake in the fullness of its strength to the great questions of liberty, learning, and religion, the age was one never surpassed for mental activity, literary culture, and theological power. The literary and theological works of that age are the works of giants. The Persian critic would say that the productions of the present day are no more to be compared with them "than the fine filigree work of ladies with the pyramids of Egypt." That was the age that gave to the world Walton's magnificent Polyglot Bible, Castell's Heptaglot Lexicon,—works yet towering as monuments of Biblical learning in England. It was the age Howe, of Owen, of Flavel, of Bates, and of Baxter,—nothing being said of the remainder of the mighty host of the champions of evangelical truth on the continent, no less than in Britain. It was the age that had given to the world our English translation of the Scriptures. Then Shakspeare had embodied in the same tongue his unrivaled achievements of dramatic genius; by his side Bunyan was taking his place, with his matchless allegory, as a worthy compeer; and Milton was pleading the noblest of causes, the liberty of mankind, in magnificent prose as unrivaled in its peculiar sphere as his own poetry stands unapproachable in the domains of the lyric or the epic muse. In civil life, equally, there were giants in those days. "The leaders of the Long Parliament were great statesmen. The speeches delivered in that assembly, in their philosophic cast, in their constant references to first principles, in the high interests and feel-

ings to which they appealed, and in the amount of education, almost of erudition which they supposed, seem to have been addressed to an audience superior to the present. Pym would have lost his head if he had spoken over the heads of his hearers; and Pym's speeches are far over the heads of the present House of Commons."

The men of that age felt themselves struggling for the liberties of the world. Within less than a year after the opening of the Long Parliament, so many measures essential to English liberty were passed, that "not only was the normal constitution of England thus purified from the abuses which Charles and his predecessors had introduced, but, as Mr. Hallam remarks, it was formed such nearly as it now exists." "The Solemn League and Covenant for Reformation and Defence of Religion, the Honor and Happiness of the King, and the Peace and Safety of the three Kingdoms of England, Scotland, and Ireland," was adopted by the British Parliament and the Westminster Assembly on the 15th of October, 1643,—each person standing up with uncovered head and the bare right hand lifted towards heaven, and thus pledging himself in the presence of Almighty God to the performance of its sacred conditions. Whatever of human infirmity may have cleaved to the men engaged in this struggle, and may have mingled with their deeds, the results of their principles and fruits of these struggles lived after them even in England when they ceased to be dominant, and show themselves in the liberty and institutions of that kingdom no less than in our own country to this day. The good achieved by Cromwell did not go down with him into his grave. The same is true of his cotemporary patriots. To the patriots engaged in the struggle two hundred years ago, English history owes more than many are willing to acknowledge. And by those patriots we mean not Presbyterians alone, but the Independents and others joined with them in the conflict for freedom of the soul.

To this struggle for religious freedom is the world indebted for whatever civil liberty it may possess. From the Puritans of Britain and the Huguenots of France, came the principles and the men that laid the foundations of this great republic. There are some remarkable coincidences in the history of this conflict. On the 4th day of July, 1519, Martin Luther began the work of deliverance by opening the batteries of the Reformation in the famous Leipsic controversy with Eckius, concerning the supremacy of the Pope. On the 4th of July, 1642, the liberties of Britain had birth in the act of the Long Parliament appointing a committee of fifteen persons "to take into consideration whatever might concern the safety of the kingdom,



the defence of the parliament, the preservation of the peace of the kingdom, and the opposing any force which might be raised against the parliament," which committee, "however narrow their powers, were an executive government." On the 4th of July, 1776, the sons of those same sires completed the work by the immortal Declaration of Independence. The same blood, the same principles, the same feelings ran through the whole. Their faith never failed; their courage never faltered. And when some were crying fanaticism, and others were hugging their chains, a son of the Covenanters of Scotland was one of the most powerful advocates of independence in the halls of the old Continental Congress, and the sons of the Puritans who had fled to Plymouth Rock for liberty to enjoy the doctrines of this Westminster Confession, were pouring out their blood as martyrs for mankind on the fields of Lexington and Bunker Hill.

We have not time to speak of the remarkable purity of the language, accuracy of the definitions, and clearness of logical order in these standards. No formulary of Christian doctrine ever drawn up equals them in these particulars. Hardly a word can be left out without dropping some truth, or opening the door for some error. The mind trained to logical development of thought follows this current of truth, step by step, with a real intellectual pleasure, and pauses at the close, feeling the circle of doctrine has been without a jar, and complete. The mere intellectual man may have pleasure in studying them for the mental discipline and satisfaction.

Such were the circumstances under which our standards were framed; such the men who framed them; such the age from the bosom of which they sprung; such their connection with the progress of human liberty. And what has been their effect on the heart? They have been branded as degrading to God, as demoralizing to man. The appeal to facts tells a different story. The effects of these doctrines on the conduct have been of the happiest nature. Augustin, Wicklyffe, Huss, the Waldenses, the Puritans, the Huguenots were marked for purity of morals, for integrity and holiness of life. Was there ever a higher tone of morals in England than during the supremacy of the Puritans? Was there ever as low a state of morals in England as during the succeeding period when Puritanism was proscribed; when the dragoons of Claverhouse were scouring the glens of Scotland; when two thousand of the very best ministers of Jesus Christ that any country ever could boast, were driven out from their flocks and their homes for non-conformity; when the author of the *Pilgrim's Progress* was, for no greater crime, twelve



years a prisoner in Bedford jail; while the fair fame of England was stained by that foul blotch at the heart's core of her institutions, the harlot-court of Charles II; and Jeffries, under royal authority, was trying to efface the last trace of Puritanism in his assizes of blood? Who will pretend to claim that any comparison can be instituted between the high-toned morality and godliness of the one party, and the low, unblushing licentiousness of the court which was the exponent of the opposite party? Between the state of public morals under the former, and the depth of public immorality under the latter? Bishop Burnet says, "A Calvinist is taught by his opinions to think meanly of himself and to ascribe the honor of all to God; which lays in him a deep foundation for humility: he is also much inclined to secret prayer, and to a fixed dependence on God." A British writer of great ability, an enemy to Calvinism, says, "There is one remark which we feel ourselves bound in justice to make, although it appears to us somewhat singular. It is this: that from the earliest ages down to our own day, if we consider the character of the ancient Stoics, the Jewish Essenes, the modern Calvinists and Jansenists, when compared with that of their antagonists, the Epicureans, the Sadducees, the Arminians, and the Jesuits, we shall find that they have excelled in no small degree in the practice of the most rigid and respectable virtues; and have been the highest honor of their own age and the best models for imitation to every age succeeding. At the same time, it must be confessed, that their virtues have in general been rendered unamiable by a tinge of gloomy and severe austerity." Doctrine and practice are ever inseparably blended. The purity of doctrine in this system would lead to purity of practice. It leads to entire renunciation of self, and so strives for the improvement of our ruined nature, as to rely on the divine influence alone, even after our most earnest endeavors for attaining this great end. Pursuits, pleasures, and enjoyments incompatible with the results springing from this influence from above,—the dissipation of the ball-room, the table of hazard, the demoralizing theatre, with all kindred means of interfering with the attainment of the purity of heart without which we cannot see God;—all, all such things, however specious, this system totally ignores. It aims to form us to the simplicity of the practice, no less than to the simplicity of the doctrine of Christ.

This system of doctrine has been honored by the Holy Spirit attending with living power the preaching of the truths here embodied. Some of the noblest specimens of manhood and godliness have

been developed under their moulding power. Never have there been more powerful revivals of religion than where the burden of the preaching has been Christ crucified as here set forth, in England, in Scotland, in Ireland, in portions of Europe, and in America. These were the truths that Brainard loved, that Edwards defended, that Whitfield preached. And never has this divine attestation to these doctrines been more remarkable than during the last few years.

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#### EVERY MAN BUILDING HIS OWN WALL.

THIS IS the subject of the opening sermon preached by REV. WM. WALLACE BRIER, retiring Moderator, before the Synod of Alta California, at its meeting in October last, in this city. The text is taken from that model of an evangelical reforming Mayor of Jerusalem, Nehemiah. It was his duty to build the walls in "troublous times," and the better to do this, he ordered that each one should build the wall opposite to his own house. This was a very natural arrangement. Each family felt of course the deepest interest in that portion which was nearest to them. Their safety depended upon its being built, and being well built, and built speedily. This method may have suited the Mayor's finances also. And, by the way, was it from Nehemiah that our able and excellent friend, the author of the Consolidation Act for San Francisco, got the idea that every man must keep the street and sidewalks opposite to his property in order at his own expense? If our taxes were less this might do; but to pay high taxes and then pave our own streets and keep them in repair at our own charges, is more than good Nehemiah ever intended should come of his style of wall building.

Mr. Brier says Nehemiah's example is a good one for the various denominations who are called to build the walls of Zion in these troublous times. *Every one over against his own house.* Precisely so. And the better each one does this, the better is Zion served, and the more successfully is her glory promoted. Sectarianism is as hateful as selfishness, but denominationalism is as necessary as the division of the human races into families. In an army there are several regiments, each regiment led by its own Colonel, and all the regiments are under the Commander-in-Chief, and the discipline, courage and material of war possessed by all and each of the regiments constitutes the army's strength. It is just so in the Church.

There is but one holy Catholic Church. Jesus Christ is its sole and Supreme Head. The different churches or denominations are all branches of the Catholic Church, and the more thoroughly and well each denomination serves Christ, the more powerful is his whole Church. True Christian union, then, is neither conformity, nor formal adhesion. It consists in submitting to the same Head, having the same Spirit, and laboring for the same object, each in his own place. *Every one building the wall over against his own house.*

We have always regarded Mr. Brier as one of the clearest thinkers and best ministers, and, but for his union with Congregationalism, one of the best Presbyterians on this coast. We thank him for his able, excellent and timely sermon. When we have room, we wish to publish portions of this sermon. There is one thing, however, that we do not quite comprehend, namely: How a Synod of Presbyterians, with such a sermon as this on their consciences, and the action of their late Assembly before their eyes, could have adhered to the American Home Missionary Society and continued their union with the Congregational Association. Nor are we able to understand the union of our New School brethren with Congregationalists, while at the same time each one sets out to build the wall opposite to his own house. That is, the Synod sends out an agent for the New School Assembly's Board of Missions, and the Congregational Association works with all its might for the Home Missionary Society. This is all according to the text; but how does this agree with their joint Ecclesiastical Union? Again, we say, we thank Mr. Brier for this excellent sermon. It is written with elegance and power, and its doctrines are just such as these "troublesome times" require. We hope he may live to preach many more such sermons.

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THE CABALA is a Hebrew term, and means *received*. The term was generally used to denote the mystical interpretation of Scripture, said to have been received from God, by Adam, Noah, Abraham and Moses, and handed down to the Hebrew elders through Joshua, and their successors the Rabinical doctors. The term is also used for the whole system of philosophy held by the Rabbins, who taught that even every letter of holy Scripture had some mystery or mystical meaning in it.

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"VAIN religion and idolatry I call whatever is done in God's service or honor without the express commandment of his own word."

JOHN KNOX.

## WHAT WILL THEY SAY?

How OFTEN is the question asked why persons, in coming into new positions of life, act so differently from what they did formerly, when living under a different public sentiment. Why men and women who, having arrived at that period of life when childish things should be put away, are just learning to dance, and entering into life's follies with all the zest and enthusiasm of the youth! There is a reason for this, and a cause why church members break loose from that which has been binding in early life, and what is it? We do well to ask, what is it?

It was in a quiet town of well governed, orderly people on the Atlantic side, that the following conversation took place, which led to new reflections on the subject:

"Mother," said a bright little girl, as she came bounding into the room, "there's a dancing-master come to town, and lots of girls are going to learn to dance; may I learn, too?"

"No, my child, you cannot learn," was said in the most decided manner.

"Why not, mother, why can't I learn?"

"Because, my child, it would not look well in a professor of religion to send her children to a dancing-school; people would talk about me."

The little girl left the room, and the question was put to the mother: "Can you not give your child a better reason than that for not allowing her to learn to dance?"

"I do not wish a better one," was the reply; "the child can see how it would look, and she knows how I would be talked about; she did not expect I would permit it, when she asked me to let her go."

"Then, if your daughter should leave her native town, and mix in society where public sentiment differed from this, would not her sentiments change, as the motto presented itself of "What will they think?"

"I don't know; I shall do my duty," was the reply, "without regard to the future."

There is no such text of Scripture as "What will they think?" and yet it so governs some communities, that one would imagine it was the great truth blazoned on every page of the Bible, and held

forth by our Saviour and Apostles as all important. And yet so it is, that we have but to look into some of the dancing schools of California and into places of public amusement to see the practical workings of this system of teaching. "So speak ye, and so do, as they that shall be judged by the law of liberty." *James ii: 12.*

M. M. B.

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NEW TESTAMENT GREEK.

IT IS labor lost for zealots to try to prove that the Greek of the New Testament is the Greek of Homer, Xenophon or Thucydides. Nor is it necessary to prove any such a thing. Indeed, if it were so, we should doubt the truth of the New Testament. Its writers were Hebrews. They lived after the Roman conquest of Judea, and consequently after Alexander had spread the Greek language over all Asia Minor and Egypt. Hebrews, therefore, speaking and writing such Greek as prevailed in the days of the Apostles would abound with Hebraisms, and even with what the learned of the days of Pericles would have called barbarisms. And as they were writing of theological subjects and religious rites differing altogether from those of the Greeks, so they would be compelled to use theological expressions and words not known to the Greeks of preceding ages. And this is precisely what we have in the New Testament. And besides, the Evangelists differ much in style among themselves. They are independent writers, each one giving us his own narrative. They are original pictures by four different artists. Mark has more Latin than any of the rest. Matthew is not as pure Greek as John, nor is John as classic as Paul; nor is Paul as correct a classical writer after the Greek models as Luke. The Acts of the Apostles are the most correct Greek. And this is just what we should expect, if, as tradition says, St. Luke, the writer, was a physician having a classical education.

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LABOR LOST.—MARTORELLI spent two years in preparing a treatise to prove that the use of glass for windows was unknown to the ancients. But fifteen days after the publication of his folio a house was uncovered in Pompeii, all the windows of which were filled with glass in panes. There are some things that cannot be proved. For example, things that are not. Fuller's rule is a good one for all public speakers—What is it? Why is it; and what then?



## THE BOOK OF REVELATION.

THE two great volumes of Church history that were written for us by inspired men are the Acts of the Apostles and the Revelations of St. John the Divine.

According to the rules of interpretation which I have tried to follow in our Wednesday evening readings of the Book of Revelation, we have found it to be a prospective history of the Church of God, revealing the persecutions which awaited it through all ages, the principal errors that should prevail, and the chief conflicts through which it should pass triumphantly to final victory over all the enemies of God's truth. This history closes with the twentieth chapter. The two following are devoted to a description of the final condition of the redeemed. Here we have the fullest account that is in the Bible of heaven as a place, and of its services and enjoyments as a state. And happy indeed is he that hath part in the resurrection unto everlasting life in glory.

The Prophetical part of the Book of the Revelation of St. John closes with the fifth verse of the twenty-second chapter. Then we have the epilogue, which is carried on as a sort of dialogue between the angel, Christ Jesus and the writer. We are assured by the angel that he has had a true vision, and Jesus affirms that these things are true and certain.

I have met with the following testimony of Dr. Priestly to the singular merit and sublimity of the Book of the Revelation of St. John. "I think it impossible for any intelligent and candid person to peruse this book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us that the events announced to us were really foreseen; being described in such a manner as no person writing without that knowledge could have done. This requires such a mixture of *clearness* and *obscurity* as has never yet been imitated by any forgers of prophecy whatever. Forgeries were written, of course, after the events, have always been *too plain*. It is only in the Scriptures, and especially in the Book of *Daniel*, and in this of the *Revelation*, that we find this happy mixture of clearness and obscurity in the accounts of future events."



## SOUND VIEWS.

THE Pacific Conference, by their Committee on Education, made the following deliverance in regard to DENOMINATIONAL EDUCATION, which we heartily approve of:—

“Happily, the time is past when it might have been necessary to urge the importance of providing for the education of youth. It is the boast of our country, that the facilities for obtaining the elements of an education sufficient for the ordinary demands of business life, are now brought within reach of all, even the poorest, through the instrumentality of the common-school-system, and the well-directed and liberal efforts of private enterprise. The secular authority has—whether properly or improperly it is now too late in the day to question—undertaken to provide for the children of the commonwealth such education as will furnish them for the performance of all the duties that belong to their secular relations. But the advantages or disadvantages, the excellencies or defects of the common-school system, are not proper topics for our consideration, only as they may bear upon the subject of DENOMINATIONAL EDUCATION.

“The public schools cannot do the work of religious education. This is beyond their proper sphere in any government but a pure theocracy. The mixed and indiscriminate character of the pupils of the public schools, and other causes of deleterious influence not necessary to mention, preclude them from meeting the educational requirements of religious persons, and all others who rightly understand and properly value the moral well-being and immortal interests of the young.

*Religious culture* is the work of the church. Christian education is demanded. The church must educate her own children. This is generally admitted. And not only Christian education, but denominational education is a necessity. Religious education means not only a belief in and reverence for religion in the abstract, but of that system of faith and those forms of worship which we believe to be in harmony with the Gospel. Denominational education is a necessity, and must continue to be while denominations exist. The different branches of the church must in this matter act through their own agencies as in other matters, or they cannot, as they are now situated, act at all. There are reasons existing which render this necessity particularly obvious and imperative upon the denomination

of which we are the pastors and ministerial representatives on the Pacific coast. These reasons have been heretofore canvassed before this body, and need not be rehearsed here. They are appreciated, and the deeply-felt necessity for providing for our educational wants as a denomination, last year, gave rise to the movement to establish."

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### WHO ARE THESE?

Who are these which are arrayed in white robes and whence came they?—*Rev. vii: 13.*

And who are these? oh! who are these?  
 For their voices are borne on no earthly breeze,  
 And their bridal robes are of stainless white,  
 And we know that their day hath no closing night,  
 For the dazzling light of their blest abode  
 Shines from the midst of the throne of God;  
 And we know that to them the new song hath been given  
 Which none may learn but the fold in heaven,  
 And we know that their feet no more may stray,  
 For the Lamb doth lead them! — but — "Who are they?"

Go bring from thy heart's deep records forth,  
 The names of the lost and loved on earth,  
 Of those who amid the fleeting day,  
 The busy throng of life's crowded way,  
 Poor in earth's treasures, but rich in faith,  
 Have steadfastly followed their Lord unto death;  
 Bearing with meekness the taunting word,  
 And scorn of the world that hath slain their Lord;  
 They have washed their robes (with earth's shadows dyed)  
 In the cleansing blood of The Crucified,  
 And the Lamb they have followed through grief and shame,  
 Hath *known* them! and call'd them each by name.  
 Dost thou mourn their flight from earth's troubled way!  
 Oh! mourn them no longer! for — these are they!

Look yet in thy heart's deep sepulchre,  
 For the names of the *youthful dead* are there,  
 Of those who in life's sweet morn of joy,  
 Bow'd down their bright young heads *to die!*  
 Yet well pleased with each earthly hope to part,  
 For the blessing in store for the "pure in heart;"  
 Well pleased to depart from this fitful scene,  
 To the Heaven where their treasure and hearts had been,  
 And to quench forever life's fevered thirst  
 Where the fountains of "living waters" burst;  
 There young hearts yearned for a brighter day,  
 And the Bridegroom hath call'd them, and — *these are they!*

And are these all? hath thy heart no more  
 Whose names are blended with grief's full store?  
 Yes, there *are* some who e'en yet *may* be  
 In the tearful vale of mortality;  
 But their voices no more may awake the tone,  
 The echo of love in their native home,  
 And tho' still on this earth their feet may tread,  
 Their memory is shrined with the *blessed dead!*  
 They have taken the Christian's "shield of faith,"  
 And the "Breastplate of righteousness," strong unto death,  
 And their feet with the "Gospel of peace" were shod,  
 And their "pillar of fire" was — The living God;  
 And thus clad in his armor, the little band  
 Have turned to the Pagan's benighted land,  
 And shown mid the idol's crowded fane,  
 The glory and might of Jehovah's name,  
 And bade them their priceless ransom prove,  
 Paid by a Saviour's unfathomed love!  
 Oh! turn to thy closet's deep silence and pray,  
 But not for these warriors! for — *these are they!*

s. c.

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### PREACH THE WORD.

AN EXTRACT from Rev. L. Hamilton's charge to Rev. Dr. Bell, on his installation at Oakland:

"As a preacher, draw your resources from the Bible; preach the preaching which its author there bids you. Do not feel at liberty to speculate or invent. The matter of your message is given you. Philosophy will not do — poetry as little. Christ, the Word of God, must be in every sermon, or it will be empty indeed. He only can meet the great want that utters its cry from the heart of a guilty world. Let it be your whole aim to set Him forth to meet that want. Your illustrations may be drawn from the whole range of knowledge, but Christ, and Him crucified, still be the great truth illustrated. Preach to the immediate spiritual want of your people. Have the cases discovered in your pastoral visits directly in your eye. Search the Bible for their needed portion. The practical lawyer does not read at random or for examples of striking display, but for cases in point; he does not declaim in court upon general principles, but for his specific case in hand. So search the Word of God; so preach. In your preparation for the pulpit go back and forth between the Bible and the hearts of your people, praying as you go. Look deeply

into both. Then you will not go back and forth between your study and your pulpit in vain. God never sends such a preparation into the pulpit on a fruitless errand. Do not blemish your sermons with a high literary finish. Earnest men never find time for this. It is a quality rarely, and perhaps we might say truthfully, never found in effective sermons. The Thackerays of literature will ever be tossing their squibs of criticism at the rough, uncouth style of the "Surrey chapel orators." No matter. Such as Spurgeon can bear the sneer. There was good sense in Luther's advice to young preachers: "Come forward boldly; out with it bluntly; then sit down." Never allow the least exasperation of personal feeling to express itself in your public ministrations. Blot the sentence whose words are in the least degree sharper from this cause. It is fearful to burn such strange fire before the Lord. It will only scorch yourself. Never preach to a whole congregation for the sake of hitting one offender. If you have a message for one hearer only, meet him face to face and deliver it. Manly courage requires this. It is a poor wisdom indeed to discharge a loaded blunderbuss at random among the flock for the sake of hitting one miserable sheep-clothed wolf among them. You would wound a score of innocent ones whom you did not mean and then let the offender escape. Take the wolf *alone* in his native wilds, and deal with him there.

"Finally, my brother, go into the pulpit with the mighty sense of your responsibility alive in your quick, throbbing heart. Eternal interests hang upon every sermon. Immortal souls will be the better or the worse forever by its influence. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom, preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine; and may God bless and prosper you abundantly in your heavenly work evermore."

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POLITICS AND THEOLOGY.—*Holmes* says that when the people of New England cease to talk on politics and theology and to mingle them together, it will be because they have an emperor to dictate the one and a pope to teach them the other. And he should have added, that the short way to bring both the emperor and the pope is the way of the fanatical mingling of religion and politics.

## LEFT THE NEW FOR THE OLD SCHOOL.

WE have received a pamphlet containing the action of the Presbytery of St. Louis on dismissing Rev. I. J. Porter to join the Old School, and the remarks of the Rev. Henry A. Nelson, moderator. The church of which Mr. Porter is pastor changed its relations some time since from the New to the Old School Presbytery, and now he makes the same change himself. We have read all this pamphlet with interest; but cannot help wondering whether good taste and Christian feeling made it necessary for the moderator to rake up the smouldering ashes of past years? Was it necessary to administer such a rebuke, or deliver such a homily to Old School men upon their past history, and their honesty in holding the doctrines of their standards? The moderator in dismissing Mr. Porter to our church, however, calls the Old School Presbyterian Church "a great, a noble, and a soundly orthodox church." As to the union of these two great Presbyterian families in one church, the moderator says, "I do not affirm that the Old and New School Churches will ever be one again in form. I am not sure but that God may see that one undivided Presbyterian Church in America, made of such stern stuff as Presbyterian Churches in all lands are made of, would be a greater and a *prouder* power than He chooses to trust to human administration. He may have purposes of gracious providence which would not be as well fulfilled by one Presbyterian Church as by two, holding one system of doctrine and of order, and moving on, side by side, in friendly and unsuspecting companionship—in mutual, honorable recognition—in one great work of evangelization. But to that friendly, unsuspecting companionship, these two Churches will come. That mutual, honorable recognition they will yet enjoy." We have sometimes ventured to think that the divine plan for peopling and subduing the earth—dividing and scattering Noah's descendants at Babel—was the best way for the churches of Christ. *Divide and conquer.* It is no doubt true that the separation of Christians into sects and denominations has been of great use in the work of preaching the Gospel. We have, however, often thought that the union of the New and Old School Churches might be an advantage to both. It seems to us that our New School brethren by reason of their connection with Congregationalists and the Home Missionary Society, are, as Presbyterians, a little weak in the knees

and slack twisted, and that we Old School are a little too hard twisted and stiff necked, and that the happy consistency or medium might be a union. For if we should give them muscle and backbone, they might give us zeal and a broader fraternity. It is without doubt much to be desired, in these days of isms and infidelity, that all true hearted and honest Presbyterians should be one in name and form as well as in heart and doctrine. We wish no union, however, that is not genuine.

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#### EDUCATION AND ITS IMPORTANCE.

IN OUR last number we endeavored to condense and present the main points of one of the reports of the late Dr. Van Rensselaer on the subject of "Church and State Schools," for the purpose of showing what we regarded as the true policy of our church on that great subject everywhere, but especially in a new State like California. One of the points presented as characteristic of our policy in regard to EDUCATION was "thoroughness of scholarship." This is essential to anything like our idea of what constitutes an education.

The following remarks are the substance of our address at the dedication of the new Public School House of the *Eleventh District* of this city, on 22d December, 1860.

*Dr. Scott* being called upon by *Mr. Lynch*, said: Ladies and gentlemen, and friends of Public Schools, I am happy to meet you on this interesting occasion. It affords me great satisfaction to reflect that I have always been the humble, earnest advocate of our public school system—all my life long, no less so in the new than in the older States. But I shall dwell no longer on the occasion which has caused our meeting, but say at once, in the language of the great Puritan poet, in his Tractate on Education, "I shall detain you now no longer in the demonstration of what we should not do, but straight conduct you to a hill side, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming."

1. It is then, fellow-citizens, a thrice-told tale we have to repeat. We can do nothing more than repeat what others, and what we have ourselves said at other times, if we say what we think is most appropriate for this occasion. Nor do we hesitate to do this, for the divine



rule is line upon line, precept upon precept, here a little and there a little. It is doubtless a benevolent arrangement that those great truths and things which are most important should be trite, and because they are trite, they must often be repeated. Not novelty, but usefulness, is our aim. The subject of education is confessedly as important as man's immortality and as old as his creation. The first thought of the first man was the beginning of human education. The first sound that saluted his ears, the first object that his eye perceived, the first feeling that agitated his nerves, and the first effort that tried his muscles, were the beginnings of his education. The school-room was Paradise, the Teacher the Great Creator Himself, and the books were "trees and running brooks," the sweet warblers of the skies, and the zephyrs blowing from Elysian groves.

*We should heed then the voice of antiquity, which is uniform and loud and solemn in all its teachings as to the importance of Education.* Those nations in ancient times most renowned, are precisely the nations that provided the most efficiently for the early instruction of their youth. This is true not only of the Hebrews, a people remarkable for the education of their children to this day, and in every land, and through all the dispensations of Providence towards them, but also of the Egyptians, Persians, Greeks and Romans. The ancient inhabitants of India, as also did many of the nations of antiquity, began the education of their children before they were born. The mother was treated with kindness, fed with agreeable food, and every thing done that was likely to compose her mind, please her imagination and produce sound sleep and sweetness of temper. "And as soon," says Quintilian, "as the child was born, he was not given in charge to an hired nurse, to live with her in some pitiful hole that served for her lodgings; but was brought up in the lap and bosom of the mother, who reckoned it among her chief commendations to keep the house, and to attend on the children. Some ancient matron was pitched on out of the neighbors, whose life and manners rendered her worthy of that office, to whose care the children of every family were committed; before whom it was reckoned the most heinous thing in the world to speak an ill word, or do an ill action. Nor had she an eye only on their instruction, and the business they were to follow, but with an equal modesty and gravity, she regulated their very diversions and recreations. Thus Cornelia, Aurelia, and Attica, mothers to the Gracchi, Julius Cæsar, and Augustus, are reported to have undertaken the office of governesses, and to have employed themselves in the education of noble-

men's children. The strictness and severity of such an institution had this very good design, that the mind being thus preserved in its primitive innocence and integrity, and not debauched by ill custom or ill example, might apply itself with the greatest willingness to liberal arts, and embrace them with all its powers and faculties. That, whether it was particularly inclined either to the profession of arms, or to the understanding of the law, or to the practice of eloquence, it might make that its only business, and greedily drink in the whole knowledge of the favorite study.

“But now the young infant is given in charge to some poor Grecian wench, and one or two of the serving-men, perhaps, are joined in the commission: generally the meanest and most ill-bred of the whole pack, and such as are unfit for any serious business. From the stories and tattle of such fine companions, the soft and flexible nature must take its first impression and bent. Over the whole family there is not the least care taken of what is said or done before the child; while the very parents, instead of inuring their dear little ones to virtue and modesty, accustom them, on the quite contrary, to licentiousness and wantonness; the natural result of which is a settled impudence, and a contempt of those very parents, and everybody else.” \*

2. *The ancients were certainly right and wise in their estimation of the importance of the education of youth.* It is true now, though repeated for the ten thousandth time, that

“‘T is education forms the common mind.”

The sweetest flower that blooms owes its fragrance to the gentle hand that planted it. The giant trees of the Sierras owe their shade and beauty to the hand that first fixed them in the kindly producing soil of the valley, and nurtured them with genial rays and softening showers. It is equally obvious that the body of the savage of the wilderness is the net result of the influences under which he has grown up. The father that begat him was a wild man of the woods, the mother that gave him milk was the daughter of a wild man, and of necessity he is like them. The children of Indians are Indians. The children of Chinese are Chinese. The color, facial angle, the first knittings together of the joints, and the growing of the brain, and the form and strength of the limbs, and the character of the mind and the heart, in every age and nation, are the sum of the ag-

\* Kennett's Rom. Antiquities.

gregate influences that have been at work from the first moment of existence until mature development.

Childhood shows the man,  
As morning shows the day.

With the first dawns of the intellect, education begins. Every thing, every event, every word, sight, idea, and circumstance that comes within the horizon of man from his cradle to his coffin, educates him. Parents are not then the infant's only educators. His ear is filled with many voices. His eye opens upon a crowded vista. His feelings are at once thrown upon a deep, restless and many sounding sea. His birth initiates him into a vast school. For his education the universe is laid under contribution. The great volumes of nature, society, and experience, are opened everywhere and perpetually before his eyes. Everything a child sees, hears, tastes, eats and breathes, gives it lessons. It is plunged as it were into a vast ocean whose waves impinge upon it on every side, and press against it, and give color and texture to its every part. It is not in poetry, but in reality, that the distaff of the nursery spins the web of human existence. When God sends children into a family, they come as sitters to a portrait painter, whose likenesses and copies are to be hung up in the gallery of eternity. The characters which our children are to bear, and which are to constitute the sum of their earthly and future weal or woe, are stamped upon their immortal minds in their youth, as the image of our eagle and liberty head are upon our coin when it is plastic. And if the human heart and mind are compared to a harp of a thousand strings that is to play forever, surely it is of the first importance that its strings should receive the proper tone, for the tone we give them is to remain in them forever. We are told there is a kind of ink which when first written with, is scarcely perceptible; but it becomes blacker and blacker as it dries, and after it is thoroughly dried you may burn the paper on which it was used, and the letters will be legible in the very ashes. Just such are the influences, physical, mental, and moral, exerted on youth. It is therefore of the utmost importance to have our children under good influences. The trades, pursuits, professions, associates, pictures, papers, books, countenances, landscapes, and air that bear upon them, surround them, and radiate upon them, should all be favorable to the healthful, beautiful, harmonious development of the whole man.

3. *Without a proper education society can make no progress in the*

*right direction.* Philanthropists, statesmen, patriots, and teachers of Christianity will all fail in a community that is without education and public sentiment to understand them and enter into and coöperate with their views for the public good. "Utter ignorance," says the great thinker, John Foster, "is a most effectual fortification to a vicious state of the mind. Prejudice may perhaps be removed; unbelief may be reasoned with; even demoniacs have been capable of bearing witness to the truth; but the stupidity of confirmed ignorance, not only defeats the ultimate efficacy of the means for making men wiser and better, but stands in preliminary defiance to the very act of their application. It reminds us of an account in one of the relations of the French Egyptian campaigns, of the attempt to reduce a garrison posted in a bulky fort of mud. Had the defences been of timber, the besiegers might have burned them; had they been of stone, even blocks of granite, they might have shaken and ultimately breached them by the incessant battery of their cannon; or they might have undermined and blown them up. But the huge mound of mud received the iron missiles without effect; they stuck in and were dead; so that the mighty engines of attack and demolition were utterly baffled." \*

To attempt to elevate society, to refine public sentiment, and to diffuse expansive views and high and noble principles, and to free the mind from meanness, bigotry, prejudice, passion and sensuality, while it is uneducated, is as though a physician should spend his skill on a diseased limb, whilst all the vital organs were deranged, and the principle of life almost extinguished. Many noble designs and efforts fail for the want of a public sentiment to foster them. There is not sufficient enlightenment to appreciate their benefits or see their noble bearings. *The seed is sown, and it is good seed, but it is fruitless, because it falls upon barren sand.* It is education that has enabled us as a people, in some tolerably good degree, to understand our *social, political, and moral* rights. It is education and the wise improvement of its blessed fruits that has raised us to the spire and pinnacle of glory among the nations of the earth. The capacity to enjoy and to procure enjoyments—the capacity to be good, and to do good—is the result of education. Mr. D'Israeli in his address before the Manchester Athenæum, some years ago, suggested that education was like the ladder of the patriarch's mystic dream. Its base rests on the primeval earth. Its crest is lost in the shadowy splendors of the empyrean above, and the great authors, who during

the traditionary ages, presided over poesy and erudition, were like the angels ascending and descending on the sacred scale, maintaining a communication as it were, between man and heaven.

EDUCATION increases our happiness and usefulness—multiplies our command over the products and powers of nature, and in fact, determines our destiny in subsequent life, and in the world to come. Even the blessedness of the just made perfect is arrived at through the teaching of the Divine Word and Spirit. It is Education that makes the difference between a Digger's rancheria and the city of Paris. Without education man is a Hottentot; with it, you may have a Demosthenes, a Newton, a Howard, a Milton, a Raphael, a Washington. It is by education the fetters of ignorance and prejudice are to be broken, and the human soul is to be elanced upon the glorious universe of its Ineffable Maker, quickenèd, strengthened, disciplined, elevated and adorned for communion with the holy and the good. IT IS EDUCATION THAT MAKES A MAN WHATEVER HE IS, THROUGH TIME AND THROUGH ETERNITY.

4. *Let us not then mistake as to what constitutes a proper education.* It must have reference to our complex and complete being—*body, mind, and heart.* To educate a man is to make him a complete creature after his kind. It is, says Milton, to repair the ruins of the Fall. Education, then, nurtures and preserves as far as possible, a healthful, elastic state of the body. It seeks to make it vigorous, active and beautiful; the senses acute and correct; the mental faculties quick, patient, and capable of enduring thought; able to discriminate between truth and error; to reason correctly, to examine attentively and to the bottom whatever study or subject may be undertaken, or it may become necessary to master; and then to retain, use and apply what is acquired. The object of education, then, is *to educe*, to draw out, to develop and discipline the mind. It is a happy, harmonious combination of the well developed faculties, senses and powers that belong to us in our bodily, mental and moral being. To educate a child is not to cram its head, nor to go to a cabinet-maker's shop and order furniture to fill an empty apartment. The school-room is a *gymnasium* for the mind—a place in which it is to be taught to leap, to wrestle, to labor and endure—where the mental faculties are to be exercised. A large proportion of the suffering of mankind arises from a *disproportionate education.* One part is educated at the expense of another. All suffering results from the want of harmony. It is so in sickness. This is true of the body and of the mind, of individuals and of society. If the



*physical part* of a child only is educated, then he may be a perfect animal — he may be fitted for Barnum's baby show, or be made a hewer of wood. If the *intellectual* only is educated, then the child may become a sophist, a sceptic, or a drone — “Sheath'd in erudition, and lie plunged to the hilt in venerable tomes. And rusted in — born only to consume.” And if the *moral* faculties only are educated, then our children will be bigots, fanatics, sectarians or superstitious dolts, fit subjects for Mohammed, Cataline or any false prophet. To educate a child properly is not simply to keep it nine or six hours in a close, heated school-room. For in fact, four hours in school is better than six. Nor is it to crowd the child's mind with dogmas and abstractions, and uncouth forms, or to load the memory with a whole tangled forest of words. But to educate a child properly is to unfold its whole nature in the right direction and in harmonious proportions — to call forth its powers of every kind, — the power of thinking, reasoning, contriving, feeling and doing — to awaken it to the consciousness of having a

“Genius, ever for th' event prepared,  
Rise with the storm, and all its dangers share.”

Education, then, contemplates man in his threefold character, — *physical, mental, and moral*, and has reference to his present circumstances and condition in this world, and his existence after death. It comprises *bodily exercise, mental training, and moral culture*. I need not tax your patience to show that health and beauty, usefulness and life, require much exercise in the open air. Children were born to laugh, to romp and play, else why has their Creator given them lungs, and limbs, and speech. A good hearty laugh *is life to the body and medicine to the soul*. “The man who cannot laugh is not only fit for treasons, stratagems and spoils, but his whole life is already a treason and a stratagem.”\* For my part, I am afraid of a man who does not often laugh with an honest, open face. I do not think a malicious, black hearted man can laugh heartily. And when the time and the place come for laughing, I would have children laugh all over and all through, from head to heel. And when they study, let them study with their whole heart. And when they are at play, I would have them play with all their might. I would have their lungs and feet light and free as air. WHEN THEN IS A CHILD EDUCATED? Why, a man's education is never finished in this world; but a child's education is so far advanced that he is in some

\* Carlyle's Sartor Resartus.



tolerably good degree prepared to begin life, when he has learned the duties which he owes his country, his fellow men, and his God—when he is taught to be independent and free, and yet to submit to government. Children are well educated when they have the mental power and discipline to acquire whatever knowledge their circumstances require—when they have power to govern themselves and to influence others—power to be good and happy themselves, and to do good to others—when they have acquired chaste and easy manners; expansion and vigor of mind; self-denial, power to resist temptation, and have virtuous affections; when they are industrious, honest, frugal, and benevolent; when they are carefully instructed in the history, laws, and institutions of their country; when they have learned to love and speak the truth; never to betray a trust; to keep a secret inviolable; to respect the opinions and feelings of others; to allow liberty of thought and of conscience to all men; to reverence gray hairs; to listen to the voice of age; to love and honor their parents and teachers; and to love their country next to their immortal souls, and to support her laws and institutions, and rights and principles, even with their heart's blood. In a word, children are educated, when they are prepared to perform the duties of children and of parents—of magistrates and people—of fellow-citizens and fellow-Christians; when they are fitted for the duties of active life, and the honor and consolation of age; when their heads and hearts, intellects and lives, habits and principles are formed into the character of an enlightened, consistent Christian—“the noblest work of God,”—“the highest style of man.”

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#### COLLEGE OF CALIFORNIA.

OUR understanding of the history of the institution at Oakland called “the College of California,” is briefly this:—

It was begun by Congregationalists and New School Presbyterians. It owes its origin wholly to them. For a number of years, these two denominations tried to build it up, but not succeeding as they desired, *some* other denominations were then invited to work with them, and an organic basis for this purpose was added to their old charter, the old corporation still holding over, however, as a close corporation, and still so remains as well as we can understand their doings. In the mean time, while the Congregationalists and

New School were trying to build up the College of California, the Methodists both North and South, and the Old School Presbyterians, committed themselves to the policy of their own denominations to build up institutions of their own on this coast; and Catholics, Quakers, Israelites and Unitarians, and all others which this close corporation rules out as not being *evangelical*, are dogmatically excluded from the basis of this College. And at the very last meeting of the General Association of the CONGREGATIONALISTS of California held in this city October last, the following report was presented by *Mr. I. P. Rankin*, chairman of the Committee of the Congregational Association "on Education," and was adopted:—

"WHEREAS, We recognize a Christian education as one of the first wants of a State, and especially of a community of the States and Territories of the Pacific coast, and

"WHEREAS, In such new communities, it must for obvious reasons be extremely difficult, if not quite impossible, to build up and sustain vigorous collegiate institutions upon a denominational basis, therefore,

"*Resolved*, That we highly approve the unsectarian, and yet Christian basis of organization adopted by the 'College of California,' as being especially adapted to the wants of this State and coast, and as offering the only possible mode of securing at *home*, the advantages of a truly liberal Christian education to the young men of the State.

"*Resolved*, That we deem it of vital importance, that at the earliest day possible, facilities be provided within our own limits, for the education of a competent Christian ministry for the service of our own churches.

"*Resolved*, That we consider it among the first duties of the different Churches, to seek out young men of proper capacity and character for the work of the ministry—to inspire them with the idea of obtaining an education to that end—to give them such assistance as their circumstances may demand, and all with special reference to an education to be secured entirely in our own institutions of learning.

"*Resolved*, That as Christians and ministers we pledge our sympathy and coöperation to the trustees of the College of California, and undertake to the best of our ability to enlist the sympathies and secure the aid of the community throughout the State, to the end that said College may be built up and endowed until it shall reach

such a condition of strength and efficiency as will enable it to meet the wants of the State and the Churches.”

It appears, also, that there are now twenty-three trustees, of whom it is believed that all except five or six have been born and brought up either Congregationalists or New School Presbyterians, chiefly Congregationalists. The Rev. Dr. Anderson is the only Old School Presbyterian minister who has turned his back upon his own church by giving his name to the basis of this institution, and he, though one of the last trustees elected, is the President of the Board. The only other Old School names we can find among the trustees are two officers of Dr. Anderson's church, both of whom were born and educated *Congregationalists*. What then is the origin of this institution? It is with the New School and Congregationalists. Who have chiefly managed it for these ten years, or up to the present moment? The same. What ecclesiastical bodies have entertained resolutions in its favor? *None*, but Congregational and New School, and chiefly the Congregational Associations of California. Who are the majority of the trustees? Gentlemen born and brought up in the same churches. Who are the chief professors? Alumni of Yale College. What is the fashion, color and shape of the college? Its professors and friends frequently boast that it is to be “the Yale of the Pacific.” And is not Yale College essentially a denominational, Congregational institution? Are not the teachers, agents, professors, and patrons, and contributing friends of the institution at Oakland chiefly connected with New School and Congregational Churches? Are not almost all the letters which have been published in favor of this School from New England men who are themselves connected with Congregational institutions, or from such as are known to be high church sectarians? Is it not well known that the Episcopalians and Baptists, as churches, will sustain their own institutions? And do we not find the General Association of the Congregational churches of this State appointing “a committee on education,” and that this committee consider the subject, and report in behalf of this college, and especially “for the education of a competent Christian *ministry for the service of our own (their) churches?*” The Association also pledged itself, as Christians and ministers to the trustees of this college, to build it up and to endeavor to endow it. *See published minutes.* This brief history needs no commentary to show that it sustains everything we have ever said of the college at Oakland; and also shows why as an honest man we think the institution of right belongs to Congregationalists, or, at least, to them and the New School; and

we wish them to have it and to prosper with it. We believe the present plan "an impracticable one." We look upon it as an "abstraction." We think it "an unsafe foundation" for attempting to build up a great institution. If we are mistaken, truth and time will show it.

As long as the active friends of the college at Oakland were striving to make it *openly* a New School and Congregational institution, so long we endeavored to help them. But when the new programme was adopted, though honored with an election as one of the trustees, we declined. We could not conscientiously favor the new basis. And this is our unpardonable sin in regard to this institution, and for it we are denounced in the bitterest terms both publicly and privately. But with its trustees and faculty we have no controversy. Many of them we greatly respect. We doubt not they are acting honestly according to their convictions of duty. We are acting just as honestly and truly upon our convictions of duty and of right. We believe they are on a wrong basis, and that their plan cannot be successfully carried out. Almost all experience is against it. The policy of all denominations is against it. It is our firm belief that the college at Oakland would have been in a much more flourishing condition to-day than it is, if it had adhered fully and openly to its original plan. Then its flag would have been understood. Then it would have had the united support of the churches to whom it rightfully belongs. The strong and wealthy Congregational churches in the East would have given it a much more vigorous support. Many persons in California would have had much more confidence in it than they now have. We sincerely regret that any change was ever proposed in its basis. For there is an obvious necessity for a Congregational college on this coast, and Oakland is a pleasant location for it. There are many families of Congregational birth and faith on this coast who wish their sons to be educated in such an institution. No people in the world are more liberal in founding literary and benevolent institutions than Congregationalists, and we have no doubt but that the endowment of the college at Oakland would now have been much greater than it is, if it had a distinctive Congregational basis. And as a Congregational and New School college, one or the other, or with any such distinctive flag, we should heartily rejoice in seeing it grow into an institution of learning of the highest order.

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THE WEEK OF PRAYER was generally well attended in this city.

## DOMESTIC MISSIONS.

THE following circular addressed to all our pastors explains itself. It was read from the pulpit of Calvary Church the first Lord's Day after it was received, and an appeal made for help. This congregation is a liberal one, and in living co-operation with all our Boards, but *so numerous and so urgent* are our demands at home, that we cannot do all we have it in our hearts to do for them.

We greatly need help ourselves for our educational scheme, and also for the *Expositor*, and for Church building. These are our own great and pressing necessities at present. The policy of our Church is to do without collecting agents, leaving that work to be done by pastors and elders. It has been urged also repeatedly by our Synod and by the General Assembly, that systematic contributions be taken up in all our congregations, no matter how small, and that no home urgencies are a sufficient excuse for neglecting them, and yet but one or two congregations on this coast make any contribution to the Board of Domestic Missions. This Board is now acting with great promptness and liberality towards us. Their expenditures in our behalf are greatly increased, and of course we should strive to make some suitable return. The Board, as is seen from their circular, are in great need of money. We in California are less affected by the political alarm that prevails in the eastern States. God, by a benign providence, has given us peace and plenty. Let us remember the Board with thanksgivings to the Lord. *Mr. J. B. Roberts, 70 California St., San Francisco*, is the Treasurer of the Board for this coast, to whom all remittances should be made.

MISSION ROOMS, 910 ARCH ST.,

*Philadelphia, November, 1860.*

DEAR BRETHREN,—We regret to be obliged to make another appeal for pecuniary aid, put the present exhausted state of the Treasury of the Board of Domestic Missions, and our large accruing liabilities, render it absolutely necessary. It is well known to you, that within the last eighteen months, the number of our Missionaries has been greatly increased, and the aggregate appropriations by the Board have been greatly augmented. We are gratified in being able to state, that during this period the Receipts of the Board have been considerably increased, but not in proportion to our increased liabilities. In consequence of the failure of the churches to respond adequately to the wants of the Board, we have already been obliged to borrow *seventeen thousand dollars* to meet our liabilities; and unless the Treasury be speedily and liberally replenished, the Board will be obliged to borrow more in order to pay the salaries of the Missionaries now falling due.

In addition to the present liabilities of the Board, there are numerous and pressing calls for assistance from almost every section of our extended country. The missionary field before us is immense, and the Board is constantly crippled for the want of means to occupy it.

We trust that the foregoing statements will enlist the sympathy of every friend of the cause, and induce each one to do what he can to relieve and sustain the Board in the prosecution of the important work confided to its care.



We not only solicit pecuniary aid, but earnestly request that it be forwarded without delay.

By order of the Executive Committee.

G. W. Musgrave, } *Cor. Secretaries.* JOHN McDOWELL, *Chairman.*  
R. Happersett, }

P. S.—The Committee would respectfully suggest to every pastor to whom this appeal is sent, to read the same from the pulpit for the information of the people.

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CITY COLLEGE OF SAN FRANCISCO.—The Collegiate School of this Institution re-opened on the second of January last. It now numbers nearly EIGHTY scholars. The new building at the corner of Geary and Stockton is now ready, or will be in a few days, and the school will soon be removed into it. The public may rest assured that this Institution offers as *thorough an education* as can be obtained anywhere, and at reasonable rates.

For further particulars, address

*Rev. Geo. Burrowes, D.D., San Francisco.*

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THE MISSION COMMITTEE.—The Advisory Committee for this coast as appointed by the Board of Domestic Missions, consists of Rev. Drs. Scott, Anderson, Burrowes, and Woodbridge, and Rev. Messrs. Woods, Evans, and Caffrey, and laymen J. B. Roberts, F. Billings. *Rev. W. A. Scott* was chosen Chairman, and *Rev. James Woods*, Secretary. Their monthly meeting is first Tuesday of every month, in Calvary Church, San Francisco.

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THE SCOTTISH REFORMATION.—On our 325th page is found the able discourse of *Rev. Dr. Burrowes*, delivered in Calvary Church on the 20th December, at the Tricentenary of the Reformation in Scotland. The meeting was a deeply interesting one. Our remarks made at that meeting are crowded out at present, but we hope all our readers will carefully study *Dr. Burrowes'* discourse.

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NATIONAL FAST DAY.—The day set apart by President Buchanan in view of the alarming condition of the country, for humiliation, fasting, and prayer, was observed by Calvary Church, and though the weather was exceedingly unfavorable, the attendance in the evening was large, and the exercises deeply interesting. No other church on this coast, as far as we can ascertain, paid any attention to the President's recommendation. The pastor of Calvary Church was assisted in these exercises by *Rev. Messrs. Buel and Williams.*

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SONOMA ACADEMY, supported by the Cumberland Presbyterians, is now to be called *Cumberland College*. About eight thousand dollars, we understand, have been raised for it, and a new building which is much needed is to be erected.



PRESBYTERIAN CHURCH IN SACRAMENTO.—The *Rev. N. B. Klink* has been laboring with zeal and success in this congregation for nearly a year past. He is an able preacher, a faithful pastor, and a sound and liberal Presbyterian. The result of his labors, with the active coöperation of the elders, trustees and people, is, that the congregation has bought and reconstructed the Harmonic Hall, which is now one of the best houses of worship in the State. The cost of this building is \$8,000. The Sabbath School is flourishing.

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THE PACIFIC METHODIST COLLEGE (South,) has been finally located at Vacaville, California, and the grounds and buildings of Mr. Anderson's Collegiate Institute at that place have been purchased for about ten thousand dollars.

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WELL BESTOWED COMPLIMENT.—The editor of the *Pacific Methodist*, in his notes of travel, speaks in the following manner of our excellent brother and co-laborer, *Rev. Dr. Woodbridge*, of Benicia: "Among the clergy on board was *Dr. Woodbridge*, of Benicia. To look at him, with his bronzed, unshaven face, well-worn and weather-beaten hat, and rather plain 'make-up' generally, you would not, perhaps, take him to be, as he is, one of the most learned, able and popular ministers on the Pacific coast. Pious, conservative, cultivated, he is one of that class of men who have made the Old School Presbyterian Church one of the mightiest evangelical powers in the land."

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OUR CORRESPONDENTS will have to excuse us for apparent neglect, but the fact is, that the *New Year* has opened upon us with greatly increased public cares and labors, so that we are obliged to omit even the attempt to do many things that we should like to do if we could. With God's help, we hope in a few weeks to bring up arrearages.

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#### LITERARY RECORD.

THE PACIFIC CUMBERLAND PRESBYTER. *Rev. T. M. Johnston*, editor. Alamo, Contra Costa County, California: December, 1860.

We welcome the appearance of this Journal on our table. It is neatly printed and well filled. We give *Mr. Johnston* the right hand of fellowship, and wish him a long, useful and happy career as an editor. There is room enough for us all, and the better and more thoroughly each of us can do our work, the better for us all and the cause we desire to promote. The *Presbyter* is published monthly, at \$2.50 per annum in advance.

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CALIFORNIA MOUNTAINEER. A new monthly bearing this name has been commenced at Chinese Camp, Mokelumne County, Cal., by *H. S. Brooks, Esq.* We have read the January number with pleasure. It is devoted to general literature, art and science, and is "independent of creed or party."

THE GOLDEN MONTHLY has also appeared, as we understand, but we have not yet seen a copy.

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DR. BIEN is also about to establish a new weekly to be called *The Israelite*.

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THE PLEDGE has passed into the hands of *Mr. A. D. Jones*, who is both editor and proprietor. We wish it may do great good among our fellow men.

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SOUTHERN PRESBYTERIAN. This excellent Journal is much improved since its removal to Columbia, South Carolina. It is an able advocate of sound doctrines and of evangelical religion. The editor is Rev. A. A. Porter. It is published every week in Columbia, S. C., at \$2.50 a year, strictly in advance.

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THE PRESBYTERIAN, published by the Martiens, 606 Chestnut Street, Philadelphia, should be in every Presbyterian family. Mr. J. B. Roberts, 70 California Street, San Francisco, is agent for this coast. We hope its circulation among us will be greatly extended.

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THE NORTH CAROLINA PRESBYTERIAN is an excellent religious paper. Its editorial management is praiseworthy, and its circulation is increasing. We had like to have been born in "old Carolina," and can't help feeling interested in the old State. The N. C. Presbyterian is edited by Rev. George McNeill and Rev. J. M. Sherwood, and is published in Fayetteville, N. C., at two dollars a year in advance.

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ACKNOWLEDGMENTS. We are under obligations to the *Evening Mirror*, *Daily Herald*, *Times*, *Spirit of the Times*, *Alta*, *Weekly Messenger*, *California Weekly Picayune*, *Weekly Gleaner*, *Napa Reporter*, *Pacific Methodist*, and *Red Bluff Independent*, for their notices of our last number.

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MEMOIRS OF JAMES WILSON, Esq., F.R.S.E., M.W.S., of Woodville. By James Hamilton, D.D., F.L.S. New York: Robert Carter & Brothers. For sale by Allen & Spier, Clay Street, San Francisco.

This is a delightful volume. It is far superior to the usual style of memoirs. The *Carters* are doing a great work for the public by issuing so many excellent volumes.

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A MOTHER'S TRIALS. By the author of "MY LADY." New York: Harpers, 1860. For sale by Allen & Spier, San Francisco.

This is an intensely English book. And though not exactly a book of horrors, it borders on that school. As you read, you are all the time expecting something very awful, which yet never happens; and still the mother suffers a living death. We should say the name should have been, A WIFE'S TRIALS. We are at a loss to see what good the book is likely to do.

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A. ROMAN, 127 Montgomery Street, is constantly receiving by steamers and across the isthmus, new books from Eastern and European publishers, and is a benefactor to this coast by furnishing standard histories and other valuable books at reasonable prices. Since our last he has laid on our table the following works:—

TRENCH'S WESTMINSTER SERMONS. This volume is published by W. J. Widdleton, New York, successor to Redfield, and is in the style of Redfield's issues of Trench's other works. There are thirty-three sermons in the volume. The sermons were delivered in Westminster Abbey.

TRENCH ON THE STUDY OF WORDS. New York: W. J. Widdleton, successor to Redfield. 1860.

This is a very valuable work, one of the ablest of Dean Trench's volumes in our opinion. This is the twenty-first American from the ninth English edition, enlarged and revised; in fact, we believe it is entirely rewritten, and a considerable quantity of new matter added, and is furnished with an index, which is of great use to any book, but especially such a one as this.

DR. CUMMING ON THE GREAT PREPARATION. First series. New York: Rudd & Carleton. 1860.

This work is just like all Dr. Cumming's volumes. It is a bold, striking work, intended to show that "Redemption draweth nigh," by which he means the second coming of Christ. He is an exceedingly interesting and impressive preacher, and always draws a large audience. The millennial views that run through all his works we have never been able to adopt, but we do not dogmatise.

#### OUR BUSINESS CHAIR.

PRESBYTERIAN DEPOSITORY. MR. WHITE, 27 Montgomery Street, has received a large supply of the books of the Presbyterian Board direct from Philadelphia. He is prepared to sell at retail or by the quantity, any of the books of this Board, and on such terms as merely covers necessary expenses.

BEACH, opposite the Old Pavilion, Montgomery Street, has greatly enlarged his quarters, and is prepared to supply the public with a great variety of juvenile and religious books, in all styles and at cheap rates.

TO TRAVELLERS. We give place with pleasure to the following note from one of our correspondents:—

"The Hotel of Mr. G. W. COULTER, of Coulterville, Cal., is a large and elegant building, constructed with a view to warmth in winter and coolness and comfort in the summer. Mr. Coulter is a most gentlemanly landlord, and Mrs. Coulter the very pattern of a lady. The house is kept in the neatest and best style, and the table fairly groans under the very best of good things to eat; and in the reading room the PACIFIC EXPOSITOR sheds its light among the guests."

GROVER & BAKER'S SEWING MACHINE.—This Sewing Machine seems to meet with much encouragement, and judging from what the ladies and the clergymen say, it must be an A No. 1, first-class Machine. Seldom have we seen such an array of Reverends and Doctors of Divinity appended to any other *institution* as we see attached to this Sewing Machine. Want of room has compelled us to omit a great many names that were signed to the advertisement, which is found on the last page of the cover.

TO THE PUBLIC.—Owing to a false impression made upon the mind of the public with reference to the What Cheer House, in consequence of the change recently made in this Establishment, it seems to be necessary to make a statement of facts, in order to correct these false impressions.

In the first place, the What Cheer House has not been “curtailed,” “restricted” and “nearly ruined,” as has been stated, but has all the room and superior facilities and conveniences for accommodating the travelling public that it possessed prior to the recent change—including Eating, Lodging, Library and Reading Rooms, Museum, Laundry Office, Barber Shop, etc., to say nothing of the improvements made and the great reduction of prices. In place of the old dilapidated rooms in the part of the building vacated, an equal number have been fitted up in elegant style, rendering the What Cheer House superior even to what it has been heretofore. We can assure those who may favor us with their patronage that their accommodations shall be ample, their comfort enhanced, and their privileges as numerous and unrestrained as ever.

R. B. WOODWARD, Proprietor.

What Cheer House, San Francisco, Jan. 20, 1861.

BOOK BINDERY.—We have tried Mr. HENRY FRIEDEL, and hesitate not to say that he has done work for us equal to any we have seen anywhere. Hadn't you better have your EXPOSITORS bound? You will be astonished in a few years to know how valuable they are!

DIAMONDS, WATCHES, AND THE SUCH LIKE.—Our friend TUCKER has a splendid assortment of Jewelry. Call and see for yourselves, and you will be sure to admire his taste.

THE Warehouse of BADGER & LINDENBERGER presents a splendid collection of Chickering's Pianos. It does one good to see so many instruments of such exquisite finish and tone. We hope they will discourse sweet music all over our mountains and valleys.

AUSTIN & Co., Montgomery Street, offer an excellent assortment of French and English goods. This is an old and well regulated house.

OAK HALL, 178 Clay Street, is a fine place to buy your Clothing.

GROCERIES.—Bailey & Sanborn give particular attention to supplying families with California Butter, Eggs, Hams, &c.

PIERCE & Co. have a large and excellent assortment of Furniture at their rooms on California Street.

GENELLA is full from garret to cellar, if there are any such places in San Francisco, with every sort of thing you can wish in his line, at 111 Montgomery St.

INSURANCE.—We call the attention of our friends to the “Pacific Insurance Agency” of Messrs. McLean & Fowler. We regard such institutions as mutual aid societies that should be universally patronised.

HAWLEY & Co. we know to be first rate family Grocers.

H. H. BANCROFT & Co. have on hand a large assortment of Stationery, School Books, and also of the standard works of the day.

THE  
PACIFIC EXPOSITOR.

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NO. 9.—MARCH, 1861.—VOL. II.

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THE PACIFIC EXPOSITOR.

“WE are in the monthly receipt of this magazine, which is edited by the Rev. Dr. Scott of San Francisco, California. It is a periodical of great merit, and never fails to embrace a valuable and agreeable miscellany, a large portion of which is original. Dr. Scott has been during his residence in California, one of the most laborious and useful men in the Presbyterian Church, and a firm and active friend of all its institutions. We have always admired his zeal, and were much gratified at his resolution in establishing this monthly magazine, being well aware of the additional labor it would impose on him, as well as the heavy expense he would have to incur in prosecuting the enterprise. Thus far he has conducted it with spirit and energy, and yet we regret to learn that the friends of the Church on this side of the Continent have encouraged him with little of their countenance or substantial aid. We are aware that, generally speaking, those who sustain our periodical literature choose such papers as have a local claim upon them; but in this case there should be an exception. The cause of religion on our Pacific coast demands just such a literature as is furnished by the *Expositor*, and as the Presbyterian Church is there in its infancy, every encouragement is needed from abroad to secure its success. We appeal, then, to our readers to add their names as subscribers to the *Expositor*, by which they will get the full worth of their money, as well as materially aid in securing its success in deiffusing sound instruction in a region where it is much needed. We hope our suggestion will meet with a cheerful response.—*Philadelphia Presbyterian.*”

## OUR BOYS IN THEIR "TEENS."

DR. HALL, in his *Journal of Health*, in an interesting article on "From Eight to Sixteen," presents some facts and thoughts which it were desirable to have much before the minds of parents. Some of them we here reproduce with such additions and reflections as seem to suit our present purpose, which is to suggest *the great importance of taking care of our children, especially our boys in their "teens."*

It is reported in the journals of the day that Lord Shaftsbury, an English nobleman of high birth, stated a few weeks ago in a public meeting in London, that from personal observation he had ascertained that of the adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to twenty years of age, there were forty-nine chances in his favor, and only one against him, as to an honorable life thereafter. Medical statistics tell us, that half of all who are born die under twenty years of age, and that four-fifths of all who reach that age, and die before forty, owe their death to diseases whose origin was in their "teens." It is not necessary to press the analogy, but a careful examination would show that there is a close connection between the moral and the physical health of people, and that in most cases the causes of moral and premature physical death are to be found in their conduct between *eight and sixteen years*. If this be correct, then how great is the responsibility of parents! And observation and reflection will furnish us with sufficient evidence, we think, to show that it is correct. Yes, it is from "eight to sixteen," it is during this forming period, that the destinies of our children are in most cases fixed. If during this time they are indulged with too much money, allowed to be idle, to form friendships with wicked persons of their own age, or are sent from home and from the influence of mother and "sisters dear," then there is great danger of their forming bad habits, that will grow with their growth and be confirmed in their matured manhood. Dr. Hall says, moreover, "It is a fearful reflection—we throw it before the minds of the fathers and mothers of our land, and there leave it, to be thought of in wisdom, remarking only that as to the early seeds of bodily disease, that they are nearly in every case



sown between sundown and bedtime, in absence from the family circle." What, then, are we to do? Why, clearly, parents should secure and retain the control of their children until they are past sixteen. If ninety-eight per cent. of the crime of such a country as England is to be found in the moral and physical training of the children previous to their twentieth year, then how awful is the amount of guilt that lies upon the parents! Let parents consider well how they may retain a proper influence over their children—how they may keep them at home—how they can make their own home in the evening more cheerful, attractive and pleasant than any other place. Let them make companions of their children, and above all, let them have a *thorough home education*. By this we mean, that they should take an interest in their studies, and coöperate with their teachers in advancing them in their learning and in a love for books. And we mean, also, that our children should be kept at home of a night, so that they may be under the mother's care, and go from their father's table to the school-room. And this process should be continued, if possible, till their education is complete, and they attain their majority. For if once a son is sent away to school, the family is broken. His father's house will never again be the home to him that it once was. It may seem a little thing to send a child away to board with a friend or relative, or in a boarding school or college, for a few months, but when once it is done, that child in most cases is put in a great measure beyond the influence of home. Nor is there on earth for the education of a child any place like home. Children, then, should not be sent abroad till their minds are enlightened, their habits fixed, and their physical frame matured. The ancient Greeks and Romans never thought of sending their youth abroad till they had passed through a *thorough training* in the curriculum of home education. Let us then make our homes as pleasant as possible. *God has ordained the Family as his greatest University for the education of mankind.* And besides we must build up first class institutions both for boys and girls at our own doors. We must do everything in our power to give our children a good education, and, by God's blessing, fix their destiny for good in this and the world to come, while they are around our knees and under our roof. The State, the public, and the church, all in their place, have a work of the greatest importance to do in the education of our children. It is a work that must be done early, and be done thoroughly, and requires the perfect coöperation of both parents and teachers, and of all good men.

## THE AGED PASTOR.

He stands at the desk, that grave old man,  
 With an eye still bright, though his cheek is wan,  
 And his long white locks are backward rolled,  
 From a noble brow of classic mould,  
 And his form, though bent by the weight of years,  
 Somewhat of its primal beauty wears.

He opens the page of the sacred word—  
 Not a whisper, nor low nor loud, is heard ;  
 Even folly assumes a serious look,  
 As he readeth the words of the holy Book ;  
 And the thoughtless and gay grow rev'rent there,  
 As he opens his lips in fervent prayer.

He stands as the grave old prophet stood,  
 Proclaiming the truth of the living God—  
 Pouring reproof on the ears of men,  
 Whose hearts are at ease in their folly and sin,  
 With a challenge of guilt still unforgiven,  
 To the soul unfitted, unmeet for heaven.

O, who can but honor that good old man,  
 As he neareth his three score years and ten—  
 Who hath made it the work of his life to bless  
 Our world in its wo and wretchedness ;  
 Still guiding the feet that were wont to stray  
 In the paths of sin, to the narrow way.

With a kindly heart, through the lapsing years,  
 He hath shared our joys, he hath wiped our tears,  
 He hath bound the wreath on the brow of the bride,  
 He hath stood by the couch where loved ones died ;  
 Pointing the soul to a glorious heaven,  
 As the ties which bound it to earth were riven.

Methinks ye'll weep another day,  
 When the good old man shall have passed away,  
 When the last of his ebbing sands are run,  
 When his labors are o'er and his work is done ;  
 Who'll care for the flock and keep the fold,  
 When his pulse is still'd and his heart is cold ?

Ye'll miss him then ; every look and tone  
 So familiar now, when forever gone,  
 Will thrill the heart with an inward pain,  
 And ye long and listen for them in vain,  
 When a stranger form and a stranger face,  
 Shall stand in your honored pastor's place.

—Selected.

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BUT remember that if religion is the best *armor* a man can have, it is the worst cloak.

## EDUCATION IN CALIFORNIA.

AN ADDRESS BY THE REV. GEO. BURROWES, D. D., AT THE OPENING OF THE CITY COLLEGE OF SAN FRANCISCO, FEBRUARY 5TH, 1861.

FIRST of all, you will join me in the expression of gratitude to our father's God, that his divine blessing, without which nothing can succeed, has, thus far, so kindly prospered our undertaking. Our gathering here to-day is a gathering of deep interest and of deep gladness;—interest, because this cause is one that underlies all the foundations of public good and of domestic happiness;—gladness, because we may well rejoice to have the privilege of laboring and succeeding in so good a cause. When the hero who has been immortalized by the Latin epic Muse escaped from his falling country to found on the far western shores of Hesperia, amid many struggles and with humble beginnings, an empire the grandeur of which his wildest imaginations could not foreshadow, and the influence of which, after thousands of years, is still felt throughout the world, he was careful to carry, through all his wreck of fortune and change of clime, the gods of his household with him to his adopted country. From a farther land and nobler country than ever he could boast, we have been sent to these western shores to found an empire from which must go forth an influence on the closing history of the world greater even than the influence of Rome in her proudest days; and through these very streets, through this Golden Gate, must move, not only the richest commerce of the world, but the regenerating influences for the isles of the Pacific and of benighted Asia,—the embattled hosts of Him who goes forth conquering and to conquer, and which must pass along from Christian Europe and Christian America, through this great highway on a mission far more glorious, though different indeed from that of the Roman legions in their march along the Appian way. We too have brought with us the institutions of our households and homes;—not indeed the material images sacred around the hearth of a heathen family, but the image of the true God through Jesus Christ, as embodied in an open Bible and transferred to the tablet of the heart; and there enshrined with this in the most sacred place of the temple of the soul, the beloved image of our undivided country, and the cherished ideal form of that education which made our fathers the glory of their sons, and which will make our sons the glory of their fathers. We have come to-

gether to inaugurate not a heathen temple and place a statue of Pentelican marble from the hand of Phidias in its shrine; but to consecrate a sanctuary in which Education, though of human mould, yet kindled into divine life by that of which the fire stolen by Prometheus from heaven was the weak emblem, the living fire of the Holy Spirit — may dispense her blessings to your children and your children's children; and where, while they invigorate their minds with draughts purer than the Castalian waters gushing from the rock of Delphi, they may at the same time, at the foot of this same altar, renew their hearts by drinking of "Siloa's brook that flows fast by the oracles of God."

After all that is said on the subject of Education, its importance is adequately appreciated by few. In what does Education consist? In giving a certain amount of instruction and in imparting a certain amount of knowledge in arithmetic? in grammar? in geography? in mathematics? in the sciences? in the languages? Most persons seem to think that if their children are making progress in these branches, they are acquiring a good education. Their ideas on this subject extend hardly further than this. They appear to forget that the object of education is the formation of the character of the young. What mean we by character? We understand by this, such habits of mind and such feelings of the heart in alliance with certain principles or truths, as will lead the individual to exert a given influence and pursue a particular course of conduct in his intercourse with the world. The word is often used for the judgment which men form of the person. It includes more properly all those inward characteristics which show themselves in the conduct. Thus we say that character is shown by conduct. The object of education is to impress on the mind of the young such habits of thinking and on the heart such habits of feeling, while instilling into both sound truths, as shall cause the person to pursue during subsequent life such a course as will lead to influence, respectability, and happiness. He whose habits of thought and feeling, with his moral principles or truths, are such as to lead him to virtue, is said to have a good character. He whose general train of thought and feeling, with the truths animating or directing these, is such as to incline him to vice, is said to have a bad character. The opinion of men is merely their judgment concerning this inward state of the individual's mind and heart. If human nature were free from all obliquities, if there had never any derangement crept into the powers of the soul, all our faculties would have developed spontaneously in the right channels without

any supervision or control from without, and would have ever inclined us to what is right and good in conduct. But as in the present condition of human nature error is found mingled with truth, and the soul is unable to separate the two infallibly in consequence of weakness among its powers; it becomes necessary that some competent persons whose affection for us will be security for the faithful discharge of their trust, take charge of us from the earliest moment for correcting wrong impulses and fostering those which are right, for eradicating error and instilling truth, and for forming whatever habits truth and experience show are essential to happiness. The process by which this is accomplished, is what we understand by education. Those who superintend this process are said to have charge of our education. A trust so sacred has been wisely lodged by the creator in the hands of our parents. He has secured the proper discharge of the trust by the strong affection felt by the parent for the child, an affection the strongest and most tender known to man.

In prosecuting this great work of educating the child, there are certain faculties to be developed by attention to certain branches of knowledge with which the parent, from his particular calling in life, must of necessity not be sufficiently familiar. Hence he must call in the assistance of competent instructors. These he employs not to take the business out of his own hands, but to cooperate with him. It is still the duty of the parent as the guardian appointed by God, to keep the work as far as possible in his own hands. If he be in circumstances to keep the child in his own house, while the teacher is engaged in the delicate work of moulding his soul, the good parent will be thankful to God for such an opportunity of keeping up his own influence on the youthful heart. As the natural guardian of his child's education; as the individual who from personal interest in the child will be more likely than any other person to watch closely the progress of the work and see that it is properly done; as one whose future happiness must from the laws of nature depend deeply on the well-doing of the child; the parent is solemnly bound by the most sacred obligations to make the education of his family a constant care, and keep up as strong as possible on the forming character of his children the sacred, mellowing, and essential influence of the domestic hearth. They tell us of such a thing as vicarious religion, that is a kind of religion in which by paying for it, we hand over our spiritual interests to the hands of another who will care for them in our stead and relieve us from all further trouble



on the subject. We may say that education is very much a vicarious thing:—that is, the parent, by paying for it, puts the character of his child into other hands to be formed, and persuades himself that by paying punctually the instructors, he is fully relieved from all further trouble on so important a subject. The business of the teacher is not to supersede, but to cooperate with the parent. In the business of education no one should be allowed to take the place of the parent while the parent is living. No other person can take the place of the parent. The teacher is to work with and under instructions from the parent. Between them there must be unity and harmony of action. They are necessary for each other in accomplishing the desired result for the child. But in all instances the influence of the parents and of the home must be steady and uninterrupted. Like the centripetal force of the planets in our system, this home-influence must be constant in order to make the youth move steadily in the orbit of duty; and if it be interrupted or suspended, the soul which might have become the admiration of the world, will become a wandering star in the blackness of darkness forever. The wise teacher values this home-influence and seeks it as a powerful auxiliary. It is the man that is suspicious of his own ability and qualifications who fears it as officious intermeddling. Without this, the best teacher can do but little.

The parent who severs himself from the education of his child must expect that education to be faulty and incomplete. Many persons never look after this matter, thinking their duty is done when they have passed it over into what they think competent hands. Becoming dissatisfied with the progress of the pupil, they refer it entirely to neglect on the part of the instructor, never thinking there may have been neglect with themselves. Would you think a man was dealing justly by himself who would employ the best of clerks, and then surrender his business into such hands, without ever looking after it or inquiring into the condition of affairs? What then must be said of the parent who employs the best of teachers and never gives the education of his children another thought? The love of study is not natural to the child. At that early age we do not feel the importance of these things as in future years. Even among professional men settled in life, how few gird themselves to hard study unless under the pressure of outward necessity. It is not therefore strange that children will not generally study without being urged. The Creator has wisely ordained that their inclination should be towards recreation and physical exercise while the powers



of the body are yet in process of development. To constrain them to the proper amount of mental activity is the duty of their natural guardian the parent. The school-room must be to a great extent a place for recitation. And though the physical development must hold the first place in the attention of the parent, a suitable amount of study must ever be done at home. We do not mean by this that when the body has been run down by the duties of the past day the exhausted powers should be taxed till a late hour at night. I am no friend to the practice of burning the midnight oil under any circumstances, especially in childhood. Youth should close their books, and keep early hours with the brain lulled and at ease by recreation and innocent home-amusements, rather than with the brain excited and exhausted by hard study, before retiring to bed. A proper medium is the true ground, between idle neglect of all study on the one hand, and an overtaking of the youthful powers on the other. The good parent and the wise teacher will consult the recreations no less than the studies of the child. Whatever may be a person's attainments, they are of little value if he have his well furnished mind clogged with a broken constitution. The engine must be set in a strong frame or it will not work to advantage. We all feel with Juvenal,—

Orandum est ut sit mens sana in corpore sano.

For healthful mind in healthful body pray.

Keeping in view the truth that the object of education is the formation of character, we will feel the first requisite is that the school be pervaded by an atmosphere of high moral purity and honor. The first inquiry should be,—What is the character of the instructor? What is the moral influence he will exert on my child? His scholarship is a secondary thing. What we wish to say is not that the latter is unimportant; but that while scholarship is very important, the moral tone of the teacher is of much greater importance. In that master-piece of classic antiquity, the Defence of Socrates before his Judges by Plato, the philosopher says he thus addressed a father:—"If your two sons were colts or calves, we should have had to choose a master for them, and hire a person who would make them excel in such qualities as belong to their nature: and he would have been a groom or an agricultural laborer. But now, since your sons are men, what master do you intend to choose for them?" And what is the distinguished mark between man and the brutes? Is it not his moral nature? his conscience? The brutes have faint glimmerings of something like reason; they have nothing

even most remotely akin to conscience. They have no conception of right and wrong and the consequent responsibility. In choosing therefore a teacher for your son, will you pay no regard to the moral endowments of the man who is to have so important an agency in moulding the character of your child ?

Plurimum enim intererit, quibus artibus et quibus hunc tu  
Moribus instituas.

Of highest moment deem it, in what arts  
And moral discipline you train your son.

—JUV. 14 : 73.

How few parents ever think of looking at the moral influence of the school-room to which they trust their sons. They scan carefully the chilliness of the air, and take alarm at anything likely to enfeeble the bodily health ; but the teacher may have an influence around him operating to freeze up every honorable and genial current of the child's soul, without ever disturbing the anxiety of the parent. It is not merely what an instructor may say, that is to be considered. The general tone of his character is the first essential thing. When nothing drops from his lips, there is constantly an unuttered, yet powerful influence radiating from him and making a lasting impression on the moral nature of the youth. Our disposition does quietly, surely, and constantly, by an unerring law of the Creator, assimilate itself to the character of those with whom we associate. This influence of character and example is far more efficacious than the influence of words from the lips. This is perhaps the most essential part of a parent's influence at home. This is a very material part of a teacher's influence in a school. And when your child is to be kept for hours, every day, during the most impressible years of life, under the influence of a person to whom he looks up with respect, and whose instructions he receives with confidence, how deep must be the furrows for good or for evil that fellowship must trace forever on the soul and on the destiny of your son.

Sic natura jubet : velocius et citius nos  
Corrumpunt vitiorum exempla domestica, magnis  
Quum subeunt animos auctoribus.

Nature's unerring law ordains, that vice  
Weighty with powerful influence from the life  
Of those we reverence at home, should strike  
With pow'r more deadly through our willing souls.

—JUV. 14 : 31.

A man of coarse and vulgar nature ; a tyrant on a small scale, and capable of branching out into Nero's luxuriance of vice if only rooted in Nero's soil ; fawning and obsequious to those above him, but

overbearing and insolent to his inferiors; without any generous fountain of honorable feeling gushing from his soul, and with only a meagre streak of knowledge of arithmetic, or geography, or perchance of what was once an inkling of classic lore running amid the barren gulches of a rough and rugged nature; such a man will counteract good influences at home, and assimilate a youth of genial, generous spirit to his own harsh and repulsive mould.

Almost above all other men, the person at the head of an educational institution should be a man of high-toned honor. Let him be by all means an accomplished scholar; but while all this, let him much more be a man of honor. And in the words of South,—“What is honor but the height, and flower, and top of morality, and the utmost refinement of life? It is as much the natural result, as it is the legal reward of virtue. Virtue and honor are such inseparable companions, that the heathen would admit no man into the temple of honor who did not pass to it through the temple of virtue.” The words of the Lord Jesus contain the whole code of true honor,—“All things whatsoever ye would that men should do to you, do ye even so to them.” *Matt. vii : 12.*

The revealed Word of God should lie as the corner-stone of every education. It is the corner-stone of our institution. This beautiful volume, presented by one who has been from the outset the most earnest friend of this institution, lies here as the exponent of our principles.\* We deposit this here to-day as far more really the corner-stone of this college than any mass of granite that could be cut from the everlasting hills. This mass of heaven-born truth may be truly deemed the “one stone on which are seven eyes and engraved with the graving of the Lord of hosts,” *Zech. 3 : 9*; quarried from the hills of the city of the living God, and burning with a lustre before which the brightest brilliants of earth grow dim. Those who build with these precious truths, do, indeed, lay their stones with fair colors, and their foundations with something more precious than sapphires. Happy is he who has been permitted to deposit this volume, to lay such a corner-stone for this institution; and after such earnest struggles in its behalf, crown these exertions with such an offering. For this, as well as for all his efforts in this cause,—known perhaps better by me than by most other persons,—here, in the name of the Master whom he serves, in the name of the community for whose good this institution was begun, in the name of

\* The Rev. Dr. Scott had presented the institution with a very beautiful and costly Bible.

the children and children's children in future generations yet to be benefitted by the results of these labors, I would thank him from the depths of my heart; and pray that a life so valuable and marked by so many labors of benevolence and love, may be long spared to enjoy on earth the rewards of those labors which follow the good man in more enduring rewards in heaven.

We would that the truths of this precious volume may ever purify the moral atmosphere around us, and give the tone to the bearing and labors of every instructor. Our principles can always be known by opening this sacred volume and understanding it as received by evangelical Christians. On the shield of Achilles, the sun with a cluster of stars was in the centre, while around the rim circled the majestic waves of the ocean: And in the education which we would have every youth to carry hence as a shield amid the battle of life, may this luminary of heaven-born truth ever be the central point, while around shall circle that spirit of honorable, manly independence which finds its emblem in the ocean's waves. This sacred volume shall here ever abide as the perpetual fire burning on our altar with a purer than vestal flame. Juvenal indicated the truth which religion has fully disclosed in the sacred Scripture:

Semita certe  
Tranquillæ per virtutem patet unica vitæ.

—JUV. x: 363.

The pathway to a life of tranquil peace  
Lies through the realms of virtue.

Here would we have these beloved youth to take in their hands and kindle at this vestal fire that lamp which shall be a light to their feet along their path through life; and at last when they go down through the valley of the shadow of death, find that a greater than the great philosopher who put the safety-lamp into the hand of the miner, has placed in their hands,

This torch of truth, not by an angel's hand,  
But by the Son of God brought down from heaven,  
A lamp to guide their feet, light to their way,  
Safe through the mazy darkness of this life,  
And through the deadly fire-damp of the grave.

Our principles are "God and our country." Next to love to God, the youth should be taught to reverence and love his country. "Cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium caritates patria una complexa est: pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus." De Off. i: 17. "Parents are dear, children, relatives, friends are dear: but all the endearments

of all are embraced in the single affection of love for our country: for which what good man would hesitate to throw himself into the arms of death if thereby he could render service to his country." I have always admired the sentiment of the gallant Decatur, "Our country, may she always be right: But right or wrong, our country." And what if<sup>a</sup> our country be like everything else on earth, not without human faults,—does that cut her off from the love of her sons? We would ask with that purest and greatest among the great men of our country William Wirt,—If my mother has faults, does that absolve me from obligation to love and protect her?

"Nay: rail thy slanders as they will,  
"With all thy faults, I'll love thee still."

And this love fed and fostered by love to God from the earliest years of youth and boyhood, shall strengthen with manhood's ripening and declining years, ever prompting from warm hearts and unwavering affections the steadfast prayer,

"And green forever be the groves,  
And bright the flowery sod,  
Where first the child's glad spirit loves  
Its country and its God."

To a man of proper feelings the relation sustained to his pupils becomes one of great interest and strong attachment. In such institutions the only unpleasant thing is the discipline. The youth generally are of an age when they have the thoughtlessness of boys without the judgment and the sense of honor belonging to men. Great forethought, forbearance, patience, and kindness combined with determination and tact, are necessary in controlling passions where judgment is immature, and on present management depends so much of future good or evil. There are few situations in which a good man will feel so sensibly his dependence on divine guidance and strength. Some spirits must be made to know that if they go too far, they will encounter the just chastisement of defiance of authority. Some spirits the rod only sours and goads to rebellion. On others it exerts a salutary influence. I am happy to say that our ranks have been recruited from the former class. If there should straggle in among us those who can be checked only by brute force, they will find this is not the place for them. They will be obliged to go elsewhere. As the French army is recruited from the citizens in general and it is considered an honor to serve with the eagles, flogging is abolished. They tell us that in the English army this



punishment must be retained because the ranks are recruited from an entirely different class of the community. Our ranks as an institution are recruited from a class which like the followers of the imperial eagles, must ever be controlled by appeals to their noble sentiments and honor. This school now numbers, without including those waiting to join us after getting into this new building, seventy-four pupils, representing sixty-three families. I can conscientiously say, after long experience, that a finer body of youth, of the same number, cannot be gathered from any city. And when I look over them and think how many fond parents have their affections and their happiness bound up in these youth, I feel it a solemn and sacred trust; their reputation becomes a sacred thing; their well-doing an object not only of earnest effort, but of daily prayer. I feel there can hardly be a greater confidence reposed in me by a parent, than to trust me with moulding the character of his child. Errors, deficiencies and obliquities which a relation like this may bring to my knowledge, I am bound by every principle of honor to bury in confidential concealment. We are here on the footing of gentlemen and intimate friends. My position gives me no right to oppress or make them uncomfortable; their position gives them no right to annoy or insult me. If they are guilty of improper conduct, they must do as gentlemen always do under such circumstances,—apologise. If I do them any injustice, I am always happy to make every proper amend. In all my positions of this character, my aim has been to do to those entrusted to me, as I would wish a person in my situation to do to a child of my own. And if through human frailty I am not able to act up to this high aim, it is a happiness at least to know that such is my desire. It is impossible for me to keep the affections of my heart from running out toward such youth; and as it is a happiness to pray for those we love, it is a spring of daily happiness to pour out the soul in prayer that after we have done our utmost a gracious God would cover them with his protecting wings.

In our course of study, our aim is to be thorough. In education, all instruction is worthless and worse than nothing, which is not thorough. The advantages a mechanic has derived from his trade, must be estimated, not by the number of flimsy pieces of work he has put together, but by the skill acquired in the use of his tools. The habits formed are the essential thing. In education, the great thing, so far as relates to the mind, is the forming of habits of close, continued, consecutive thought and application. There is not a sin-



gle study in which any valuable advancement can be made without thoroughness from the outset. What we say of the Greek and Latin languages, applies to other studies, when we say that the time is thrown away which is spent on these things, when they are not thoroughly studied. When properly pursued, the importance of these classical studies cannot be overestimated. They exert a moulding influence on the whole intellectual character, which nothing else can supply. In these studies—to use a military phrase,—the knowledge of the grammar is the key of the whole position. The grammar is the first book to begin with, the last to lay aside. When this is thoroughly in our grasp, we have little to do but improve a victory,—to follow up the words and idioms at leisure, until we make them entirely our own. You can as readily make a good soldier as a good scholar, without patient, drudging drill. Every one knows that when the prince of orators was asked what was the first, what the second, what the third thing in eloquence, he replied each time, action, action, action. To a person who might in a like way ask me, what is the first, what is the second, what is the third thing in education, I would almost say, drill, drill, drill. Go to the root of every thing. Do not be satisfied to go over a study as a daddy-long-legs goes over a book, touching it only here and there. Deal with it as the miner deals with the earth; turn it up patiently till you have got to the very bottom and know nothing is left unexplored.

We cannot make scholars without hard study on the part of the students. We can only take them to the rich leads of intellectual wealth and show them how to work; the labor of mining can be done for them only by themselves. The gathering of these durable riches is a work of toil and time. No patent machinery has ever yet been discovered for manufacturing scholars. All the things that have been heralded to the world as answering this purpose, have been found on trial to be pitiable failures. Those who have tried them, have been obliged to remain quacks all their days, or betake themselves to the old beaten paths of patience and toil. The hill of science is so steep and rugged that no engineering will ever be able to lay a railroad from the realms of darkness and ignorance at its base, to the towering peaks of light and glory at its summit. Persons who know nothing practically of the subject, sometimes seem to think that teachers ought to be able to shoot off their children with railroad speed into the domains of knowledge. They will put under one's care a child who has perhaps been for years drilled

into bad habits in some incompetent school, and then think you should in a few week's time undo all the bad habits and form others entirely new. Old habits are not easily broken. I have had young men in College, repeatedly, for three years in succession under my instruction, and at almost every recitation during that time have corrected mistakes, and at their final examination have found them to make the same blunders still. In nothing do we see the inveterate power of old habits more clearly, than in the way persons stick to the faulty use of language, whether Latin or English. To break up these habits is a work of persevering patience and toil. Far easier is it to teach a child who has never pretended to study, than one who has been badly or improperly managed. Lord Byron says,

" And men must serve some time at every trade  
Save censure, critics are already made."

By substituting the words "teaching" and "teachers" for "censure" and "critics," we may express a current opinion. Many persons think any body can teach. And why not? It seems a thing easily done. Yet there is no profession which requires experience and wisdom more than this; none in which the work of an ignorant botch is attended with consequences more disastrous and irremediable. A man may be almost excused for expressing his contempt for anything passing under the name of education that crams the mind with patches of studies, to the neglect of patient drill. A scholar can have no charity for such quackery. The only thing for which such a course fits a child, is to be satisfied with nothing but the trash of novels and float about as froth on the surface of society without making any impression or carrying with him any weight. In forming the shield of Achilles, the first thing done by Vulcan was to forge out by patient blows the metals that formed its substance and gave its value as a shield; after this had been done, he spread over them the exquisite sculpture, the description of which is one of the most beautiful gems of ancient poetry: thus in an education the essential studies are those which require to be elaborated by patient drudgery, and which may seem to superficial observers less showy and attractive; but when considering the ends for which an education is to be used in the struggle of life, we find that our advantages are gained by the solid rather than the ornamental branches of an education. In the tug of battle, it was not the beautiful figures in delicate tracery from the artist's fingers, but the plates of metal elaborated by the patient blows of the mechanic's brawny arm, that

shielded the soldier from wounds and death. Give the youth sufficient drilling of the proper kind, and he can afterwards do the rest at his own will.

The friends who have coöperated in this undertaking will allow me to congratulate them on the success of their efforts, and to remind them that a recompense awaits them from Him who has said the humblest act done for His cause shall not lose its reward. Those who have had confidence enough in me to intrust me with those living souls in the tenderness of early youth, which are far more precious to them than earth's most costly jewels, will permit me to assure them that I feel fully the sacredness of the trust. To me the work is a labor of love. It has not been taken up as a stepping-stone to some ulterior advancement. Love to the Lord Jesus Christ is the spring of my motives. With this is blended love for companionship with the young on a footing so peculiar, confidential, and tender as that which must exist between them and the good man, who devotes himself to such a work not from mercenary motives, but the mingled feelings of love to Jesus and love to the young. My desire is to be with them on the footing of a steadfast confidential friend; and that the relationship here formed may run forward into the ripened and enduring friendship of life's mature and latest years. I could not endure my position if I thought I must be on any other footing with them. My avarice is for their increase in the enduring riches of the intellect and the heart, for their affectionate regards and confidence, and for the recompense that He whom I serve gives to good and faithful servants. I am but hoping here for what I have realized among the beloved youth of other institutions, when I say, I shall ever rejoice to aid them by efforts and counsels in every way in my power; make their daily weal a blended portion of my daily prayers, their sorrows share the sympathy of my heart; feel next to their parents an honorable pride in their success in life; and if they precede me down to the Valley of the Shadow of Death, claim the privilege of standing next to their own household in dropping the tear of affection into their graves. When the ancient hero was descending to the regions of the lower world, the prophetess directed him where to find the tree whence he plucked a golden bough, which borne in his hand, opened for him the way through all the dangers and darkness, and enabled him to emerge again safe into the light and life of the upper world. Nor shall I forget to point them to that tree of heavenly origin and growth, the Sacred Scriptures, laden with richer than the golden fruit of the Hesperides, where they may pluck

the golden bough of truth and salvation that will open before them a path of safety through all the dangers of the grave and the world of spirits, and enable them to emerge from those realms of death, like the angels from the tomb of Jesus, with the vigor and beauty of youth and immortality in their wings.

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### THE CITY COLLEGE.

OUR readers may find in this number some account of the opening services of this Institution. We recommend to their careful perusal the address of *Rev. Dr. Burrows*. The following remarks, with a few additional clauses, are copied from the report in the *Daily Times* :

#### DR. SCOTT'S ADDRESS AT THE CITY COLLEGE DEDICATION.

THE address of Dr. Scott at the dedication of the new City College, on last Tuesday, contained a number of happy allusions, and gave much interesting learning in regard to Colleges. He said :

*Ladies and Gentlemen* :—It is with no ordinary emotions, I assure you, that I have witnessed your assembling here to-day. I am not here as the pastor of Calvary Church, but as your fellow-citizen taking an interest in the establishment of an institution which is destined to exert a wide and good influence upon the community, and to afford to the young men of California the opportunities of education and culture which are so much needed.

There was a time when the mammoth trees of our own forests were little, tiny sprouts, then saplings, then trees, until now they are the wonder of the world, standing as giant sentinels on the mountains, girded about with a furry-like coat of bark sixteen inches thick, and ninety feet in its surroundings, and their branches waving in the air more than three hundred feet above their roots. The old line is true, that

“Tall oaks from little acorns grow,”

at least, mammoth trees grow from small seed. And as the student of the woods and forests sees the gigantic proportions of the tree in the embryo germ, so does the anatomist foresee the elephant in the tiny young. It does not, then, require supernatural, prophetic impulses to see in the boys and girls of our day the men and women of the rapidly coming generation. The present influence of a school

or of a dozen boys, may be small, may not be seen at all ; but it may become—it *will* be great. The men who commenced the *Edinburgh Review* were once schoolboys, and without a name among the great—unlettered and unknown. But now, as long as the English tongue is spoken, and wherever English literature is known, they will be regarded as having exerted a most potential influence on Great Britain and upon the world.

We are encouraged in our work, moreover, by calling to mind that the great seats of learning in Europe and America have risen from small beginnings. The early struggles of Harvard, Yale and Princeton, are generally known. They are the outgrowth of feeble beginnings. From the offerings of a few shillings and a few books, they have grown to be first-class institutions, a blessing and an honor to our country and to mankind. And the same may substantially be said of Cambridge and Oxford, in England ; the University of St. Andrew's, Edinburgh and Glasgow, in Scotland ; and of the University of France. Augustan monks were the founders of Oxford, and first built its halls and received revenues. And, by the way, the College halls, so much renowned, are mainly boarding establishments or eating saloons. The studying is done with tutors and under masters. But for centuries Oxford owned neither hall nor College, nor chapel. The University dwelt in *rented* buildings, miserably accommodated at that. Even when its students were numbered by thousands, its rooms were rented and its furniture scant and shabby. The monks of Croyland first made Cambridge a seat of learning, and even after their students were three thousand in number, their studies were pursued in a *barn*. Now, as the glory of an age or country does not consist in never borrowing anything, but in perfecting what it borrows—as all ages and all countries are united—so it is proper for us to learn all we can from the past, and adopt what it furnishes us that is suited to our times and condition. Every age acts upon its successor, and all past ages upon the present and the future. It is only through great stupidity that the light of former generations are allowed to pass away as the stern-lights of a ship, enlightening only that which is passed over. Not to name the institutions of our own country, which are familiar to you, the Colleges and Universities of Paris, Salerno, Salamanca, Toulouse, Orleans, Bologna, Padua, Naples, Pisa, Lisbon, Prague, Vienna, Bonn and Cologne, and of many other cities on the continent, besides those of England and Scotland, and besides the Cathedral Schools attached to the dioceses or parishes of the churches from the earliest



ages, for the Church of Christ has always been the friend of education and the promoter of the arts, and of the purest and best forms of civilization ; all these are quite sufficient to inspire us with confidence that San Francisco needs and will have a University of its own that shall do honor to it. The Universities of Paris, Oxford and Cambridge had their origin about the same time, though Oxford claims a greater antiquity than either of the others. It is, indeed, impossible to fix the exact date to either of them when their University life began. A plausible tradition assigns the foundation of Oxford to Alfred the Great. The Universities of Oxford and Cambridge were established on the monkish system of living together and within their own walls, and upon revenues from land, and endowments, and hence the cities of Oxford and Cambridge grew up around the Universities ; whereas the University of Paris was established in a great city, and the students were required to live in the families of the city, and not allowed to board and lodge in masses or College commons, as monks do. *Sir John Resesby* says that in his day (1654) the University of Paris contained fifty-five Colleges, but only one, the *Sorbonne*, was endowed, and that by Cardinal Richelieu ; and that these Colleges were only places of public lecture, the scholars having to live, lodge and find accommodations in the town. And this distinction obtains generally to this day between the Continental and English Universities, in which, however, it is to be observed that the Scotch Universities resemble the Continental. The Colleges of New England, and indeed of the United States, generally, established in our earlier days, were modeled after the Universities of England, whereas, in our humble judgment, the Continental and Scottish system is much better. And so much is this becoming the prevailing opinion in our country, that several of our old institutions have modified their plans or abandoned them altogether for the Continental one, and most of the new institutions of learning are formed on the Continental plan ; that is, they are located in the heart of a large city rather than in a sequestered place. Cambridge and Oxford have built cities around them, whereas, on the Continent the cities have built the Colleges.

The plan proposed by the friends of this institution, is, to provide ample halls for study and recitations, library, apparatus and lectures ; and students from abroad are to find *homes in the families of the city*. On this plan, boys sent here for an education, will be still surrounded by home-like influences, and can be attached to whatever Sabbath-school and Church their parents desire to have them attend. The



celebrated Universities of Halle, Berlin and Leipsic are conducted, substantially, on this plan ; King's College in London, and the University of London itself, recent institutions, and the University of New York city, and the City University of St. Louis, and many others are established on the plan proposed for this College. The Universities and Colleges of Europe, and those more recently established in our own country on the same plan, in many of our large towns and cities, are a sufficient proof that our plan here is now generally admitted to be a wise and practicable one, and under all ordinary circumstances, the best one for the most thorough and practical education of our sons. And if this be true, generally, it is especially true of San Francisco, whose climate, and literary societies, libraries and professional men, make it preëminently suitable for a University. There is no other place on this coast, nor will there be any other place for many years to come, where a young man can enjoy such opportunities for acquiring a knowledge of modern languages, and of commercial life, while at the same time every advantage is offered to him to acquire a thorough knowledge of mathematics, and of the ancient classics, as are now to be secured in San Francisco.

It does not seem necessary, my fellow-citizens, nor proper, after all you have heard and what you now see, for me to dwell on the importance of having an institution of learning of the very first class among us, and in such a city as this. The influence of such an institution upon the city and upon this coast cannot be easily over-rated. The day will come when the Colleges of San Francisco will equal, if they do not surpass those of any other city in influence upon mankind. Who would not consider it one of the greatest behests of a kind Providence to share in founding a University here that should do for California and the whole Pacific world, what the University of Edinburgh has done for Scotland and the British Empire ?

The plan proposed is one within our reach. It is practicable. It is now a necessity. This is the home of many of us—some of us by choice, others by necessity. This country will also be the home and the grave of many who do not now so design. And then, God has sent a large number of children to California, and they are coming and being born still, and these events are very likely to repeat themselves. And already there are a large number of boys here who must soon have a College education, or they will be too old—not to learn, but to go to school. Where, then, are they to be educated—abroad or at home ? For every consideration, in all ordinary cases,

we say, at home ; and so *at home* that they will go from their mother's breakfast table and their father's morning prayer, to the College. And then we have only to look at the economy of a home education, and we shall see that it is practicable and best. Clothing and books can be obtained here on a very trifling advance of what they cost East. Then apply arithmetic to the sum to be paid to get to a College East, some \$300, and the expenses there, from \$300 to \$500 at least per year, and you find nearly or quite the largest half of a thousand dollars for one year, and the best part of a thousand dollars for every year of a College course abroad. Expenses are various, but this is an average.

Now, if we who have sons to be educated, were to spend what it will cost us to graduate them at an eastern College, in connection with our neighbors here, we can educate them as well at home, and probably better than we could abroad ; and then we shall have built a College for our sons and our grandsons, and our descendants, till Gabriel's trumpet sounds the end of the last term—of our globe as it now is. You will then, also, have been a blessing to your country and to your generation.

The wants of this College for the present are very moderate. The day, we hope, is not far distant, when a large brick edifice with libraries, laboratory and lecture rooms, and all such things, will be erected. Soon a regular freshman class is to be formed, and a provisional corps of professors are ready to assist in giving lectures. But what we want now is a little help to get some of the sand from our grounds, and to procure an apparatus. With an apparatus, this institution will at once be able to begin its College classes.

The speaker then turned to the pupils and made a brief but stirring address to them. He bade them remember that they were soon to take the places of their fathers in the various relations of life—some as merchants, some as professional men, some as legislators, some as generals. He told them the Duke of Wellington learned how to win the battle of Waterloo, by learning obedience, and patience, and perseverance, at Eton College. He spoke of the great men of past ages and the great men of to-day ; each one was once a boy learning all his lessons—some of them with not one-half the advantages which every boy before him had. He pointed out the vast, rich fields of learning lying before them, counseled that they should march on to conquer, and be careful to leave no untaken forts behind, to attack them in the rear and cut off their supplies—in other words, that they would leave no lesson unlearned. Your mind, said

he, is the instrument with which you have to work. It is only by discipline, by self-culture, that you can have it in the best working order. If it is not exercised aright you will not be able to do your work. If you look at an object through a glass, the glass must be sound and without a blur upon it. Your life is a book, of which there can be but one edition; as it is written, so it must stand forever; you cannot turn back and re-write any of its pages. You will never be boys again. It is, then, of great importance for you to have each page such as you would be willing to have read before all the world.

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#### THE OPENING OF THE CITY COLLEGE.

WE TAKE the following article from the daily *Alta* of this city: EDITORS ALTA: Yesterday, the 5th of February, 1861, the City College, on the corner of Geary and Stockton streets, was opened with appropriate services. It seems to me, Messrs. Editors, that, without any exaggeration, the occasion may be said to have been a great one. I do not mean, now, that the occasion was a great one in view of the literary exercises which marked it—although these were of the highest order; but it was great intrinsically. It surely bore this character to Dr. Scott and Dr. Burrowes, with the other regents and teachers of the institution. They beheld in the College an answer to many and earnest prayers, and a reward of constant and vigorous efforts. And it seems to me that they must be able to see in it, also, a worthy complement to their labors in other times and other fields. Hitherto, they have founded and filled Churches. Hitherto, they have touched the springs of Literature; they have beaten out their *wedges of gold*, and given them freely to mankind; they have held up before our young men that noble model of character and life—the prophet statesman Daniel; they have lifted up before our daughters, wives and mothers, the beautiful example of Esther, the Hebrew-Persian Queen; they have spread before the Christian world the lessons of the story of the “Giant Judge,” and the beauties of that “Song of songs, which is Solomon’s.” And they have touched the springs of the periodical press, also—establishing a magazine which, we trust, will stand forever as an *expositor* of Christian truth and Bible doctrine. Thus, the founders of the City College have put their hands for good upon the Pulpit and Press.

But with the founding of this institution they pull the golden cords of Education likewise. Hitherto they have given *contributions* to literature; now they begin to form and give *contributors*. Hitherto they have furnished *commentaries* upon portions of truth; now they begin to fashion *commentators*.

The event, then, of which we are speaking, was surely a great one in its relations to the regents and teachers of the City College. But, I think, it was a very great one also in its relations to the State of California. Here is another institution founded in her midst, amid the prayers of men, upon the Word of God, and (according to the motto of Harvard) "In gloriam Christi."

But I venture to go further. On yesterday, the Nones of February, 1861, was opened the westernmost College of the world. The event, I claim, was a great one for the world. California is the farthest west—what comes next is the farthest east. The City College, then, is the westernmost of the world, and this means a great deal. The farthest east—the Sandwich Islands—is supplied with a College. It follows, then, that the City College of San Francisco supplies the last link in a great chain of collegiate education, embracing the world. The beams of classic light rolling east and west from the European centre, have at last met—met, not like two beams of natural light, to extinguish one another, but to their mutual augmentation and glory.

SEDGELEY.

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#### CONDEMNED CRIMINALS.

A FEW years ago I visited, as a clergyman, two condemned murderers, within the same week. They were very different men. W—— had been guilty of taking the life of his wife. Waiting on her sick-bed with the greatest apparent devotion, and assiduous in his application to (public) prayer for her recovery, he had secretly fed her with arsenic till she died. But, being appointed to the gal-lows, he was utterly unstrung. Entering his large cell, we saw him sitting at the further end in that precise attitude which so often appears in the pictures of such scenes. He was leaning back in his hard chair, with stiff neck, eyes turned towards the door, ankles chained together, and hands stretched forward holding a string by which the weight of his chain was somewhat lightened from his limbs. On entering into conversation with him, it soon became

perfectly evident that he was in no condition to attend to religious things. His soul had been on the rack till it was unstrung with its hopes and fears respecting a pardon, or a commutation of sentence. And as, under the influence of these hopes and fears, he had been led so often to assert his innocence of the crime, his mind now, in its unstrung state, seemed really to be possessed with the idea that he was innocent. And this, again, acted in a peculiar way upon his capacity for conversation upon religion. Possessed with the idea that he was innocent of the great crime for which he had been condemned before men, he was utterly unable to entertain the idea of any guilt beyond this—of any guilt before the tribunal of God. In vain we urged upon him that we came to his cell, not to speak of his guilt of the crime of murder, but of his guilt of unbelief in Christ; that we visited him simply as a man about to die, without reference to the mode, or occasion, of his death. But it was all in vain. The idea of innocence—innocence! pursued him through all his trains of thought; and he was utterly incapacitated from entertaining the least idea of such a thing as his guilt of any crime, or before any tribunal. It was a curious development of human nature, and not less distressing than curious. I have said that poor W——'s mind had been unstrung through the racking energy of his hopes and fears respecting a pardon from the Governor, or a change of penalty. To this cause must be added another of a peculiarly painful character. The jail in which he was confined furnished no place for his execution, so that a temporary structure had to be erected near by. For security and economy this structure was made to abut upon one side of the jail, and the side necessarily chosen was that upon which the prisoner's cell was located. Hence the poor wretch distinctly heard every movement which was made outside in the erection of this house. And he could but listen!—such is the human mind. He was even said in the village to have actually counted every nail which was beaten into the boards. This torture may have been unavoidable—as it was claimed—but a feature was added which certainly was not so. To this feature he alluded in his talk with us. "This is a solemn place," he said, "this condemned cell. That house in which they expect to hang me is just outside there. *I hear the weight drop when they show the apparatus to visitors!*" No wonder the man's mind was unstrung with such sounds as these ringing through the silence of his cell! And what an outrage! The law condemned that man to one death, but its thoughtless, vote-seeking officers made him suffer forty!

Poor W—— met the penalty of the law in a few days after our visit. He died—as so many have—with the words of Stephen upon his lips ; but he was so weak at the last that he had to be supported to the gallows and under it. Supported under the gallows ! Why is the idea so revolting ? For two reasons. The need of support implies weakness, and weakness misery. Hanging a man thus, then, has the appearance of heaping misery upon misery—a thing always revolting to the sensibilities. (But did not Christ’s execution—when he was faint from loss of blood, too weak to bear his cross, and so weak that he was “dead already” when they came to break his legs—involve the same element of the painful ?) Again, when we lift, or support, another human being, it is usually through tenderness and for purposes of humanity. To lift for hanging, shocks us by its incongruity—as the kiss of Judas—a token of friendship turned into an instrument of cruelty. But I will speak of my second visit at another time.

C. R. C.

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“MILKING THE GOATS.”

THE *Presbyterian Banner* of Pittsburg, Penn., has commenced its *ninth* volume, with renewed energy. Our good brethren of this paper have said some things about our Boards, and especially about the Domestic Board, with which we cannot sympathize ; but they are industrious and able editors, and have improved their paper as it has progressed. *The Banner* is well printed, and on good paper, at \$1,50 per annum in advance. “Ministers and elders, and all good men, women and children,” are called upon by the editors to aid in sustaining it, from a “principle of love,” and we hope they will do so. We in California, however, are not so particular. We look not a gift horse in the mouth. Nor do we scruple to milk the goats as well as the sheep. In fact we find goats’ milk out here to be sweet and very rich in cream. Nor does our conscience trouble us in the least for this, for we can prove it to be both orthodox and pious. Thus : God gave the spoils of the Egyptians to the Israelites to use in the building of the tabernacle, and He made the Hebrew lore and heathen classics that Paul had acquired before his conversion, eminently serviceable to the advancement of Christianity. And then, it is by milking the goats that they are generally brought into the true fold. They begin to be interested in religious institutions as they are influenced to contribute to their support. It is better for them to



pay for a pew, or subscribe for a religious journal, than to have it given to them. They go to church or read the journal "to get the worth of their money," until they acquire the habit or the taste for it. They may go to hear Jesus at first because of the Samaritan's urgency, and then believe on their own account. We could not build churches, nor sustain pastors, nor establish religious journals here, without aid from the world. We invite, therefore, all sorts of men, Women and children—publicans and sinners—as well as ministers and elders to help us sustain and extend the EXPOSITOR.

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THE PRINCETON REVIEW AND OUR COUNTRY. — The first article in the January number of this Review, from the pen of Rev. Dr. Hodge, has caused us great grief. No man living has a greater regard for Princeton and for Dr. Hodge, than we have cherished for now nearly thirty years. We do not now propose to enter into a detail of our views on the subject of this article, which is "the State of the Country;" but we cannot reconcile it to our sense of duty to let it pass without recording our dissent from it. The tendency of the article is to rend asunder both the church and the State, and, as far as its influence goes, to excite civil war. The author did not so intend, but this is the bearing of the article. Its spirit is bitter, and the arguments all from a northern point, and in our poor judgment, for the most part, incorrect. We protest against such views being received as the sentiments of the Old School Presbyterian Church. Our grief is unspeakably great at beholding narrow and one-sided views from any section of our country, for all such representations increase our troubles, and if not corrected, will produce a division in our beloved Church, as well as foment the political agitations of the times.

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REV. CHARLES RUSSELL CLARKE.—We are happy to welcome this gentleman and his accomplished wife to our shores, and to the columns of the EXPOSITOR. It will be seen from our advertising pages that Mr. and Mrs. Clarke have opened a first class Female Seminary in our city. Their qualifications for such an enterprise are attested by past experience, and testimonials of the highest character. An article from Mr. Clarke's classic pen is to be found on page 394.

## AFFLICTIONS SANCTIFIED.

IT IS remarkable how many distinguished and even great men have been afflicted with some physical weakness or defect. In our lectures on *Esther*, the Hebrew orphan, who became the Queen of Persia, we illustrated the remark that God takes particular care of orphans. Indeed Providence seems to have been careful to make widow's sons distinguished. If it had not been for Zaccheus' littleness of stature, it may be fairly questioned whether he would ever have been honored with Jesus as guest in his house. Sir Isaac Newton is said to have been so small and feeble when born that he could have been squeezed into a quart cup without using much force. Kirk White and Coleridge were sickly. Sir Walter Scott and Lord Byron were lame or club-footed; Robert Hall lived a martyr's death. Time would fail to give the details showing that the best poets, clearest thinkers, most ingenious inventors and noblest writers have been much indebted in some way, and at some period of their lives, to sickness or some physical defect. This may be owing in part to the fact, that feeble health turns the mind in upon itself, and thus aids reflection; and in part also to the fact, that sickness sharpens the intellect by nerving the mind to *endurance* and to hope through intense suffering. Actual sickness is a great weariness, and wastes the physical substance, but on recovering, or even partially recovering, it sometimes gives us a permanent elevation of thought and a wider horizon. Whatever may be the explanation or the natural philosophy of the connection between the mind and the body that produces such a result, it is a matter of experience as well as of history. It is under sufferings or amid afflictions and trials, that the highest works of human genius have been produced. "We can call to mind," says a pleasing writer whose name is unknown, "some members of a family always ailing, always sick, and yet the most exemplary and influential members of that circle. In the backwoods such a child will grow up with tastes so pure and simple, habits so neat and refined, and affections so elevated, as to give all the highest results of a most finished education without going through any of the fashionable forms of city instruction. She may be the weakest of the whole, and yet her words of love and gentleness light up the whole family circle and rule and regulate and refine the whole. Or, in the humble walks of city life, one such weak and

sickly child will contrive to establish habits of neatness, and cleanliness, and refinement in an attic or a cottage, such as are often vainly sought in palaces and splendor. If she dies her memory is fragrant. The whole family circle, perhaps the neighborhood, are really elevated by the memory of the plans and habits she first established, and of the atmosphere she breathed. But if she recover, then she carries up into life and vigor the neatness, order and quiet elevation first conceived through the refining processes of sickness and sorrow."

Sickness, sorrow or trials of any and every kind, when sanctified, refine and elevate the character. While they last they are not pleasant, but grievous and hard for flesh and blood to bear; but even while they are crushing our hopes they teach the senses acuteness and expand our sensibilities, and make us more considerate and less selfish. Good writers tell us that if it were not for the occasional droughts or dry seasons, the best lands would become worthless. They are saved from utter exhaustion and degeneracy, because in dry seasons, the lands suck up from deep currents beneath, with the moisture, those mineral manures that restore and fertilize the soil above, but which are so far below that they are sucked up only by the pressing wants of the dry seasons. And just so it is with sickness and sorrow. They strike down deep into the fountains of the heart, and draw up from it such influences as develop the highest style of character.

It would be extraordinary, my brethren—I may even say, contrary to the recorded history of God's people, if we could be ripened for heaven without affliction, and more particularly, if it shall have pleased God to make us useful in his service. "We must, through much tribulation, enter the kingdom of God." It was through suffering our Lord himself passed into his kingdom and glory. And as was the Master, so must be the disciples, whom He most loves and honors. From Abel to Paul, and from Paul to our own day, this is manifestly the rule—great usefulness is tempered by much suffering. So weak is human nature that revelations and ascensions to the third heavens must have the ballast of a pricking thorn in the flesh.

Our Lord was a man of sorrows. The prophets and apostles were men of sorrow. The great and the good have been and are men of sorrows, much greater than we know or can clearly see, for in their histories, even the Scriptures give us rather glimpses than a full description of things. The Word of God gives us an insight into their principles, rather than a detail of their lives.

*David* says, "Before I was afflicted I went astray; but now my feet hasten to keep thy law." "We glory," says *Paul*, "in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Rom. v: 4, 5.* "Affliction," says old *Thomas Watson*, "is God's physic to expel the noxious humors; it cures the imposthume of pride, and the fever of lust. Affliction is God's file to fetch off our rust, his flail to thrash off our husks; the water of affliction is not to drown us, but to wash off our spots. O, what a merciful Providence is this! though God bruise his people, yet He heals them. As if one should throw a bag of money at another, and a little bruise him, yet, it doth enrich him. Affliction sanctified enriches the soul and yieldeth the sweetest fruit of righteousness, even eternal life."

When are our trials sanctified? We answer, afflictions are sanctified when they lead us to acknowledge and acquiesce in the sovereignty of God — when they are a school of discipline, enabling us to see the authority of God, his holiness, justice, faithfulness, truth and goodness, and to trust in Him. Afflictions are sanctified to us, when they teach us to know ourselves in our true character. Self-examination is often urged in the Scriptures, but it is often wholly neglected until the hand of God is upon us. Afflictions are sanctified when they bear us from an inordinate attachment to the world, and prepare us to see God in his glory. The preciousness of the divine promises is not fully tasted till they are tried in the hour of sorrow. Then the heart is softened and humbled, and waiting upon God, finds its strength renewed. Trouble brings coals to the incense, by awakening the spirit of prayer. When God's chastening hand was upon the Israelites, then they poured out their prayers. *Isa. xxvi: 16.* In the ship *Jonah* is asleep, but in the depths of the sea he is crying mightily to God. When the floods compassed him about, and the waves and the billows passed over him, and the weeds were wrapped about his head, THEN he remembered the Lord, and his prayer came up unto Him, into his holy temple. And so with *Manassah*. It was when he found himself in chains, and the iron entered into his soul in the gloomy dungeon, that he prayed to the God of his pious father *Josiah*, saying, O Lord God of my fathers, have mercy upon me.

It is not until the hour of trial, believer in Christ, that you will ever realize how precious He is. It is when all other springs are

drying up that He will appear to you as one altogether lovely. A Prince and a Saviour, who giveth us grace and glory. SALVATION IS OF THE LORD.

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#### CHAPLAINS IN THE LEGISLATURE.

WE HAVE been too much crowded of late to follow the proceedings of the Legislature, but our eye has fallen on a statement somewhere that the resolution asking for a chaplain, though eloquently supported by two or three gentlemen, had been tabled. We have heard of an anecdote that occurs to us now, that we recommend to the study of our law-makers. An Indian related the story of his wrongs and trials, misfortunes and poverty to a white man, who expressed himself as exceedingly sorry for him. Whereupon the Indian, fixing his eyes keenly upon him, asked, eagerly: "*How many dollars you sorry?*" Now we would respectfully ask these eloquent gentlemen who desire to appropriate the public money to pay a chaplain to pray for them, How many dollars are they willing to give for the services of a chaplain? Do they not know that in this country, where we have no established religion, that the Constitution forbids the using of any of the public moneys to pay for any religious services anywhere? There is no more reason why the State treasury should be taxed to pay for prayers for our legislators than for our miners, sailors or blacksmiths. They are able to go to church on the Lord's Day, and should be able to pray for themselves every morning before going to the Hall. Religion to every one of them is a personal necessity, which they should provide for out of their own means, just as they do for their own clothing. They should pay for their religious services at the Capitol just as they do, or ought to do, at home. It is well known that Californians do not hesitate to put their hands into their pockets for anything they really desire to have. No one believes more in the necessity and efficacy of prayer than we do. And no one would rejoice more sincerely than ourselves to know that our legislators felt and acknowledged the presence of God, and that prayers were made to Him every day in our Legislative Halls. But we protest against the use of the public moneys for the support or promotion of any religious rite, ceremony or service anywhere. We protest against the Legislature recognizing any creed or religious preference, or making any distinctive religious laws. It is a civil, and not a religious assembly, and being composed of many

religious creeds, perhaps the best way would be to invite the city clergy to officiate in turn; or to elect chaplains alternately from different denominations, *always paying them out of their own salaries.* Nor do we believe any one of the honorable gentlemen would go home with less money in his purse, because of his contributions to pay for the services of a chaplain.

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**A PRAYER FOR THE TIMES.**

BY THE EDITOR.

ALMIGHTY GOD, the only Lord of the Universe, we know that Thou rulest in the heavens and over the whole earth. Thou art the ever blessed Creator of heaven and earth, and all that in them is. Thou hast prepared Thy throne in the heavens; Thy kingdom ruleth over all. Promotion cometh neither from the East nor from the West, neither from the North nor from the South. But God is Judge: He putteth down one, and setteth up another. Thou, O Lord, givest kings and rulers, and Thou takest them away; now in mercy, and now in wrath. Thou art the only living and true God, plenteous in mercy and blessed forevermore. The nations of the earth are as nothing in Thy sight. We and all the peoples of the world are in Thy hands as clay is in the hands of the potter. Thou hast an undisputed sovereignty over us. But there is forgiveness with Thee, that Thou mayest be feared. We, therefore, Thy unworthy servants, do humbly submit ourselves to Thee as our God and the Supreme Ruler over all things. We adore Thee as the God of our Fathers. We pray to Thee as our God and the God of our children in covenant forever. We bless Thee for all Thy goodness hitherto vouchsafed to us as a people — for Thy blessing upon our fathers, whom Thou didst bring to this continent and protect in our national infancy. We praise Thy great name for all the favors Thou didst bestow upon them. We praise Thee for their courage and heroism in suffering and in battle — for their wisdom and prudence in counsel and for their patriotism and piety. We bless Thee that Thou hast hitherto gone forth with our bannered hosts and led our fleets, and covered them with Thy shield in the day of peril. And now, O Lord God, Thou art still our God, though we have sinned — have greatly sinned against Thee. We are altogether unworthy of Thy great goodness. It is by Thine unmerited mercy that we are not already consumed. To Thy name be all the praise and all the glory. Not



unto us, not unto us, O Lord, but unto Thy name be the praise for all that our fathers have done that was noble and excellent. It is by Thy right hand we have been exalted to the very spire and pinnacle of glory. We have not deserved even the crumbs that fall from our tables. We have done wickedly in Thy sight. We have transgressed Thy holy laws. We have, like Cain, hated our brother. And in very many ways we have gone astray. Nor is there any help or soundness in ourselves. Our wise men are weak. We have offered sacrifices where Thou requirest obedience. We have neglected plain duties in trying to be wise above what is written. We have undertaken to lead rather than follow Thy providence. We have run before we were sent. We have made ourselves a proverb in the earth by reason of our pride and vanity, self-conceit and boastings of great things. We have glorified our fathers and glorified ourselves, and have forgotten Thee. Alas! O Lord God, our fine gold is dim. We are a rebellious people. But, O, do Thou have mercy upon us. Cast us not clean out of Thy sight. For Thy great name's sake—for Thy Church's sake, have mercy upon us. Forgive our sins. Blot out all our transgressions, through the merits of Thy beloved Son, our Lord Jesus Christ. Restore unto us, we beseech Thee, the light of Thy countenance. May righteousness and peace be the ornaments of our times. Bless all that are in authority in all these American States. Endow our Representatives with knowledge and our Senators with wisdom. Preside over both Houses of Congress, and in all Conventions, Committees and Assemblages of the people or of their representatives; overrule all the goings forth of our fleets and armies for Thy glory in the peace and prosperity of these great American States. Sit Thou at the right hand of our governors and of the President and Vice President. Bless the Heads of Departments and our army and navy. Raise up able men, wise men and prudent men who may discern the signs of the times, and have wisdom and courage to do all those things which shall make for peace. May all our rulers be men after Thine own heart. Drive away the threatening clouds of war. Restore brotherly love between the people of all our States. O Lord God of our Fathers, look down in great mercy upon our beloved country, and save us from all insurrections, animosities and blood-shedding. Deal not with us after our sins, nor reward us according to our iniquities. But stay the progress of discord, and let mercy triumph over judgment. We acknowledge that we deserve to be blotted out from among the nations of the earth for our many sins. We acknowledge that Thou orderest

the destinies of nations no less than of individuals, and that we deserve nothing but rebuke from Thee, but O Lord God of our fathers and the God and Father of our Lord Jesus Christ, have mercy upon us now in this our day of shame and peril. And for the sake of Thy people and of Thine Holy Church, be pleased to grant us true repentance for all our sins. Be pleased, O Lord, so to overrule all things, that all sections of our country may be restored to peace, and that in union and love we may all again be bound together as well in affection as in interest. And grant to preserve our institutions in their purity and vigor to the latest ages. Do Thou so overrule all our national affairs as to promote the kingdom of Thy dear Son, throughout all our country, and establish Thy kingdom of righteousness, joy and peace in the Holy Ghost in all the earth as it is in heaven, for thine is the kingdom and the power and the glory for ever and ever. Amen.

February 10th, 1861.

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CALIFORNIA BIBLE SOCIETY.—We have before noticed the eleventh annual report of this Institution. It is in a flourishing condition. There is no Society more worthy of the liberal contributions of the public, nor has any Society a more able and faithful and judicious Agent than the REV. F. BUEL. Renewed efforts are to be made to establish Depositories throughout the State, and to give the Holy Scriptures to all the people of the State.

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REV. W. C. MOSHER, after an absence of some years, accompanied by his family, has returned to California to make it his future home. Mr. Mosher is a fine scholar, a good preacher, and a gentleman of just such a spirit and refined manners as we need to help to lay the foundations of society in a new State.

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REV. JAMES WOODS.—This pioneer minister of the Church has been laboriously engaged ever since the last Synod as Superintendent of Missions on this coast. From various notices in the papers of the interior, and also from private letters, we are gratified to learn that his preaching and labors are highly appreciated by the people. The prospects of our Church on this coast are bright and encouraging. To God be all the praise.

## NATURAL AND APOSTOLIC INTOLERANCE.

AND John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part.—*Mark*, ix: 38–40.

Somebody has said that every man is born with a Pope in him, whether he is ever brought forth or not. Now whether this young Pope is a natural generation or acquired by education, it is certain every unrenewed man, and even some who are converted, would be Popes if they could. Nor is this property patented exclusively to any one church. Every collection of men in possession of power is in great danger of abusing it. The tyranny and the persecution of a majority is more than that of a single despot. Nor is there any country in the world where the tyranny of public opinion is more oppressive than in the United States. There may be reasons for this, but still it is cruel. And John said “Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.” And is it *John* that has turned high churchman, and says the dissenter is not a follower of Christ, because he is not in our communion? Or is he the dissenter saying with quite as strong a conviction, the churchman is no better than a baptized infidel, because he followeth not with us. And is it so, that a man may be doing good, even casting out the devils of uncleanness, of drunkenness and of ignorance, but because his method or manner of doing good is not canonical, our prejudices and passions against him, are so great, we wish fire to come down from heaven to consume him? Strange, that so proscriptive, exclusive, bigoted a spirit is to be found among our Lord’s disciples, and still more that it should have been advocated by the loving John. But the fact is, since the apostacy, persecution is natural to the human heart, and even in the apostles, human nature was human nature. It is a sad proof of our fall, that our nature is selfish, and ever seeking to glorify itself; and where we cannot rule, we would produce a ruin. Good Lord save us from all envy and jealousy, pride and passion.

## CITY COLLEGE.

THE COLLEGIATE SCHOOL conducted by the Rev. Dr. Burrowes in the lower story of Calvary Church, was removed on the 5th February to the new building on the corner of Geary and Stockton streets. The addresses delivered on that occasion are found elsewhere in this number of the *Expositor*. The exercises were appropriate and exceedingly interesting. This School is the result of "patience, perseverance and prayer." It is designed to give a thorough, liberal, enlightend, accomplished Christian Education at home, to the youth of our City and State. The building now occupied by this school is a large edifice, two stories high, well planned and finished, and in every way admirably fitted for its exercises. A College Chapel is to be erected immediately on the south side of the fifty vara lot, and then there will be ample accommodations for at least two hundred pupils. The opening exercises consisted of an Invocation by Dr. Scott; Reading of the Holy Scriptures by Rev. C. R. Clarke; singing of the 117th *Psalm*; the 3rd chapter of *Proverbs* and the 40th chapter of *Isaiah* were read by Dr. Scott; the special opening and dedicatory prayer was offered by Dr. Burrowes; music by the band at appropriate intervals. The benediction was pronounced by the Rev. Mr. Brier.

There are now EIGHTY students in regular attendance, of whom seventeen are under ten years of age, the rest are from ten to twenty—thirty-seven being over fourteen, and fifteen above sixteen years of age. These students represent sixty-six different families in the City and the State. Thirty-two are studying Latin; ten Greek; twenty-four French; seventeen Spanish; fourteen Natural Philosophy; ten Geometry; five Trigonometry; twenty Algebra; six Book-keeping. Particular attention is paid to the elementary branches. Spelling, Writing, and Drawing are taught with great care and success. The plan of this Institution is to receive students as soon as they are able to go to school, and train them from their a b c's, till they receive their Diploma for having finished a Collegiate course of studies. The Classics also receive the undivided attention of the President, who is one of the best classical scholars and teachers of the ancient languages in America. Students will be permitted to pursue an irregular course, that is, study only certain branches, if parents so desire; but it is earnestly recommended that the regular course be taken. A freshman class is soon to be formed, and several gentlemen of the first qualifications are prepared to assist Dr. Burrowes and his colaborers in forming a COLLEGE FACULTY for the delivery of such courses of lectures as are usual in the best universities, so that the studies of the young men of this College may be pursued under the most favorable influences.

Some of the best Christian families of the City are ready to furnish HOMES to the youth who may come from the country, on very reasonable terms. Those who desire it can live in families where the Spanish, French or German languages are spoken. In view of the instruction offered by the City College, and of the courses of public lectures delivered in this City, its eminent professional men and its libraries, it is not too much to say, that there are but few cities on our continent where greater facilities can now be had than in San Francisco

for acquiring a thorough, and at the same time a practical education. Young men intending to enter any of the learned professions, especially the Gospel ministry, would do well to consider the advantages they may enjoy here. At present the Instructors of the College are ;

REV. GEORGE BURROWES, D. D., President, etc.

J. P. CARLETON, Prof. of Mathematics, etc. Professor Carleton was educated at King's College, London, and Trinity College, Cambridge, England.

A. DE LEO DE LAGUNA, Professor of Modern Languages — educated in the Colleges of Paris, France.

W. E. V. HORNER, Assistant Teacher of Latin and Greek.

OTTO BERGNER, graduate of the High School of Philadelphia — Teacher of Writing and Drawing.

For further particulars address *Rev. Geo. Burrowes, D. D.*

THANKSGIVING SERMONS.—Many of our religious exchanges for months have abounded in extracts from, and comments upon the discourses delivered last Thanksgiving Day, by various distinguished ministers, or by such as occupy prominent positions. In regard to most of them, we must say we are painfully disappointed. In some of the most eloquent of these discourses, there is not a word of Thanksgiving. In others, there is neither thanksgiving, nor confession, nor penitence for sin. They are political or partizan harangues, which in our judgment are wholly improper for the pulpit, even on national Days. We have said in our *Tractate* and elsewhere, that this political preaching has done more than any thing else to sow dissensions and foment sectional prejudices between the American States, and that a portion of the American churches, is more to blame for our civil commotions than the politicians, and so we do still most sincerely believe. This was HENRY CLAY'S opinion. The best views of our national affairs as seen from a religious point of view, are presented by the discourses of Rev. Drs. Smythe, Porter, Van Dyke, Krebs, Phillips, Potts, and Boardman. Dr. Dabney's appeal is exactly to our mind. If all American ministers of the Gospel had always circulated such views, we should never have had to lament and bewail our present troubles.

OUR THANKS are due to the *Evening Mirror, Daily Herald, Times, Alta, Call, and Evening Journal*; and to the *Los Angeles Star, Red Bluff Independent, Napa Reporter, Columbia Times, True Pacific Messenger, and Pacific Methodist*, for their notices of our last.

VICE AND VIRTUE.—Vice, like rotten wood, may shine in the dark; but its lustre vanishes in the light or pales by time, whereas virtue, though it may for a time die under a cloud by reason of malice, suffers only when it is mistaken for vice; yet time ennobles it, and serves the more to illuminate it in the eyes of beholders.



THE NATIONAL FAST.—We stated in our last number that Calvary Church was the only church on this coast, as far as we could ascertain, that responded to the President's call to observe a day of fasting, humiliation and prayer. And we are the more gratified that this congregation was enabled to observe this occasion according to the President's recommendation, because we now find that the Moderator of the General Assembly according to the wishes of many brethren, recommended all our churches to observe the day thus set apart by the President. In keeping this day, therefore, we were loyal both to the Church and to the State, though ignorant of the Moderator's proclamation. The religious journals East, especially of the Presbyterian Church, earnestly recommended the keeping of this day of fasting and prayer, and still urge all Christians to put their trust in God, and strive for quietude, and to wrestle in prayer for the Ark of the State. And may the Lord God of our fathers, hear us, and save us for his great Name's sake.

Since the above was written, we have learned with pleasure that the *Rev. N. B. Klink* and the Old School Presbyterian Church in Sacramento, also observed the National Fast-day. The Moderator's proclamation not being telegraphed as the President's was, it was not received here until weeks after the day recommended.

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#### LITERARY RECORD.

MISS GILBERT'S CAREER. By DR. J. G. HOLLAND. New York: Scribner. And for sale by Allen & Spier, 148 Clay street, San Francisco.

This book has already had a large sale, and deservedly so. It is by the author of the "Titcomb Letters," "Gold Foil," etc. To the Gold Foil, we were constrained to take strong exceptions, but this volume we are delighted with. It is healthful and invigorating throughout, and its satire especially useful where it belongs—to the Infant School cramming, Strong-minded women and Rug-gles Factories of New England. We hope every body will read it.

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LIVINIA. A NOVEL. By G. RUFFINI. New York: Rudd & Carleton. For sale by H. H. Bancroft & Co., 151 Montgomery street.

This work is represented as a work of considerable merit. The scene is laid in Italy.

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PRESBYTERIAN HISTORICAL ALMANAC FOR 1861. Philadelphia J. M. Wilson. —A few copies of this very valuable work are for sale at *White's*, 27 Montgomery street. It is equally suited to all branches of the Presbyterian family, Old and New School, Associate, Cumberland, etc. It embraces Canada, Scotland, England, and Ireland also. It should be a household book in Presbyterian families



STEAM MAIL TO CHINA. — Mr. J. W. Osborn, of Napa, has laid on our table a pamphlet of 104 octavo pages, in behalf of "Steam across the Pacific." It consists mainly of extracts from California news-papers on the subject, originally written, we believe, by Mr. Osborn himself. It is strange to us that the American Government and people have not long since established a direct Steam line across the Pacific. Such communication, with the mineral resources of this coast, would make New York and San Francisco the great centres of exchange for the world. The opening up of the Amoor river, and a high way of trade to Siberia from the Amoor at no distant day, will greatly increase the importance of a Steam line across the Pacific. A new California is about emerging to light on the upper Amoor. It is only necessary for us to dwell in peace with one another on this coast, and develop our resources, and we shall become one of the most populous, rich and influential regions on the globe.

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BAPTIST ASSOCIATION OF SAN FRANCISCO.—The Minutes of the tenth Anniversary of this Association, in a neat form, have been received. The Association met in Sacramento in October last, and it seems to have been a large, harmonious and energetic meeting. The Association recommended *The Evangel* as their organ, to the churches, and vigorous measures in behalf of their missions and the circulation of Baptist books on this coast.

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THE WESTERN EVANGELIST, for January, has been received. It is edited by Rev. W. W. Stevenson, and published at Sacramento at \$2,50 per year.

It is devoted to the interests of the "Christians" or "Disciples," or as they are more generally called, *Campbellites*. It is neatly printed, and furnishes evidences of editorial talent and zeal. The Rev. J. N. Pendergrast is corresponding editor.

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THE PACIFIC CUMBERLAND PRESBYTER for January, is received. Its editor is the Rev. T. M. Johnston. It is the organ of the Cumberland Presbyterians on this coast. Its contents are varied, and of a religious and useful tendency.

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THE PACIFIC MEDICAL AND SURGICAL JOURNAL, by DAVID WOOSTER, M. D., January 1861, appeared on our table at the usual time. It is published in this city at five dollars per annum, in advance, or three dollars for six months in advance.

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COOPER'S MEDICAL PRESS for January 1861, is well filled, and appears in a somewhat improved style. It is published quarterly, at \$2,00 per annum in advance, or \$3,00 if not paid until the end of the year. Printed by *T.G. Spear*, San Francisco.

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HALL'S JOURNAL OF HEALTH. — THE FIRESIDE MONTHLY. — These two valuable journals have again reached us. Dr. W. W. Hall is the editor of both, and we always regret to lose a number of either. They are published in New York. The Journal of Health at \$1,00 per year, and the Fireside Monthly at \$1,50.

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**OUR BUSINESS CHAIR.**

**PRESBYTERIAN DEPOSITORY.** MR. WHITE, 27 Montgomery Street, has received a large supply of the books of the Presbyterian Board direct from Philadelphia. He is prepared to sell at retail or by the quantity, any of the books of this Board, and on such terms as merely covers necessary expenses.

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**PIANOS AND MUSIC DEPOT.**—RASCHE & SONS offer a very valuable assortment of Sheet music, Strings, Instruments and Pianos for sale, at their depot, 190 Washington street.

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**BEACH**, opposite the Old Pavilion, Montgomery Street, has greatly enlarged his quarters, and is prepared to supply the public with a great variety of juvenile and religious books, in all styles and at cheap rates.

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**GROVER & BAKER'S SEWING MACHINE.**—This Sewing Machine seems to meet with much encouragement, and judging from what the ladies and the clergymen say, it must be an A No. 1, first-class Machine. Seldom have we seen such an array of Reverends and Doctors of Divinity appended to any other *institution* as we see attached to this Sewing Machine. Want of room has compelled us to omit a great many names that were signed to the advertisement, which is found on the last page of the cover.

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**HAWLEY & Co.** we know to be first rate family Grocers.

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**BOOK BINDERY.**—We have tried Mr. HENRY FRIEDEL, and hesitate not to say that he has done work for us equal to any we have seen anywhere. Hadn't you better have your EXPOSITORS bound? You will be astonished in a few years to know how valuable they are!

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**THE Warehouse of BADGER & LINDENBERGER** presents a splendid collection of Chickering's Pianos. It does one good to see so many instruments of such exquisite finish and tone. We hope they will discourse sweet music all over our mountains and valleys.

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**OAK HALL**, 178 Clay Street, is a fine place to buy your Clothing.

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**GROCERIES.**—Bailey & Sanborn give particular attention to supplying families with California Butter, Eggs, Hams, &c.

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**GENELLA** is full from garret to cellar, if there are any such places in San Francisco, with every sort of thing you can wish in his line, at 111 Montgomery St.

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**INSURANCE.**—We call the attention of our friends to the "Pacific Insurance Agency" of Messrs. McLean & Fowler. We regard such institutions as mutual aid societies that should be universally patronised.

THE  
PACIFIC EXPOSITOR.

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NO. 10.—APRIL, 1861.—VOL. II.

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A PRIVILEGE OFFERED.

A PROVERB says, "Many littles make a mickle." For example, many grains make the mountain, many drops fill the ocean, and many stones cause the pyramid to rise; and many dimes would fill an editors' exhausted treasury. It may be true that many cooks spoil the seasoning of the porridge, but it hath never yet happened, since the foundation of the world, that too many paying subscribers have spoiled a literary and religious journal. The PACIFIC EXPOSITOR oweth no man any thing but "to love," and thereby fulfileth both the law and the Gospel: except indeed the great debt it oweth to its editor and proprietor. It has been paid for every page of it, as issued, from the beginning till now. But some of our readers are in arrears. We are now in the tenth month of the second year, and some of our subscribers have not paid any thing—not even for the first volume. This is owing, in some cases, to a mere oversight—in others, to the habit of putting off—and with others it has not been convenient—and with a few, it may be that misfortunes have crowded upon them, so that they are not able to pay. We do not wish any who are in this last condition to pay. We are happy for them to have the EXPOSITOR without charge. To others, we have a word or two to say. Our

terms are strictly *in advance*, and for such a work, the terms are low. The expense of a collecting agent is so great that we have none. And we hope our friends will save us also from the trouble of sending out bills. It is but little trouble to send money through the Post office. A very little energy on the part of the friends of the EXPOSITOR, would be a great personal relief. We are doing, with God's help, "a great work," and we cannot come down from it. It is the unanimous opinion of our wisest and best friends, and of some of the ablest men of the church, and most earnest advocates of our church schemes, that the EXPOSITOR or some journal of the kind, is indispensable on this coast. *We cannot do our work without it.* Will not our friends then, at once exert themselves to extend its circulation? There are many in this city as well as in the interior, and in the East, who could take it, that do not, and pay for it too, without any inconvenience. "Many hands make light work." But when the editor "alone and by himself," has to pay a large round sum each month, it is not *light work*. What is three dollars a year to a Californian? It is something, however, for an editor to pay sixty times three the first of every month. It is *muckle* to him, but nothing divided among many. And as we begun our talk with a Dutch proverb, we conclude it with a Scotch saying, "Meikle crack fills nae sack," or much talk does not make the pot boil.

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#### CIRCULATING NEWSPAPERS.

IT HAS been our custom for years, to make our Church, as far as was consistent with its more sacred purposes, a Reading Room. By this we do not mean merely that each worshipper should have a Bible and hymn-book, and unite with the pastor in all the services, but also that tracts and periodicals are distributed in the seats, especially in the gallery pews, where it is presumed there are generally a number of persons *who are from home*, and denied the accommodations of regular post offices. Secular, sectional and partizan papers are not circulated in this way, even some of the so called religious journals are excluded. Our Exchanges, as far as we judge them suitable, are distributed in this way. We are not, however, responsible for all that is in them, nor any one of them. There is no writer or book, except the Bible, that we endorse as perfectly correct and to be relied upon.

**CALIFORNIA FOR INVESTMENTS—A WORD TO OUR  
EASTERN BRETHREN.**

IF WE had time and space we could show, we think, most conclusively, that at the present moment our State offers great inducements for investing in lands, mines, cattle and town lots. This State is the best country for a farmer to make a living in that we have ever seen. He may raise more grain and keep more cattle with less exhaustive labor than in any of the States east of the mountains. As a home for farmers with large or growing families, we know of no country, all things considered, more to be desired. Even in those valleys where the price of land seems so high, a few crops will pay for it. Our climate is equal to that of the most salubrious parts of Italy, and the richness of the soil cannot be over-estimated. Its adaptation to grains and fruits of every description is beyond question. But it is not now of our material wealth we are speaking, but of the inducements that are offered to pious and benevolent persons whom God hath blest with wealth, to lay the foundations among us of such institutions as may be a blessing to the Church of God in generations to come. The logic of events is stronger than the logic of schools, and leads us imperatively to the conclusion that the time has come for great exertions to be made for Christ's kingdom on this coast. Funds invested here will yield an increase more manifold, and in quicker time than anywhere else. This is true of money in things material; and it is true as it regards literary and religious institutions. If they grow up here at all, they must grow quickly, and their foundations must be strong and broad, and their style and aim superior. But it will be readily perceived that in all new States, however liberal the churches may be, that the number of objects to be cared for is so great, that they will in some of their efforts need help from abroad. In a new country like this, for example, the inhabitants have to recover from the cost of coming to it, and the expense of a removal to California is and has been great. Then they have to open roads, build dwelling-houses and barns and fences, and to wait for the yield of their fields and the increase of their flocks. Then churches and school-houses have to be built and the children have to be educated. And moreover, with a few exceptions in San Francisco, and in two or three of the largest towns, the congregations are small and feeble, and dependent on missionary aid. It is

not strange, therefore, that we should look to our brethren in the older and wealthy States and cities for help to found our literary institutions. This has always been done in other States. It was so in the New England colonies and in the Middle and Southern States. *Harvard* and *Yale* were founded by the Puritans when they were poor and feeble in numbers. But they begun to endow them as soon as they begun to exist, and their descendants have continued to increase their endowments till this day, and most nobly have they done. They sought aid also from the mother country. The same is true of the College of New Jersey, which was founded when the whole population of New Jersey, New York, Delaware and Pennsylvania was not equal to that of California. The same thing is true also in the history of educational institutions in the Northwestern States. Nor is there any reason why it should not be done for California. Nay, on the contrary, there are many strong reasons why our eastern brethren should now help us to establish a first-class university in this city. It is not our purpose now, however, to go into an exhaustive plea, but we venture to make the following suggestions: 1. This city now numbers about 80,000 inhabitants. It now is and always will be the metropolis of this vast Pacific coast from Panama to Kamschatka. The census of this coast north of the Gulf of California shows that there is a population of about 800,000 or 1,000,000. And in this city there is no college or school that offers a liberal and thorough course of education. 2. Although it is only a few years since the advent of children to this coast, still there are now many lads here who are of the proper age to be at College, and some of them have gone through their preparatory studies, and must now enter upon their college course, or be denied for ever the advantages of a thorough and finished education. A few of them may be sent to Europe and a few to the East, but most of them will go without a College course, if they do not get it here. And on many accounts, it is desirable that the most of them should be educated at home. 3. Not only self-interest, then, and the claims of home upon our children, call upon us to provide for them the best training the civilization of this age can afford, but the GREAT FUTURE of this part of the globe calls loudly upon us to lay deep and strong and sure the foundations of the literary and religious institutions that are to mould its destiny. Where is the man of wealth that would not rejoice to found a University that should have as much influence upon the coming generations as Edinburg, Yale, or Princeton has had upon ours? And yet there is not a doubt but that a University



may be built up here that shall equal or surpass in influence upon the human race either of these. This is an unparalleledly healthy country and city. We have a most vigorous population, and it will soon become one of the largest on the continent. And such is our position, that San Francisco will be the radiating point to a vast circumference. 4. This, moreover, *is the time to lay such a foundation.* Now there is need for the University. The door is open. The youth are ready to enter. The right men are here to teach and to lecture. Every possible guarantee of character and good faith and for the proper management of bequests for this purpose can now be given. Before this article is published the City College, as the nucleus of the University we need, will be an incorporated institution. What we want here now in order to the establishment of such a University as shall meet the requirements of our youth and be an ornament and an honor to our city is the endowment of professorships. The friends of the CITY COLLEGE have already provided a suitable building for present necessities. The position is a central one, and such that the ground will always be valuable. For a century to come it will be near enough the centre of the city to afford easy access from all parts of it. Lecturers of the first ability can be engaged for the usual course of studies pursued in our best institutions. *Our immediate and pressing want is an apparatus, and some provision for indigent young men of piety and talents.* We are now greatly in need of endowments for professors and scholarships. Shall not this city, then, have a University of a character corresponding to its wealth, energy and liberality, and in keeping with our age and country? And are there not persons of wealth in the older cities and States where colleges of all sorts are already established, desirous of leaving their name as a blessing to the Pacific world? Are there not pious persons who, for the love of mankind, and for the sake of our holy religion, are desirous of raising a banner here that shall inspire the Lord's hosts for centuries to come as they go forth to battle against the powers of darkness? Our day is telegraphic. We move with express energy. It will require only a few years to do a great work here, if we can get the right foundations laid. Who will give us the *dos pou sto*, the whereon to stand, that we may move the world?

From our exchanges, we have observed that many large bequests have been made within the last few years to various institutions of learning. Harvard and Yale have been repeatedly favored. And Mr. Victor Thomson, a wealthy druggist of Hagerstown, Md., died on the 17th July last, leaving the following bequests: \$20,000 to

four Boards of the Old School Presbyterian Church, viz: \$5,000 to the Board of Education; \$5,000 to the Board of Publication; \$5,000 to the Board of Foreign and \$5,000 to the Board of Domestic Missions. He also devises \$5,000 to the Presbyterian congregation of Hagerstown, for the enlargement and improvement of its church edifice; \$1,000 to the charity school of the town; \$2,000 to the mayor and council of Hagerstown for the purchase of fuel for the poor; \$1,000 to his colored servant, which at her death is to revert to the town, and be appropriated as the preceding legacy, &c. This is well, but unless there was something peculiar in Mr. Thomson's case, it would have been better for him to have been his own executor. We shall thank God for legacies for the promotion of his truth, and shall not cease to pray to Him for them; but we prefer to see men who are blest with this world's goods using them for his glory while they are themselves living and able to superintend their own investments. In most cases they can use their means to a better advantage than their executors or than trustees will do. Men can usually attend to their own business better than others will do it for them. Within our own knowledge several large estates have been lost in the hands of administrators, and munificent legacies have either been lost or wholly misapplied. And besides, when a man uses his money himself for establishing permanent public institutions, he is not only sure of its proper application, but he has a right to expect a blessing to come upon himself. Giving of our substance to promote Christ's kingdom is a means of Grace and an act of piety. And as it is more blessed to give than to receive, so blessed is he who hath the heart and the means to give.

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A SMILE AND A PRAYER. — In looking upon the splendors of the creation, we may have as Geibel says:

“A breath from heaven, our peaceful home,  
Which steals so gently through the air,  
An inward vision deep and clear,  
'Tis half a smile—'tis half a tear!”

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#### A M O T H E R ' S L O V E .

“O, potent love! that throws its tendrils wild  
E'en round the footsteps of an erring child:  
That still sustains the mother's broken heart,  
And bids her hope till life itself depart;  
Sweet is the bond, and dear the hallowed tie,  
Made perfect only in eternity.” —Miss Barnes.

## SCRIPTURE EXPOSITIONS.

BY REV. GEO. BURROWES, D. D.

## I.

I have fought a good fight.—2 *Timothy* iv: 7.

THE Greek word here rendered “good,” answers most nearly to our word “honorable.” Its primary meaning is beautiful,—then morally beautiful, noble, honorable. The word “fight” means a struggle, such as the conflict of wrestling in the Grecian games. The Apostle seems, then, to have intended to say,—I have been engaged in an honorable struggle.

At the time of writing this epistle, St. Paul was in prison at Rome, waiting his execution. In youth, he had been trained to an honorable profession, and entered on the business of life with every prospect of advancement to the highest distinction. But the most flattering hopes were sacrificed for the cross of the despised Jesus of Nazareth; honor, preferment, wealth, ease,—all things he counted as loss for the excellency of the knowledge of the Redeemer; glorying in his cross; taking pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; made a spectacle unto the world, and to angels and to men; the offscouring of all things; appointed unto death. He who had the most brilliant prospects in early manhood, found himself at the close of life, an offcast from respectable society; branded as the leader of a sect everywhere spoken against; with reputation blasted; in abject poverty; a friendless stranger, in prison, in chains, in Rome, the metropolis of the civilized world, awaiting a felon’s grave.

There, surveying his past career with the wisdom of age and with the soberness of a man on the brink of the grave; what opinion did he express concerning his course of conduct? Had he made a wise choice? Had he done wrong in sacrificing all for the love of Jesus? With that splendid city before him, where wealth, and philosophy, and literature, and eloquence, and military success, with kindred pursuits, were the cherished paths to fame; this despised prisoner, on whom the proud Roman nobles would not condescend to bestow even a look of contempt as they swept by him in their splendor, says, under the inspiration of the Holy Spirit, that notwithstanding the masses and the sentiments of mankind were against him, and his course had brought him into such disgrace among men, he had never-

theless been engaged in an honorable struggle, "had fought a good fight;" that his course was the only course leading to true glory, and that among all the paths to distinction and honor among men, the course he had been pursuing, however ridiculed and despised, was the only honorable course, and opened the only true way to glory, honor, and immortality. This is not the road trod by those who have command of Roman legions; who are rulers of conquered provinces, who hold the proud post of Roman senators; who are enjoying the luxury of princely villas and princely wealth: it is the path that has been trod by me, the humble disciple of Jesus, first trod by Him who was despised and rejected of men, and who has left us an example that we should follow in his steps. Thus, when God was dwelling in human form on earth, that vilest of mortals, Tiberius Cæsar was the first nobleman of the Roman Empire, while He, in whom dwelt all the fulness of the God-head bodily, was so poor that he had not where to lay his head. And while St. Paul, the ambassador of Jesus was shivering in the subterranean dungeon of the Mamertine prison at Rome, so poor as to be obliged to send six hundred miles for his old cloak left at Troas; the miscreant Nero was at the head of the fashionable society of the imperial city and wearing the imperial crown. Thus will it ever be. Thus may it ever be. The servant can never desire to be above his master; nor the disciple above his lord.

The words of this verse are, therefore, to be taken as an expression by the Spirit of God, through the apostle, that the life of the saint however humble, neglected and persecuted, is the only life truly honorable; that the Christian is the truly honorable man, according to the noblest use of the word honor; and that the distinction obtained by him in heaven, is the only true glory.

#### II.

*Revelation, ii: 28.* I will give him the morning star.

LIKE many other of the "exceeding great and precious promises," this bewilders us through its very magnificence. Two things seem set forth in these words. First, they teach that however despised the Christian is in this world, and however humble his calling, though persecuted as the beloved disciple then was in the mines of Patmos, he shall be exalted to honor and glory. During the persecutions of the first three hundred years of the Christian church, no less than in later ages, the distressed followers of the Lord Jesus, needed such promises as are so wisely and tenderly scattered through the book of

Revelation. They are assured that if by faith they endure patiently the fiery trials which try them, the time will come when things shall be changed; when those who hold the power and offices of this world, shall be brought down into their true position, and the saints shall be exalted to sit on thrones, invested with dominion, authority and splendor, as representatives of Him who is "King of kings and Lord of lords." To share in this promised dignity, they must keep the words of Jesus,—that is, cling to the truth of Jesus, and to the course of life, however self-denying and painful, to which that truth may lead; and do this "unto the end." In this struggle, well called by St. Paul an honorable struggle, the believer must "so run, not as uncertainly; so fight, not as one that beateth the air;" he must "overcome," conquer. Not the soldier who remains in the battle only for a few hours, however brave may be his conduct during that time; but the soldier who continues at the perilous post of duty to the very last, is the one who will be made to share in the honors of the victory. If his courage and patience fail, and he withdraw from the conflict but a moment before the victory is secured, or the voice of his commander gives permission, he loses all share in the honor and triumph.

What precisely may be meant by the words "to him I will give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers," we are not able to say, further than the general idea, that the persecuted Christian shall share in the triumph and reign of Jesus, when his enemies shall be hopelessly crushed. As they labored in the humblest positions for advancing his kingdom on earth, they shall then be raised to positions of the highest honor, and share in the glory of the utter prostration of His and their enemies. Then Jesus adds, "I will give him the morning star;" that is — I will raise him to be the ruler and possessor of an inheritance so rich and glorious, that I can best express the idea by saying I will not merely make him sovereign of the morning star; but will give him that world of glory as his own. The conquerors and nobles of earth think it a proud distinction to receive as the reward of distinguished services to their country in war, a ducal coronet and ducal domains. Napoleon received as the recompense of his conquests the crown and dominions of imperial France. The Christian conqueror shall have a whole world as his own, and that a world which shall stand out in splendor among the unnumbered worlds of the universe, as the morning star stands out in glory among the stars of night.

But the promise means this, and more than all this. He who made that world of glory, is more than the world. The Creator is more than all his works. By Jesus Christ were all things created: "without Him was not any thing made that was made." "He is the brightness of the Father's glory." At the close of this book, He says, "I am the bright morning star." *Rev.* xxii: 16. When therefore, He says "I will give him the morning star," He says to the distressed saint—I will give him myself, with all the glory and riches, and dominion, given me by the Father; these with myself shall be his; in them he shall share. Like the eye turned towards the sun, the soul turned towards this promise thus blazing forth in its splendor, turns away dazzled and bewildered. We cannot gaze on it now so as to comprehend fully all its meaning. We shall be able to feel the fulness of its reality and truth only when we reach heaven. "Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning." *Hos.* vi: 3. Well might St. Paul therefore say that the conflict for this glory, is an honorable struggle. Well may the believer say in the noble words of Matthew Henry, in his funeral sermon on the death of Mr. Tallents, "The delights of sense, and all the amusements and entertainments this earth can afford, are the despised crowds, through which the soul, thus big with expectation, presses forward in pursuit of everlasting joys."

Lone pilgrim, raise thy weary eyes  
 To yonder eastern hills,  
 Where deepest night's dark shadow lies,  
 And falls its coldest chills:  
 What blaze above that mountain brow,  
 This gloomy vale so richly now,  
 With streaming radiance fills?  
 Bright burst its beacon-beams afar,  
 Day's harbinger, the morning star.

O couldst thou, with unfettered wing,  
 Rise from these gloomy shades,  
 To that unfallen world, whose Spring  
 No wintry chill invades;  
 Where grief nor grave has cast a gloom,  
 Where flowers in Eden's freshness bloom,  
 Nor hue the softest fades;  
 Far from these stormy scenes, how blest  
 Within those realms of light to rest.

But should of worlds that brightest gem  
 Be given thee as thine own,  
 Its pearls and gold, its diadem,  
 Its undisputed throne:  
 Its distant climes their tributes bring;



Its willing nations hail thee king,  
 All glorious, loved, alone:  
 From death released, from envy's frown,  
 To wear for e'er so rich a crown;

O wouldst thou earth's neglect and scorn,  
 With more than gladness bear;  
 And cheer thy heart, with sorrow worn,  
 By hope of glory there.  
 How slight the griefs of blighted earth,  
 Its thrones and crowns how little worth,  
 When of such bliss the heir:  
 How would the gladdened spirit long  
 To mingle with that starry throng.

But what that pure, unfallen world,  
 Its throne, its crown, its bliss;  
 What all those stars in heaven impearled,  
 More bright, more blest than this:  
 Can all, with Him, in worth compare,  
 Who placed those worlds of glory there,  
 Whose thrones, whose power is His?  
 Around whose one, eternal throne,  
 All, Him their Maker, Sovereign own?

Rouse, care-worn saint; though poor, distressed,  
 To thee thy God has given  
 More than all worlds thou deemst so blest,  
 In yonder star-gemmed heaven:  
 His Son who formed those worlds, He gave,  
 Thy wrecked and sinking soul to save,  
 On sin's dark surges driven:  
 Jesus, whose yonder glories are,  
 Is given us in "the Morning Star."

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NEVER TOO OLD TO LEARN.—One of the ablest and most successful lawyers of Tennessee was a wagoner for many years, and then a merchant, till he was forty years of age. We are also acquainted with a professor of Theology in a distinguished University, who is deservedly a D. D. and an author of no mean repute, and one of the best scholars in our country, who began the study of Latin and Greek after he was thirty years old. And JOHN KNOX, the great Reformer of Scotland, not having enjoyed an opportunity to acquire the Hebrew in his early days, studied it at fifty with all the ardor of a young man.

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CHURCH BUILDING.—The American Congregational Union, whose head quarters are at Boston, has inaugurated a movement to raise thirty thousand dollars for the purpose of aiding in the building of one hundred Congregational Churches in the North-west.

### OUR EVERY-DAY LIFE AND THE PULPIT.

BY GEORGE S. FISHER, ESQ., FROM AN ESSAY READ BY HIM BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION, OF SAN FRANCISCO.

WE DO not say that ministers are not flesh and blood, "of like passions with ourselves," but that their vocation and office is an holy one and the pulpit a most sacred place not to be lightly esteemed or contaminated with hands stained or spotted with evil things. The example, precept, influence of the pulpit was instituted for most solemn and sacred purposes, and is to be a bright and shining light like the Word, "a lamp to the feet and a light to the understanding." "Holiness becometh thine house," and the pulpit of our day, it seems to me, conforms under our ideas of practicability to the holy of holies, the inner temple of the olden tabernacle and taking the place of that. From this sacred place men should hear such language and messages of grace that when they go forth into the world they would naturally exclaim, "did not our hearts burn within us while he spake unto us," and they be filled with better hopes and more excellent joy as well as knowledge. How important, then, it is that talent, industry and faith unfeigned should be component parts of every preacher of the Word, and that an educated ministry only should honor the pulpit.

The Roman forum, the English hustings and the American stump are naught to be compared with the pulpit of Christ. From it men learn the basis of all law, all government, all order, "and the way, the truth, and the life." And from it the law of perfect peace and love — the Old and the New Testament Scriptures and truths which but for it we would never hear and never know :

Truths that burn, and truths that glow,  
 Truths whose power, like rivers flow,—  
 Truths refreshing, quickening thought,  
 Truths eternal, precious fraught,  
 Truths without no hearts at ease,  
 Truths from heaven, truths of peace.

How congenial and beautiful it sometimes is to sit quietly down beside some gentle stream in the hushed stillness of Nature's deepest and most retiring recesses, the dark green wood — some sweet spot of grassy or moss-grown mound where naught but the warbling songster stirs the air and no eye kens you but the All-Seeing One,

and feel the full sublimity of the scene! Oh! then and there how the soul's longings enlarge and expand upon the goodness, the majesty, and the wonderful glories of the Creator — how we may people the wood and every gentle wavy bough with "spirits of just men made perfect," and with faith mounting upward to the skies our thoughts ascend and descend another Jacob's ladder and hold precious angelic communion with our Father and our God! So in the Church, beneath the blessed teachings of the Sanctuary listening to the story of the Cross we can be filled "with all the fullness of the riches of the everlasting gospel of peace," and sit and sing our souls away up to the living throne — that throne around which Angel and Seraphim veil their faces, and with such fervent exultation and exaltation as is only known there, cry "holy, holy, holy" forever and forever.

The influence of the pulpit in our loved land has been and ever will be inestimable and immeasurable. And I think it is not too much to say that the pulpit ministrations of the United States, next to the inherent patriotism of the people, are the most reliable to protect its virtue, its honor, its renown and its stability inviolate as long as there shall be nationality and human governments.

Cromwell, that immortal and invincible old iron-sided "round-head," you all will remember, told his troopers always "to trust in God and keep their powder dry!" and so have the clergy in our country from its earliest settlement till now. The war of our Revolution witnessed many pulpits guarded by sword and musketry. Many a company of our veteran fathers stacked arms at the place where prayer was wont to be made, united in fervency and spirit, and then resumed their arms and march. And such eloquence and patriotism and prayer as those godly men, most of the ministers of our revolutionary times offered up only cause by faith. Those men hated tyranny in all its forms, and while preaching, Christ preached that "liberty wherewith the Bible makes men free." Aye — "there were giants in those days" — men who loved God, liberty, country, and had the sword of the spirit in their hearts and a sword of steel in their hands when necessary. There were some who shouldered the Cross upon one shoulder and musket on the other — and "by their deeds ye shall know (and remember) them." Those men, many of them "angels unawares," felt obliged to preach "they that take the sword shall perish by the sword," but when peace was made all carnal weapons were laid aside.

The clergy of America, in all the earlier settlements, (and now

on our frontiers in the pioneer settlements, on the borders and in the distant territories,) have always shown an indomitable spirit, and in and after our revolutionary struggle were an host of themselves, and their prayers were "mighty to the pulling down of strong holds"—they were heard in heaven. The influence they exerted when gloom like the blackest clouds overshadowed the whole land, is only known on high. And to-day the same influence, the same spirit abides with them as a body of men and gives tone and character to the policy, law, and activity to the whole nation in a greater or less degree. To-day, were I to go into the field at the head of a million armed men to defend my country against foreign or internal foes, I would give more for the united prayers of the faithful pulpits of our land than all her armies combined without them. These were Johnson's, Gideon's, David's and Samson's, even now are the watch-towers of Zion's walls in the pulpits of America, men "mighty in the Scriptures" prevailing in the spirit and in prayer, and these, in in certain emergencies, are more than thundering cannon and myriad musketry. The man or men who lightly esteem the influence and power of the pulpit and the ministry of the nineteenth century, more particularly of our country, has studied history to little purpose indeed; and he or they who judge that its power or influence upon the masses is to be despised or disregarded as insignificant or subordinate and secondary will find himself much mistaken, for it certainly may be truly asserted, and it cannot be truthfully controverted, that as a class of men they stand before the whole world in many things inimitable. As a class they have more than ordinary self-denial—they live upon less than other classes of men of equal influence (if there be any such) and station in life—they form no *established* order—have no peculiar exemptions or emoluments—no special rights or privileges (or with rare exceptions) that other men have not. As a body of men, they are not surpassed in learning, patriotism, wisdom, sacrifices for other's good, and true piety on the face of the earth. One faithful and truly a God-fearing champion like Luther, Calvin, Edwards, Chalmers is a host—

"One blast upon his bugle horn,  
Was worth a thousand men!"

The requirements of our natures are daily and healthful food. Without how soon we droop, waste, wither and decay—with it comes ruddy health, active muscle, and beaming eye. But "man liveth not by bread alone"—and "not by might, nor by power, but

by my spirit saith the Lord." We then have an intimate, the most intimate relation to the spiritual, the eternal Word — and our every-day life and its relation to this world is only a preparation for the spiritual life. We are all "bought for a price." We are not our own, for "every man must give account," &c. Every man too has within him "a fountain," and which, if not properly filled, must become dry, thirsty, parched, and our only reservoir, "the fountain head," will supply him in his necessities. The peculiar province of the pulpit and its preacher is to direct man to "that fountain that never faileth," that "well spring of water" always flowing that shall be in the man who drinketh thereof "a well of water springing up unto life eternal."

Distant water fall, soft and gentle music, and the sweet lullaby have soothed many an aching heart. But the faithful preacher, with gentle voice and gentler words, "blessed are the meek," &c., or "blessed are the poor in spirit," &c., or "come unto me *all* ye that are heavy laden," &c., has power to break and subdue the stony heart, soothe the afflicted, heal the broken-hearted and lift up the despairing. And how much better "to be door-keepers, &c., than to dwell in the tents (mansions) of wickedness." Reflection on this text alone ought to make a man wiser, and if wiser, better.

The application I wish to make in conclusion, is —

1st. The standard of the Cross in our pulpits should be lifted up "by clean hands and a right spirit."

2d. The pulpit is now and ever has been a most potent engine of power and influence for good to man, particularly in our country.

3d. That the preacher in the pulpit is the power of a throne that will never perish, and gives character to that "righteousness that exalteth a nation" and its people.

4th. That the people are only prosperous and free as they preserve, maintain and sustain a pure gospel ministry and a sacred pulpit. And,

5th. That without a gospel pulpit and gospel preacher, freedom's but a name — a bird without a plume — and a curse as withering and blighting as the anarchy and despotisms of the horrid French Revolution and fratricidal war — from all which we may most devoutly and fervently pray, as a nation and a people, "Good Lord, deliver us."

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"PUT no trust in anything but the mercy of Heaven."—*Arab Proverb.*

## DUKE OF SUFFOLK'S LETTER TO HIS SON.

SIR JOHN FENN published in England a few years ago two volumes of original letters during the reign of Henry VI, Edward IV, and Richard III, under the title of "The Paston Letters." These letters give use some insight into the dark and melancholy events of the civil wars that convulsed the realm for thirty years. During "The Wars of the Roses," Hume says: "The scaffold as well as the field incessantly streamed with the noblest blood of England, spilt in the quarrel between the two rival families." The ancient nobility was nearly exterminated. The progress of civilization was arrested, and every interest of the nation thrown into disorder and insecurity. Men's minds were distracted so that science and literature were not pursued, and religion was neglected. In this collection of letters a letter of the Duke of Suffolk arrests our attention as worthy of a place in our pages at the present time. Suffolk was the Minister of Henry VI, and a great favorite of the Queen Margaret. He was guilty of many evil deeds himself, but properly desirous that his child should be a better man than his father. He was a man of great talents and of great ambition, and of great intellectual vigor, skillful and far-seeing in political affairs, and well versed in the literature of his times. The following letter he wrote to his son a few days before his death:

"My dear and only well beloved son, I beseech our Lord in Heaven, the Maker of all the World, to bless you, and to send you ever grace to love him, and to dread him, to the which, as far as a father may charge his child, I both charge you, and pray you to set all your spirits and wits to do, and to know his holy laws and commandments, by the which ye shall, with his great mercy, pass all the great tempests and troubles of this wretched world. And that also, weetingly, ye do nothing for love nor dread of any earthly creature that should displease him. And there as (*whenever*) any frailty maketh you to fall, beseech his mercy soon to call you to him again with repentance, satisfaction, and contrition of your heart, never more in will to offend him.

"Secondly, next him above all earthly things, to be true liegeman in heart, in will, in thought, in deed, unto the king our aldermost (*greatest*) high and dread sovereign lord, to whom both ye and I be so much bound to; charging you as father can and may, rather



to die than to be the contrary, or to know anything that were against the welfare or prosperity of his most royal person, but that as far as your body and life may stretch, ye live and die to defend it, and to let his highness have knowledge thereof in all the haste ye can.

“Thirdly, in the same wise, I charge you my dear son, always as ye be bounden by the commandment of God to do, to love, to worship your lady and mother; and also that ye obey always her commandments, and to believe her counsels and advices in all your works, the which dread not but shall be best and truest to you. And if any other body would steer you to the contrary, to flee the counsel in any wise, for ye shall find it naught and evil.

“Furthermore, as far as father may and can, I charge you in any wise to flee the company and counsel of proud men, of covetous men, and of flattering men, the more especially and mightily to withstand them, and not to draw nor to meddle with them, with all your might and power; and to draw to you and to your company good and virtuous men, and such as be of good conversation, and of truth, and by them shall ye never be deceived nor repent you of.

“Moreover, never follow your own wit in no wise, but in all your works, of such folks as I write of above, ask your advice and counsel, and doing thus, with the mercy of God, ye shall do right well, and live in right much worship, and great heart’s rest and ease; and I will be to you as good lord and father as my heart can think.

“And last of all, as heartily and as lovingly as ever father blessed his child in earth, I give you the blessing of Our Lord and of me, which of his infinite mercy increase you in all virtue and good living; and that your blood may by his grace from kindred to kindred multiply in this earth to his service, in such wise as after the departing from this wretched world here, ye and they may glorify him eternally amongst his angels in Heaven.”

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#### ENDOWING COLLEGES.

IT is a curious fact, as Sir William Hamilton expresses it, that the Universities of England have become a *myth*, and are annihilated by passing into mere private halls or colleges. Yet it is so. And all the halls and foundations of Cambridge and Oxford bear the names of their founders; and even where these founders were kings, the benefactions came from them, not as kings, but as private persons — the funds in every instance coming not from the public, but from their own private purses. And in America, it is chiefly from *com-*

*mercial* men that our Colleges and Theological Seminaries have received their endowments. Such benefactions have come, in most instances, from merchants, who have made such institutions heirs to their estates. Some munificent gifts have been made by others, by planters, physicians and lawyers; but the greatest number has come from merchants. Nor can we conceive of any higher happiness in this world, than that of the man whose business or labors have been so blest of God, that he has acquired the wealth that men so much seek after, and at the same time, has the desire and purpose to employ it in founding those institutions which will bless the world with their hallowed influences in his own generation, and convey the greatest blessings to be found on earth down to future ages, even long after he has gone to rest in his grave.

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#### PRAYER FOR EDUCATIONAL INSTITUTIONS.

ACCORDING to the recommendation of the General Assembly, the last Thursday in February was observed as a day of special prayer in Calvary Church for the outpouring of the Divine Spirit on the rising generation, and especially upon the baptised youth of the Church, the officers and students of Colleges, Academies, and all institutions of learning in our own, and in foreign lands. There was quite a large congregation in attendance, and the exercises throughout were interesting. They were opened with prayer, singing and reading of the Scriptures and remarks by the pastor.

*Rev. Dr. Burrowes*, President of the CITY COLLEGE, then followed with an address and prayer. In his opening remarks, Doctor Burrowes paid a beautiful and affecting tribute to the late Secretary of the Presbyterian Board of Education, the great and good *Dr. Van Rensselaer*, to whom we in California are much indebted. He also said that our prayers on this occasion were not to be confined to Presbyterian Colleges and Seminaries, but were to be offered for all institutions of learning of all denominations, and for the Public Schools. He said Cambridge and Princeton had manifested a laudable zeal, and appropriated large sums of money to secure the presence and services of distinguished men of science in their Halls. One had the name and influence of *Agassiz*, and the other that of *Guyot* as an attracting power; but what all institutions of learning most needed, was the presence and blessing of God. He said it was not true that Presbyterians in their zeal for a learned ministry did

not also require a pious one — that no young man could be received as a candidate for the ministry until he passed a satisfactory examination, as to his personal piety, acquaintance with experimental religion, and motives in seeking the ministry. He said it was true that Presbyterians were, and always had been zealous for a high degree of learning and culture in their ministers, but that they also, insisted upon piety as well, and indeed made piety the first and the greatest thing in the servants of the sanctuary. He also referred to the well known fact, that every leading institution of learning was distinguished for certain characteristics — for example, the graduates of Yale, Dartmouth, Union, Williams, Harvard and Princeton, were easily detected by persons of general intelligence, from the peculiarities of character and manners that had been stamped upon them while in College. And these characteristics were chiefly owing to the personal influence of their teachers. A teacher's influence, from his silent example, imperceptible or unobserved it may be at the time, is even greater over his pupils than his expressed instructions. Hence the immense importance of having men of thorough scholarship, sound learning, correct morals and refined manners in our educational institutions. In concluding his remarks, of which we have merely given a synopsis, he referred to the grounds of encouragement which we have to pray for our youth — that we were now united in prayer with almost all the Christian world, at least with our brethren throughout Christendom, for the blessing of God upon their youth. He referred to a remark of *Lucretius*, that it was a grand sight to stand on some high cliff in safety and see the tempest raging over the sea below, or remote from danger to see the struggles of a grand battle; but our position as Christians in California was much more sublime — we stood in our day on high vantage ground, and with far more noble feelings than *Lucretius* ever conceived — we are here tonight to pray for the coming of Christ's kingdom, and that his spirit may be poured out upon all the rising generation.

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ADDRESS OF REV. C. R. CLARKE,

PRINCIPAL OF THE FEMALE SEMINARY.

IT HAS often been observed of the element of fire that it is a good servant, but a bad master. Go into the mill on Market street. See this element turning water into steam, and that steam propelling machinery, and that machinery grinding the hard grains of wheat into soft, nutritious flour. See this, and then declare that fire is a

good servant. But, then, see the other side of the picture. Go up Clay street, and observe the inscription upon one of the buildings. It reads, “*Nil Desperandum*, '49, '50, '51, '52.” Those numbers indicate the years in which that building has been erected again after conflagrations. Fire, then, is an excellent servant, but a cruel master.

But, now, let us observe that the element of fire is, in this respect, like education bestowed upon the human mind. It is an excellent thing when used in favor of virtue and religion, but a terrible thing when used against these. It is a blessed servant of the best interests of society, but a cruel master and enemy of those interests. Take, for instance, the education of such a man as Voltaire. Alas, that it was so! but his education proved a mighty engine of mischief both to himself and to mankind. Better had he never learned the alphabet than, having learned it, to combine its characters as he did into blasphemies against Christ. \* \* \* Education, then, is a good servant of the best interests of society, but a cruel master and enemy of those interests. But what now follows plainly from this truth? It follows that we should use every means to *make* education subserve the interests of society rather than oppose them. We do so with fire. Lest fire should get the mastery of us, we shut it up in iron prisons, called stoves, and the least little sparks we take pains to smother by leading them up long chimneys before they get to the open air. And, now, we should do an analogous thing in reference to education. We should use every means to prevent its doing damage, and to secure its doing good. We should use every means,—but what is one of those means? Even this which claims our attention to-night. To enlist education on the side of virtue and religion, we may pray for the sanctifying of education. We may ask God to convert every youth in course of education,—even this which we propose to do this evening.

And how much encouragement we have in the offering of such prayer! We have, in the first place, the same encouragements in the offering of these prayers that we have in the offering of all others. \* \* \* At the same time we have other and special encouragements. God has smiled upon this day of prayer for Colleges. In past years when it has been observed it has been followed, in instances not a few, by great revivals in academies and colleges. \* \* \* We have every encouragement, then, to prayer this evening. We have, on the one hand, the same general encouragements which always invite us to the mercy-seat, and then, on the other, much

special encouragement derived from the favor with which God has heretofore smiled on this observance.

Then let us pray for this good cause:— and let us do so, if other considerations are weak just now, for the sake of our beloved country. She is passing through a fearful crisis, and God grant that she may be preserved! But, even if she is preserved, will she not still require honest and God-fearing men to conduct her affairs properly? Thirty years from now, even as now, will she not demand fearless and righteous men in her Presidential chair, her army and her navy? But where now are the men who at that time will fill these places? According to every probability they are, almost to a man, in our present schools and colleges. \* \* \* As we love our country, then, let us pray for the youth now in their studies.

But I am reminded, at this point, that there is a strong reason why this congregation, in particular, should observe this day of prayer for colleges. This is a Presbyterian congregation,—but there is established in this city, under the auspices of Presbyterians, a collegiate school. This matter of prayer for colleges, then, comes very near to us. A school—which will soon be a college—exists in our very city, and in connection with our very Presbyterian Church. Moreover, that school comes nearer still to this congregation. Its Principal is an attendant upon this church; its strongest patron is the pastor of this church, and, only lately, the school itself was held in the lower story of this church. \* \* \* Personal feeling, then, as well as patriotism, invite this congregation to pray for colleges. In our prayers for youth in general we may remember the youth in particular who are gathered in the City College. At the same time we need not confine our thoughts to these, but let them embrace, also, the youth in the public schools, the youth in all other private schools, the youth at Oakland, at Benicia, at Santa Clara, at every point in our State—yes, everywhere in the United States.

But, now, let us remember the full extent of this term *youth*. Let us remember that it covers both sexes—that it includes the pupils in *female* schools as well as in male. Let us remember the girls and young women in our prayers, as well as the boys and young men. \* \* \* And, finally, let us avoid a possible error in connection with this whole matter. Let us regard this day not as the day on which we do up at once all our year's praying for young people, but as the day on which we take a fresh start in this matter. \* \* \* May this day be be with us only the beginning of a new series of days during each of which we carry to God's throne the interests of the rising generation.



## DR. SCOTT'S ADDRESS ON PRAYING FOR EDUCATIONAL INSTITUTIONS.

DR. SCOTT began his remarks by reading the resolution of the Assembly setting apart this day for special prayer, and the report adopted on the subject by the Assembly of 1859. He said there were about *sixty academies* and *twenty-two colleges* under the care of the Presbyterian Church, besides others that were virtually in the interests of the church, though not nominally under any ecclesiastical control. That from the beginning the Presbyterian Church had been the friend of education and an earnest advocate for a learned as well as pious ministry. The Westminster Assembly, to whom we are mainly indebted for our standards, was itself a body of educated men — university men — professors and teachers, theologians and preachers of the Word, and in all respects the ripest scholars of their age; and in many respects the world had not yet produced their superiors. Archbishop Usher, who was himself a distinguished and most learned and worthy man, had said of one of them, that he was not worthy to walk behind him in his tracks and carry his books. Dr. Scott insisted that the ministry of the true Church of God has always been a learned one, and that it is plainly the will of God that it should be learned as well as pious. In proof of this position, he referred to the history of the Church, showing that when it was composed of Adam's household, that then its minister was an educated man — educated by the Almighty Father himself, who had made man in his own image and after his own likeness — that he did not believe that primeval man was a savage, but an educated gentleman. And before the flood, Enoch and Methuselah and Noah were the educated men of their generations, and they were also their religious teachers. Noah was a preacher of righteousness. And so among the patriarchs, each father of a tribe was its teacher, priest and commander — the head of the Church and the State. And then in the organization of the Mosaic form of the Church, Moses was selected, who had been brought up in all the learning of the Egyptians, which was then the sum of the world's literature, and Aaron was both well instructed and eloquent. And then the Levites and priests were appointed to offer sacrifices and to teach the law to the people. They were especially set apart for such offices, and lived in forty-eight cities, which became university cities, because of the schools they established. And then, after the Conquest of Joshua, we read of the schools of the prophets, which were full of young men, that were



furnished with food and clothing by the Church at large while they pursued their studies. One of these prophetic schools was presided over by Samuel, and another by Elijah, who was succeeded by Elisha, and in a word that it was perfectly plain, that God required a learned as well as pious class of men to be the living teachers of his people from age to age, and that in no age and in no country was such a class more needed than in California at this moment.

Dr. Scott said that no institution nor enterprise could succeed without God's blessing—that his favor was its life. He regretted that prayers for our civil rulers and for our educational institutions were not more common—that indeed he thought our present unhappy state of public affairs would not have occurred, if Christians had done their duty in praying for our government; and he regretted also that prayers were not offered to the Throne of Divine Grace in our public services for editors, publishing houses and all printing establishments. These were rulers in the land whose influence for good or evil was unspeakably great, and as the only possible way of counteracting the evil of a corrupt and ungodly press, was by the use of an able and sanctified one, so he hoped that God's people would hereafter pray habitually and expressly for all editors and publishing establishments. We must fight fire with fire. We must meet the light that leads astray with true light that leads upward whence it comes. Editors were as needy and as worthy of prayer as any of our rulers, but that except himself, he knew of but one other minister who was in the habit of praying for them. He earnestly desired that all good men and women would pray for the blessing of God upon the cause of education, and upon all the fountains of literature.

1. A great orator of Greece had once said in the commencement of his annual eulogy upon those that fell at Marathon: "Athenians, our youth are no more! It is as if the spring were stricken from the year." This was touchingly beautiful and impressively true—*as if the spring were stricken from the year*. In the bosom of the spring are the buds and flowers, and fruits of summer, and the harvests of autumn; so on our youth rests the hope of the Church and of the State. They are a part of ourselves. We must soon give place to them. We are soon to put off our armor and cease from the battle. They are just putting it on. We are old ships on our last voyage, and about to enter the long desired harbor. They are new clippers with many voyages over dangerous seas yet to make. The rising generation is then worth praying for.

2. The cause of education is worth the united prayer of the whole

world. I fancy every one that has visited St. Peter's at Rome for the first time was disappointed ; the building looks smaller than he expected to find it. And so on first seeing some historic mountain chain, we are ready to say, they are not so high as we expected ; their summits are not away up in the clouds as we had hoped to see them ; but a closer acquaintance with these and similar great or grand objects of art and nature convince us that our first impressions were owing not to a want of greatness in the objects, but to our want of comprehensiveness sufficient to grasp them. We are sure then that the artist's direction, to keep looking at them, till we discover their excellence is correct. For they are grand. It was for the want of an acquaintance with them, or the want of a literary and refined taste sufficient to appreciate them, that we were disappointed. As we know them better, they rise in our estimation. So the more we see of men and things, and the more familiar we become with education, and its bearing on the social, civil, moral and eternal interests of mankind, the more and the more importance does it assume. Its greatness cannot be overstated. There may be, there is something in blood and in races, but there is more in education and culture. And among families of the same race and living in the same community, the chief difference between them is the sum of the differences respectively of the influences under which they have been brought up. He was very much impressed in the course of a conversation a few weeks since with a gentleman about certain members of the Legislature, at his constantly asking, when a new name was introduced, not where was he born, nor to what party or church does he belong, but *where was he brought up and where was he educated?* He seemed to think he knew everything, if he knew where a man had received his education. Our educational institutions here are now in their infancy, but their importance is above our present capacity to express.

3. The character of a college does not depend upon the style of its buildings, but upon the sound learning, modest ability and excellent character of the teachers. A dome and towers, arches and pillars and an imposing front are all well and proper in their time and place, but the walls of an institution are its least glory. But for such qualifications we are especially to look to God, and to pray to Him to give us such men. He is the fountain of all light and knowledge. Every good gift and every perfect gift cometh from Him.

Some one has happily said, the Logic of events is stronger and swifter than the Logic of the schools, and with us this Logic leads

us to bestir ourselves at once for the education of our children. And to do this we must provide institutions for them — have teachers and books and apparatus suitable for educational institutions. And as we live in a new State and a forming period of society, we have of course to incur greater expense in providing for the education of our children than those who live where such institutions are already built and endowed, but then we have at the same time, and for the very same reasons, the honor and privilege of laying the foundations of those institutions that are to mould and bless future generations. It is an intensely practical question with us. It is our indisputable duty as Christians and members of the Church of Christ to supply our children with a thorough, liberal, Christian education. And in trying to build up institutions of learning, we must follow Providence. A great variety of events is to be considered, such as the character and wants of the country. With us these all concur in demanding serious efforts and without delay. Harvard College was founded by the Puritans when they were few and feeble. The College of New Jersey was founded when the united population of New York, New Jersey, Delaware and Pennsylvania was not so great as that of California at present. And so, many other colleges that have attained by God's favor to great usefulness and honor, have arisen from very humble beginnings. So many circumstances are connected with and essential to the prosperity of educational institutions, that we conclude the late eminent servant of the Church, Dr. Van Rensselaer, distinguished for his labors in this cause, was correct, when he said: "Flourishing colleges are eminently the creatures of Providence. A college is too vast an enterprise to prosper without great outlays of mind, and heart, and time, and patience, and money, and prayer." It requires men with hearts as big as mountains to foresee and successfully lay the right foundations for our colleges. And it is God alone who can give the wisdom needful to locate and build them. Much prayer, unceasing prayer, therefore, should be made by the friends of such institutions to God for wisdom to direct in their management as well as for the health and usefulness of the teachers, and for the success of the pupils in all proper knowledge, and especially for their growth in the knowledge and grace of our Lord Jesus Christ. And besides, however well an institution may be managed or however popular it may be, endowments or permanent funds are necessary to its enduring prosperity. And as the hearts of all men are in the hands of God, so his people should pray Him to turn the minds of men of wealth towards the endowment of our educational

institutions. As soon as the Puritans founded a college, they began to endow it, and their descendants continue the same laudable and necessary practice.

4. Then we should abound in earnest prayer for our youth and their teachers and the whole cause of education, in order that they may attain to the right end and aim of all knowledge. It is not only desirable for our children to get knowledge, but the right kind of knowledge, and to know the true end of knowledge. Lord Bacon has strongly warned us on this subject, saying, that it is the greatest error to mistake the true end of knowledge. Some men, says he, "get knowledge to entertain their minds with variety and delight; sometimes for ornament and reputation; sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; but seldom, sincerely to give a true amount of their gift of reason, to the benefit and use of man: as if these were sought in knowledge, a couch, whereupon to rest a searching and restless spirit; or a terrace, for a wandering and variable mind to walk up and down, with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop, for profit and sale; and not a rich storehouse for the glory of the Creator and the relief of man's estate."

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ST. PAUL'S PRESBYTERIAN CHURCH.—The annual concert of prayer for Colleges was observed in this Church on the last Thursday of February. The pastor, Rev. A. Williams, was assisted by Rev. A. W. Loomis, of the Chinese mission. We understand several members were added to this congregation at their Communion, a few days since.

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THE SWEETEST THING.—Luther, when a poor student, was indebted to Ursula, the wife of Conrad Cotta, for a morsel of bread for singing in the streets of Eisenach, and afterwards, when God had made him the great teacher of the age, speaking of her who had supplied his wants, he said: "There is nothing sweeter than the heart of a pious woman."

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PHYSICAL DEFECTS.—It is stated that nine-tenths of applicants for enlistment in the United States army are rejected as unfit for the service. Of twenty thousand applicants only eighteen hundred were accepted. Does this prove that we are deteriorating?

## TEACHING AND PREACHING.

SO IMPORTANT do we regard the Christian training of youth, that we have never been able to separate the work of education from that of the Gospel ministry. We believe the Church of Christ is God's great teaching Institute, and that the Church should educate all its children, and consequently, that ministers of the Gospel are teachers, and should control the instruction of the children of their several congregations, and when expedient, give the instruction themselves in whole or in part, both in secular and spiritual things, and where they are not able to do this, then the schools taught by others should be under their supervision, or such as they may approve of. For ourselves, we believe that actual teaching is much more within the power, and that it is the duty of more of our ministers than they seem to think, or deem practicable, to establish or superintend schools. Except in large city congregations, or among a sparse population where the preacher has to serve several congregations that are distant from each other, we see no reason why each of our ministers should not be as in the good olden times, the head of a school, employing tutors or ushers to do the drilling where and when he has not time or strength for it himself. We are well aware that faithful teaching, like faithful preaching is hard work, and requires much patience and perseverance and toil. We know well what it is, from experience, to teach and to preach, to be at the head of educational establishments and at the same time be a pastor. A number of the best years of our life have been spent in educational efforts in connection with the regular Sabbath preaching of the Gospel.

But our purpose in writing at this moment was not so much to urge our ministerial brethren to take a more active part in educating the youth of their congregations, as to congratulate ourselves as Californians, that our wants in regard to the education of our children were in a fair way to be so well provided for. A number of Institutions for boys and girls have been established in the State, and in this city we have the College under the care of the *Rev. Dr. Burrowes*, for our sons, and the Young Ladies Seminary of the *Rev. Mr. and Mrs. Williamson*, on California street, and of the *Rev. Mr. and Mrs. Clarke*, in the lower story of Calvary Church. *Miss Aldrich*, also, has established a Young Ladies' School with superior regulations and accommodations for Gymnastic exercises, on Bush street. *Mrs. Rhodes*,



also, has an excellent Academy for Young Misses, on Tehama street. There are many other Schools in the city, but we are speaking only of those we are personally acquainted with, and can recommend from our own knowledge.

It will not of course be understood that in our foregoing remarks, we are intimating that the ministers of religion should have any thing to do with our Public Schools. As they are now established we do not believe any religion can or should be taught in them. Our remarks apply wholly to private and denominational schools.

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### A FAMILY PICTURE.

BUT ONE PAIR OF STOCKINGS TO MEND TO-NIGHT.

AN old wife sat by her bright fireside  
 Swaying thoughtfully to and fro,  
 In an ancient chair whose cranky craw  
 Told a tale of long ago;  
 When down by her side on the kitchen floor  
 Stood a basket of worsted balls — a score.

The good man dozed o'er the latest news,  
 Till the light of his pipe went out;  
 And unheeded, the kitten with cunning paws  
 Rolled and tangled the balls about;  
 Yet still sat the wife in the ancient chair,  
 Swaying to and fro in the firelight glare.

But anon a faded tear-drop came  
 In her eye of faded blue,  
 Then trickled down in a furrow deep,  
 Like a single drop of dew;  
 So deep was the channel — so silent the stream,  
 The good man saw nought but the dimm'd eyebeam.

Yet marveled he more that the cheerful light  
 Of her eye had weary grown,  
 And marveled he more at the tangled balls —  
 So he said in a gentle tone:  
 "I have shared thy joys since our marriage vow,  
 Conceal not from me thy sorrow now."

Then she spoke of the time when the basket there  
 Was filled to the very brim,  
 And now there remained of the goodly pile,  
 But a single pair — for him;  
 Then wonder not at the dimmed eyelight;  
 There's but one pair of stockings to mend to-night.

I can but think of the busy feet,  
 Whose wrappings were wont to lay  
 In the basket, awaiting the needle's time —  
 Now wandered so far away;  
 How the sprightly steps to a mother dear  
 Unheeded fell on the careless ear.



For each empty nook in the basket old,  
 By the hearth there's an empty seat;  
 And I miss the shadows from off the wall,  
 And the patter of many feet;  
 'Tis for this that a tear gathered over my sight,  
 At the one pair of stockings to mend to-night.

'Twas said that far through the forest wild  
 And over the mountains bold,  
 Was a land whose rivers and darkling caves  
 Were gemmed with the fairest gold;  
 Then my first-born turned from the oaken door,  
 And I knew the shadows were only four.

Another went forth on the foaming wave  
 And diminished the basket's store,  
 But his feet grew cold—so weary and cold—  
 They'll never be warm any more—  
 And this nook in its emptiness seemeth to me  
 To give forth no voice but the moan of the sea.

Two others have gone towards the setting sun  
 And made them a home in its light,  
 And fairy fingers have taken their share,  
 To mend by the fireside bright;  
 Some other baskets their garments fill—  
 But mine! oh mine is emptier still!

Another—the fairest—the dearest—the best—  
 Was taken by angels away,  
 And clad in a garment that waxeth not old,  
 In a land of continual day.  
 Oh wonder no more at the dimmed eye-light,  
 While I mend one pair of stockings to-night.

—Selected.

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OUR STATE.—In a struggle *pro aris et focis*, California is the strongest country on earth in proportion to the number of her population. Reason:—She has more fighting men in proportion to the number of inhabitants, men that are, and will make the best soldiers, either to endure campaigns or to bear the shock of battle. Her citizen soldiers would make an army of great intelligence.

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EPISCOPAL CHURCH.—We regret to see that there is strife and trouble in this Church, about the *Rev. Mr. Taylor*. We have received a pamphlet from the publisher, containing a report of his trial before the Court of the Diocese of California. This publication is important as a part of the ecclesiastical history of our times.

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THE FIVE GREAT POWERS are the Schoolmaster, Printer, Editor, Agriculturist, and Religious Teacher or Priest.

### THE CENTURION OF CESAREA.

THERE was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.—*Acts x : 1-2.*

HAVING read the whole of the interesting chapter from which the above text is taken, we invite you to consider —

I. *The subject of Divine Grace here introduced — his antecedents and circumstances.*

His name was Cornelius — a name distinguished among the Romans, especially as connected with the Scipios and Scyllas; by birth a Gentile and most probably a Roman, and by profession a soldier and by position an officer stationed at this time with his company at Cesarea, in command of a part of the Roman forces, then holding Palestine in subjection.

This Cesarea was called *Cesarea Palestina* to distinguish it from *Cesarea Philippi*, which was a city about 120 miles north of Jerusalem and near the sources of the Jordan in the mountains of Lebanon. *Cesarea Palestina* was formerly called Strato's tower. It was on the sea shore about sixty miles from Jerusalem — built by Herod the Great in honor of Augustus Cesar, twenty-two years before the birth of Christ. It was a city of great beauty and wealth, and at this time the seat of the civil government of Judea as Jerusalem was of the ecclesiastical. It was distinguished for its semi-circular mole, which was one of the most stupendous works of antiquity. Within its enclosure a large fleet could ride in perfect security in all weathers. The stones of this mole were immense blocks and brought from a great distance, and sunk twenty fathoms in the sea. It was chiefly inhabited by Gentiles, though some thousands of Jews lived there. Vespasian made it a Roman colony, exempting it from capitation and ground taxes. In the New Testament it is several times referred to besides in the case before us. Here Philip the Evangelist resided for some time, and Paul spent some time, perhaps two years, here on his way to Rome, and from this city he sailed when he commenced his voyage to Italy, during which he was wrecked at Malta. Here he made his speech before Festus and Agrippa, and here in the amphitheatre Herod Agrippa was smitten to death for not giving God the glory. It was a renowned city, and the seat of the Roman Court until Judea ceased to be a Roman province. In

the commencement of the wars with the Jews, twenty thousand Jews of Cesarea were massacred by the Gentiles. A most graphic and thrilling account of this massacre is given in one of the works of the late Dr. Ware of Boston. This city is noted in later times as the birth-place and episcopate of the great Church historian of the fourth century, Eusebius. A pile of ruin, now called *Kaiserah*, marks the site of this once courtly city. It is seldom visited. The present inhabitants of the old castle and surrounding ruins which cover a great space, are jackals, wild boars, snakes, lizards and scorpions.

*A centurion of the band called the Italian band.* *Band* means cohort or division of the Roman army, consisting sometimes of four, of six hundred, or of a thousand footmen, of whom the chief was called a tribune or marshall, corresponding to our colonel of a regiment. These cohorts were subdivided into companies of a hundred each, the captain of which was called the centurion. Usually a legion was composed of five bands, that is, of about five thousand infantry. *Italian band* means that they were soldiers from Italy, as we say "the New York regiment" or "the Louisiana legion," or as English officers in India are distinguished from the *Sepoys*. An old inscription mentions "the cohort of Italian volunteers which is in Syria." Arrian also speaks of the foot soldiers of the Italian band. Though the Roman armies were increased by levies from the conquered provinces, their chief strength was drawn from the mother country. Soldiers from Italy no doubt claimed a preëminence over those enlisted from other places. *Josephus* speaks of *Cesarian cohorts* as distinguished from the *Italian legion*. And, even if as some think, the Italian legion of Tacitus and Josephus was not formed at this time, all admit that there was an *Italian cohort* which answers quite as well to the original. It was probably the life-guard of the Roman Governor or Pro-Consul who resided there, and called the *Italian cohort* by way of distinction from the others, who were raised from the Provinces. For it was the custom of the Emperors to distribute their forces so as to occupy the chief cities of the empire by garrisons in order that sudden uproars, insurrections or invasions might be met and at once put down.

The *second* verse is an amplification of the completeness of the centurion's character. He was a perfect gentleman. He feared God, regarded man and took the proper care of his household. He kept both tables of the divine law. His faith was orthodox and his life proved it to be fruitful. He had a church in his house. Its members were obedient unto him in godliness.

*A devout man* — according to some, means that he was a religious heathen. Others — and this is perhaps the general opinion — say that he was a “proselyte of the gate,” that is, had renounced idolatry, and had so far embraced the Jewish religion, that he kept the seven precepts of Noah and was kindly disposed to the Jews, but had not yet been circumcised. The arguments in favor of this last opinion are —

*First.* It is said he *feared God*, whereas if he had become a full proselyte, he would have been numbered with the Hebrews and have been spoken of as a Jew. *Second.* His hours of prayer were according to Hebrew custom. And it is clear also that he was acquainted with the Old Testament, for when Peter preaches to him, we find him appealing to Hebrew Scriptures for proofs that Jesus is the Messiah. This implies his acquaintance with them and belief in them, at least so far as to receive them as true historical records. And then, *third*, he was kindly disposed to the Jews. It is not absolutely certain, however, that he was “a proselyte of the Gate.” *Wetstein* says he *feared God* and *worshipped Him* as the true God, distinguishing correctly between the original terms for *fear* and *worship*, which are not the same, and concludes that the meaning is, he feared and acknowledged God as the one, only, living and true God, and that he regulated his life by the rule of nature, and not by Mosaic precepts, and that, consequently, we are not to look upon him as a Jewish proselyte, but as a pious Gentile. This seems to us the correct opinion. He was at least a Gentile by birth, name and profession, and he was a *devout man*, whether he had ever been recognized as a convert to the Hebrew religion or not. Another (*fourth*) reason, however, which we think conclusive that he had not professed himself a convert to Judaism, is, that as a Roman the laws prohibited him from receiving any new or strange religion; and certainly he was as yet a Roman officer, and holding an honored position in the government. The whole force of the narrative seems to us lost, if he were a Jewish convert. The intent of the history is to show how the Gospel Church was opened to Gentiles without the intervention of Judaism.

The character of this man is the more exalted, if as we look at his uprightness, courtesy towards men and devotion to God, we remember who he was, whence he was and his peculiar temptations. Brought up in heathen superstition, he has already been converted to the worship of the true God — to the worship of Jehovah, the God of the Jews, who were a despised and conquered people. The

Hebrews were at this time held in peculiar contempt, and it shows the strength of this man's character, that he could rise superior to prejudice, and appreciate the excellence of a religion that was held by a people that his country esteemed so execrable. And then again, he was not only a soldier, but an Italian officer in a conquered country, and under such circumstances, the Roman cohorts often ran over the provinces like hungry wolves, making a prey of all they could get. "They had," says *Calvin*, "for the most part no more religion than beasts; they had as great care of innocency as cut-throats, for which cause the virtues of Cornelius deserve the greater commendation, in that leading a soldier's life, which was at that time most corrupt, he served God holily, and lived amongst men without doing any hurt or injury." His piety is, moreover, the more remarkable because the lives of the leading professors of the Hebrew religion at that time were anything else than commendable. Instead of alluring the heathen among them to the worship of the true God by their sincerity, humility and charity, the Scribes and Pharisees were censorious, proud, cold, formal and hypocritical. But he *feared God with all his house*, that is, family. This means that he governed and instructed them. True piety is always accompanied by a sincere desire for the salvation of others, especially of those with whom we are closely connected, or for whose welfare we feel especially responsible. However it may have been with other Roman officers, this one, in fearing God himself, was successful in making his sentiments and conduct prevail over his household. Nor was his influence confined to his own house — for he *gave much alms to the people*. Alms here are used by a figure of speech for all that a charitable and bountiful man, with the love of God in his heart, would do for his fellow-men. "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble." *Psalms* xli: 1.

*And prayed to God always* — that is, continually. He observed the regular seasons of prayer — did not neglect the morning and evening sacrifices." "Rejoice," says *Paul*, "in hope; patient in tribulation; continuing instant in prayer." And our Lord has taught us that men ought always to pray and not to faint. *Luke* xviii, and also 1 *Thess.* vi. Daniel prayed three times every day. The early Christians were careful to pray at the third, sixth and ninth hours; that is, at nine, twelve and three. It is also to be remembered that Cornelius, as a soldier and an officer on duty, had much to do, and many hindrances to overcome; but while he was faithful, punctual and prompt in the duties of his office, he could also find time for

prayer. His heart was always in a praying mood. If we incline our hearts unto wisdom, and apply our heart to understanding; if we cry after knowledge, and lift up our voice for understanding; if we seek it as silver and search for wisdom as for hidden treasures; then we shall know the peace of the Lord, and find the knowledge of God. *Prov. ii: 2-5.* Blessed are they that keep his testimonies, and that seek Him with the whole heart. *Ps. cxix: 2.*

It is a happy remark of *Chrysostom the golden mouth*, that the Ethiopian Eunuch, treasurer of Queen Candace, and the Centurion Cornelius are not mentioned because of their official rank and station, but because their official duties and rank did not hinder them from serving God. If there is not as much piety, therefore, in the army and navy as we should expect from the education, profession and position of the officers and men, it is not for the want of examples in both ancient and modern times. It may indeed be true, that the precariousness of life, amid the dangers of war, instead of awakening the mind to a proper preparation for eternity, is turned into an argument for neglecting religion, if not made a plea for dissipation. It is a well known fact that in some of our cities, nearness of the grave-yard raises a suspicion of low morals—that plagues and epidemics, instead of reforming a city, have been noted for prevailing violence and licentiousness. We know historically that this has been true of Jerusalem, Bagdad, Cairo, London, and of some cities on our own continent. A most remarkable instance of this is seen in the history of Florence in the fourteenth century, when the plague almost depopulated the city and surrounding country; and yet the morals of the survivors grew worse and worse as the plague raged the more and more deadly. The tales of Bocaccio illustrate that familiarity with sickness and death—exposure to shame and peril does not convert men. Nor are the judgments of God, miracles of themselves sufficient to bring men to salvation. They always harden rather than soften, unless accompanied by the grace of God. It is at least painfully true that the hazards of military life do not always make men mindful of their duty to God. Still, as a class they are not excluded from the offer of the Gospel. Nor is it right that prejudices against any class of men or profession should be a hindrance in their way to salvation. It is certainly not an impossibility to belong to the military profession and at the same time be truly pious. It may require much courage to dwell in camps and resist temptations to evil doing; yet it is hardly worse than to be a lawyer or a merchant. Opportunities for sinning and temptations to wrong-



doing are in all occupations and in every one's path. But a long list of military and naval heroes could be given, who were as remarkable for their piety as for their success in war. It is never proper to allow our prejudices to be excited against men *as classes* or professions, that are not in themselves sinful.

(TO BE CONTINUED.)

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#### RULING FROM THEIR URNS.

WHO for ages suffered the confiscation of property, exile, imprisonment and death, rather than renounce the truth as it is in Jesus? — The Waldenses and Huguenots, those noble Calvinists of France. Who besides Luther, were the great leaders of the Reformation of the sixteenth century? Melanethon and Zuingle, Calvin, Farel and Vinet, Knox, Cranmer and Ridley — all Calvinists. Who “alone kindled the precious spark of liberty in England,” and gave “English the whole freedom of their Constitution? According to Hume, they were the Puritans, those reviled Calvinists. Who elevated Scotland to her high eminence among the nations? Her sturdy Calvinists. Who bore the most important part in our Revolutionary struggle? Calvinists, according to our distinguished historian, Bancroft, himself a Unitarian. He says: — “The pilgrims of Plymouth were Calvinists of France; William Penn was a disciple of the Huguenots; the ships from Holland, that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty. ‘By their fruits ye shall know them.’”

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FREE CHURCH OF SCOTLAND.—Since the disruption of 1843, the Free Church of Scotland has raised the magnificent sum of *twenty-three* millions of dollars for church and missionary purposes. *Ten* millions for the support of her ministers; *one* million for schools, *ann two and a half* millions for her colleges; *three and a half* millions for church edifices; two millions for manses, &c. The average contribution for each member is about six dollars per year. Her educational and missionary schemes are carried on with great efficiency. She is a noble bulwark of the faith. May her shadow never be less.

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HISTORY is nothing more nor less than an embodiment of Providence.

## THE SECOND SABBATH AFTER THE FIRST.

"AND it came to pass on the second Sabbath after the first, that he went through the corn fields."—*Luke vi. 1.*

PERHAPS the only difficulty here is the phrase—*Second Sabbath after the first*—in regard to which we have to say: 1. That it is obvious that even the Syriac and Arabic and other old versions, failed to apprehend its true meaning. 2. That although eight or more different explications are given, and all conjectural, yet nothing depends upon any one, nor upon all of these interpretations. No doctrine or duty is affected by the different explanations given of this verse. 3. *Theophylact's* view is perhaps the best, and the only true one, that has been advanced. It is this: That the Sabbath here called the *second after the first* means the first of the seven Sabbaths that occurred or intervened between the passover and the pentecost. It appears from *Lev. xxiii. 10—16*, that on the second day of unleavened bread, that is of the passover week, the offering of the sheaf or first fruits of the harvest took place; and that from thence they reckoned fifty days to the pentecost. The meaning then is, that the *second Sabbath* of the text was the first Sabbath after the second day of unleavened bread, and that there were six more Sabbaths to pentecost. This interpretation seems to us correct. It is in harmony with historic facts, and with the ripe corn, that is barley or wheat, that was standing in the fields, and it is also supported by able biblical interpreters, such as Scaliger, Lightfoot, Whitby, and many others.

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THE CITY COLLEGE.—The Trustees of this Institution are now a body corporate. The certificate of incorporation has been filed according to law, in the County Clerk's office, and the Trustees are prepared as a regularly constituted corporation to receive books, money, lands and any other bequests for the use of the College, and design to do all in their power to make it a blessing to the country and an honor to the city. The regular college year is to begin the first of June next, when the classes will be formed. The new *Chapel* is now in the course of construction, and will be ready for use in a short time. There are now over NINETY students in attendance. May we not confidently expect the citizens of San Francisco to aid this Institution in that prompt and liberal manner that has ever characterized them? A great enterprise has now been happily commenced in their midst, and for their benefit, and for the honor of the city. Every possible guarantee for the faithful execution of the trust confided to its Trustees can now be given. Who will be the first to make donations for the *University of San Francisco* in lands, books or apparatus? Who are to be the favored individuals that are to embalm their names on the great Pacific coast for all ages to come in scholarships and professorships?

THE PRESBYTERY OF CALIFORNIA held its Spring sessions in Calvary Church the 13th of March. The opening sermon was preached by Rev. A. W. Loomis, of the Chinese Mission. The essay of Rev. A. Scott, of Arcata, on "An efficient ministry," is an able and appropriate discourse. We hope to publish it in our next. The Rev. Dr. Anderson is the delegate to the General Assembly, and W. W. Caldwell, elder, and Dr. H. P. Coon, alternate.

CALVARY CHURCH.—It is a custom of this Church to have communion the second Sabbath of every second month, when a report of its condition is made. The second Sabbath of the last month, the report showed that the Church was in a prosperous condition. The congregations are uniformly large. Two members were reported to have died since the last sacrament; five adults and seventeen children were baptised, and fifteen new members were added to the Church.

REV. W. C. MOSHER.—We noticed the return of this excellent brother to our State, in our last number. We are now happy to know that he has received a hearty and liberal welcome to Jackson, Amador county. We congratulate this high-minded and intelligent community upon their efforts to secure Mr. Mosher's services as a preacher of the Gospel.

YOUNG LADIES' SEMINARY.—We rejoice to learn that this Institution under the care of Mr. and Mrs Williamson, California street, near Dupont, is in a flourishing condition. Mr. and Mrs. Williamson are pioneers in the great cause of education on this coast. They have done a great and good work. Their names will live and be blest in many rising families on the Pacific, long after they have gone to their rest. It is a great privilege, and the highest honor accorded to mortals, to be co-workers with God in doing good to our fellow men. And there is no more important work on earth than the education of *the mothers* of a generation. It was a kind Providence that sent Mr. and Mrs. Williamson to California at so early a day, and has enabled them to do so much "in rounding it into shape." "They who rock the cradle rule the world."

FEMALE SEMINARY.—The Institution opened by *Rev. Mr. Clarke*, in the lower story of Calvary Church, has made a prosperous beginning. The new windows inserted in the north end of the large lecture room supply an abundance of light. The large hall and run of the whole lower story of the building furnish ample space for the exercise of the pupils without exposure to rain or sun, or to the street. The rooms are dry and pleasant, and every attention is given to the training of pupils in knowledge and good conduct.

#### Advisory Committee.

THE officers of the Committee on Domestic Missions of the Presbyterian Church for the Pacific Coast, appointed by the Board, are :

REV. W. A. SCOTT, D. D., *Chairman*.

REV. GEO. BURROWES, D. D., *Recording Secretary*.

REV. JAMES WOODS, *Corresponding Secretary and General Superintd't*.

J. B. ROBERTS, *Treasurer*.

BOOKS!—PRESBYTERIAN BOOKS!—The Rev. S. T. Wells has established the Depository of the Presbyterian Board at *Mr. White's Bookstore*, 27 Montgomery street, where he will be happy to receive orders. He has a large supply of books on store, and more coming. It is the purpose of the Board to keep constantly on hand in this city, a full supply of all their publications. We invite especially the attention of the public to their publications for Youth and Sabbath Schools. All Presbyterians will rejoice, also, to know that Confessions of Faith, and Hymn Books and Psalmodists of all sizes and of various prices, are now to be had without waiting to send to Philadelphia: Also Jacobus' Notes on the Gospels, and Question-books for Sabbath Schools; Dr. A. Alexander's Practical Sermons, especially suited for family and congregational reading; Catechisms and Tracts, and a great variety of interesting books, for old and young, etc., etc.

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A. ROMAN & Co. — It will be seen, from their advertisement, that the large book-selling and publishing house, No. 507 Montgomery street, has become *pluralized*, by adding a company to *A. Roman*. We congratulate our friends on their prospects. Their shelves are filled with valuable books, and their prices are as low as can be afforded on this coast. They receive new books regularly by every steamer.

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EDUCATIONAL HERALD. — We are indebted to Warren Holt, 73 Montgomery street, San Francisco, for a copy of this Monthly. It is devoted to Educational intelligence and the enterests of Schools, teachers and pupils. It is in the interest also of music and school book advertising. It is printed in New York, and the California edition issued in this city.

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*The Evangelical Repository, Presbyterian, Christian Instructor, Home and Foreign Record, of Philadelphia; The Advocate of Peace and Indian Arcana, of Boston; Los Angeles Star; San Bernardino Herald; Napa Reporter; Shasta Courier; Red Bluff Independent; The Evangel, Daily Times, Alta, Bulletin, Mirror, Call, Herald, and Evening Journal, of San Francisco, will please accept our thanks for their notices.*

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MR. CLARKE'S address, in Calvary Church, before the Sabbath School Union, on "furnishing the youthful mind and heart with life machinery," is deferred for the want of room.

AN article from the pen of Prof. Carleton on the "Discipline of Schools" has been crowded out, but will appear in our next.

THE PRESBYTERIAN published in Philadelphia, at \$2,50 per annum. The agent in San Francisco is J. B. Roberts, 70 California street, below Battery.

MEDICAL DEPARTMENT OF THE UNIVERSITY OF THE PACIFIC held a commencement in Tucker's Hall, on the 14th ult.

EDUCATIONAL INSTITUTIONS are prospering generally, throughout the State.

PACIFIC METHODIST COLLEGE has been located at Vacaville, with flattering prospects.

THE CUMBERLAND PRESBYTER has been received. It is an excellent number. We hope it will be well supported.

## LITERARY RECORD.

FROM H. H. BANCROFT & Co., 151 Montgomery street, we have received :

FROM HAY-TIME TO HOPPING. By the author of *Four Acres*. New York : Rudd & Carleton, 1851.

This is an excellent, well printed and beautiful volume of its kind. It is an English book, descriptive of a rural parish, and of just such scenes and of love-making as end in marriage in every parish of England, every year of the world. In this case one of the bridegrooms is the Rector. The religion of the volume is altogether that of the Church of England. The story is simple and agreeable.

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EMERSON'S CONDUCT OF LIFE. Boston : Tichnor & Fields, and for sale by Bancroft & Co., San Francisco.

This volume contains nine essays on Fate, Power, Wealth, Culture, Behavior, Worship, Considerations by the way, Beauty, and Illusions. It is peculiarly *Emersonian*. In these essays there are some sharp things, some dull things ; some sense, and a great deal more nonsense ; some good things said in a style that no body else can use, and a good many pages have no meaning at all. Emerson himself cannot translate them. However, when we go into that line at all, we prefer Carlyle to any of his imitators.

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THE PETTY ANNOYANCES OF MARRIED LIFE. From the French of Honore de Balzac. New York : Rudd & Carleton, and for sale by Bancroft & Co., San Francisco.

This is a book pre-eminently French, lively and entertaining, doing up both sides to the married estate, both male and female. It is doubtless more interesting in France than in America.

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TOM BROWN AT OXFORD ; PART FIRST. Boston : Tichnor & Fields. For sale by Bancroft & Co., San Francisco.

It is a sequel to "School Days at Rugby." It requires some knowledge of English society and schools, and of a university life, to fully appreciate this work. It is wonderful how much more the Universities of Germany have done for literature, than those of England ; but whoever reads *Tom Brown* understandingly, will have quite a correct view of the reasons why it is so. Recent reforms, however, in the English Universities have improved matters a little from what they were in Tom's day.

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REVELATION ITS OWN INTERPRETER. By John Cochran. New York : Appleton & Co. For sale by G. B. Hitchcock, 107 Sansome street, near Clay, San Francisco.

Mr. Cochran is a good scholar, and a fine biblical student. He is favorably known as one of the translators for the Clarkes of Edinburgh. His object in this volume is to show that the revelation of John being delivered in a double version, is its own interpreter. Those who take an interest in such studies should give Mr. Cochran's book a careful reading.

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Devoted to Religious Freedom, to free and thorough Discussion, Independent Thinking, and especially to the promotion of a Thorough and Liberal System of CHRISTIAN EDUCATION in California, and to Piety without bigotry, and Presbyterianism without sectarianism, and to the plain, earnest Exposition of God's Word, and of its holy principles.

"I am in the place where I am demanded of conscience to speak the truth, and therefore, the truth I speak, impugn it whoso lists." *John Knox.*

Having concluded to admit a limited number of advertisements, for terms, we refer our friends who may desire to use our pages for

### ADVERTISEMENTS,

to our agent, H. CHANNING BEALS, at the *Mercantile Gazette and Shipping Register*, south-west corner of Sansome and Clay streets.

W. A. SCOTT, Editor and Proprietor.

## REV. DR. SCOTT'S WORKS.

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THE  
PACIFIC EXPOSITOR.

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NO. 11.—MAY, 1861.—VOL. II.

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THE CENTURION OF CESAREA.

THERE was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.—*Acts x : 1-2.*

HAVING considered this Roman officer as a subject of divine grace — his antecedents and circumstances, we proceed :

II. *The means or agents employed to bring about and develop his conversion to Christianity.*

In his case we are not told when he was “effectually called,” or regenerated; but we may see clearly that his regeneration was before his conversion. In fact, he was pious before he knew what conversion meant. He was devout and feared God, and gave alms and prayed always and constrained his household to do likewise, before he knew anything of the Gospel as a system of Divine Grace. Not indeed before his heart was under divine influence, but before he knew anything of the proofs that Jesus was the Messiah, and that salvation was only through Him. A child eats bread and is nourished by it, long before he knows how to analyse the bread and call it by its chemical names. And we breathe the air, and live upon it, and may never be able to describe it philosophically. So in Cornelius we find the evidences of divine grace, before he has learned how or whence he received it. How far God sends his Holy Spirit to open the hearts of the heathen, who are without the Gospel or His

written Word, we cannot say. It is not for us, however, to limit the Holy One. And though divine influence is to be expected chiefly in connection with the Word read and preached, yet the Holy Ghost is not dependent on the Scriptures. The holy Scriptures have not created the Holy Spirit. On the contrary, the Scriptures were written by men moved thereto by the Holy Spirit. We dare not affirm — we do not believe that God cannot convert and save men without His written Word. Still, it is true that it is chiefly by His Word read and preached that men are converted and saved.

In Cornelius, we can see how his mind might be led through the whole process of conviction for sin, and to faith and repentance without his ever having learned to distinguish theologically between regeneration and conversion — conviction natural and saving, repentance legal and repentance evangelical. A man may plow and plant and reap, who knows nothing of the scientific nomenclature of agricultural chemistry. We must not suppose, however, that Cornelius was a pious man at or from his natural birth; nor that he was made pious by the mere culture of military discipline. However much his education may have done for him — still his military code did not produce his piety. The efficient cause of his piety was supernatural before he ever heard of Peter or the Holy Ghost, and it was produced by means. And in his case, THE MEANS were the light of Nature, the teachings of conscience and of tradition, and the direct influence of the Spirit of God by and with and through these instruments upon his heart. We do not, therefore, look for, nor do we find in the wonderful narrative before us any metaphysical or formal account of this man's regeneration. All we have is a very brief statement of the effects of his regeneration, namely, his conversion to Christ. That is, of his embracing Christianity as preached by the Apostle. Now as the power of magnetism is one thing, and the *actual turning* of the needle to the pole is another; and as the law, power, nature, or whatever it is that is in the sunflower that causes its attraction towards the sun, is quite a different thing from, but essential to the flower's turning its face towards and following the sun: so regeneration and conversion are inseparable, but distinct. Cornelius was a pious man, but not converted to Christianity before he heard Peter preach. God had touched his heart, and now the effect is seen.

THE MEANS OF HIS CONVERSION, then, were extraordinary and ordinary — supernatural and common. Human and divine agency wrought effectually and in perfect harmony, and without any violence to the freedom of the human will. And the agencies employed in

this case were precisely the same that are employed now in every essential, though the details and minor agents are different.

*He saw in a vision.* Verse 3. Eichhorn, Rosenmuller and others say in a *dream*. And Heinrich will have it nothing but a common dream, which, however, Storr has ably refuted. The language does not suggest a dream. It was not the time for sleep or dreams. It was at the hour of prayer, the ninth hour, when it was full daylight, that the angelic vision appeared. Cornelius was not only awake, but engaged in the most solemn prayer of the day.

Commentators have enumerated seven ways in which God formerly revealed himself to men, namely: by dreams — by apparitions while they were awake — by visions while they slept — by a voice from heaven — by the Urim — by inspiration or auricular revelation, and by ecstasy or rapture, by which a man was snatched up into heaven, which Lightfoot says was “of all other modes the most excellent.” See *Rev.* i: 10; *2 Cor.* xii: 2.

*Evidently* — manifestly, not dimly or doubtfully — he was conscious of everything and perfectly sure of what he saw. It was not likely that a Roman officer, at such an hour, or under such circumstances, could have been deceived or imposed upon.

*An angel of God* from heaven — one of those that attend around his throne as his ministers, waiting to do his will. The same angel probably who appeared to Manoah, Moses, Daniel, and Zachariah. This messenger from the world of superhuman spirits appeared clothed as a man — generally at first mistaken for a man of God, that is, one of the prophets. So Manoah thought at first the angel that appeared to him was a man of God. The popular idea that angels always appeared with wings is erroneous. The cherubim and seraphim had wings, and probably it is from them this idea that angelic visitors to earth are always represented as having wings has obtained. But the angels that appeared to Abraham to tell him about Sodom and Gomorrah had no wings. There is something unartistic and absurd in the pictures of Old Testament angels that we sometimes see — walking on the earth and with men and like men, except that their wings are some how folded up on their backs or over their shoulders. The true representation of angelic visitors to man is to clothe them in the ordinary dress of the religious teachers of the people to whom they were sent.

The vision was to him as an oracle from God — not in the night season, but in open daylight — and accompanied with such seals or assurances, or marks of certainty imprinted upon his mind, as left

him in no doubt of its truthfulness. It was not an illusion, but a reality. It was a vision from God. The fear that seized him when the vision appeared, was that of a brave and sensible man. Perceiving that it was God that had sent the vision, and that he had now to deal with Him, he very properly asked: *What is it, Lord? Lord here is no more than our Sir.* And the angel answered: "Thy prayers and thine alms are come up for a memorial before God." Verse 4.

*Come up* is an allusion to the offering up of incense, whose fragrance and smoke ascended towards heaven, and were then considered as acceptable to God.

*For a memorial*—that is, are remembered before God. The force of this assurance lies in the fact, that as he was a Gentile, had not been circumcised and did not conform to the rites of the Mosaic law, he was still in doubts whether his prayers were heard, or his alms accepted as evidences of his faith and piety. The angel's words were therefore peculiarly fit words for Cornelius. And they, moreover, contain a great truth as to the divine method of dealing with mankind—that God prefers the offering of the heart to external forms, however imposing or ceremonious, however pompous and costly. God requireth not so much sacrifice, nor whole burnt offerings, but obedience.

*And now send men to Joppa*—a seaport town distant about thirty-five miles—the nearest port to Jerusalem on the Mediterranean. This is doubtless one of the oldest towns in the world. Its origin is lost in the twilight of time. Its antiquity is lost in a mass of classic fables. *Pliny* asserts that it existed before the Deluge. Many Greek and Jewish traditions may be found that ascribe its foundation to Noah, and that say he built the ark here. We know at least that it was a city at the conquest of Joshua. To this port Hiram, King of Tyre, sent the lumber from the mountains of Lebanon for the building of Solomon's temple, and from hence it was carried up by animals to the holy city. This city is mentioned in the history of the Asmonean princes; but is referred to in the New Testament only in connection with Peter's visit. Here he raised Tabitha from the dead, and was lodging when the centurion sent for him. We have found *Jonah*, the old Hebrew missionary to Nineveh, taking ship at this port to flee from the Lord. In the Crusades and in Napoleon's Syrian wars Joppa was a place of importance. It is still a town of about 5,000 inhabitants, one-fourth of whom are reckoned to be Christians.

And call for one Simon, whose surname is Peter: he lodgeth with one Simon, a tanner. Our word tanner comes from *tanit*, cognate with French *teindre*, to stain. The Greek word used here is *burseus*, which means a *skinner* — that is, of animals; and here used in the sense of a skin-softener, a leather-maker, a tanner. This occupation was not highly esteemed by the ancients. Simon was probably one of the early converts to Christianity. In ancient times tanners used to have their houses and workshops, as is common with us, out of the city, or apart from the main crowded thoroughfares, on account of the fetid odor arising from the dead animals and raw hides, and near rivers for the convenience of water. At Joppa may mean no more than that he was near to it, or in the suburbs. The Hebrew *Mishna* required all such employments to be carried on some distance from the towns.

In Europe and the East, it is common to give a specific address to every letter, and to describe in all legal documents a man's rank, occupation or profession. A. B. is a gentleman. C. D. is a Barrister at law. E. F. is a medical man. G. H. is a weaver, a farmer, a machinist, or a *currier* or tanner. And so in passports from one government to another. *Simon a tanner* is designated. He resides there and is known. Peter was only there on a visit, and his profession was not known, at least not among the people. If Cornelius had sent for Peter *the Pope*, he would not have found him even to this day, or even for Peter *the Apostle* he would not have found him. His messengers however did find Simon a tanner, and Simon Peter upon his housetop engaged in prayer. Observe all these characters are remarkable for prayer and for visions. Cornelius prays and has a vision to send for Peter. Peter is praying when the messengers arrive, and falling into a trance, has a vision by which he is convinced that he ought to go with them. Peter's host was a poor man; he probably had no prophet's chamber — no upper room for his accommodation. It was common, however, in that country, for the people to retire to their housetops for meditation, rest or prayer. This custom is often alluded to in the Bible. The tops of the houses in the East are flat. A traveller may now go almost all over the city of Cairo, Damascus or Jerusalem on the roofs of the houses, without ever descending to the streets.

*He fell into a trance.* Verse 10. Greek is there fell on him an ecstasy, which seems to mean a preternatural state of mind — which was intended to prepare him for the vision. In this kind of a trance the mind seems to retire from the body, and to be wholly absorbed

with spiritual or internal objects — a rapture of soul giving the face a look of astonishment, and rendering the subject for the time insensible to external objects, or to anything else than the subject then occupying the soul. The books mention many extraordinary cases, which it is impossible fully to understand or explain with our present knowledge of the connection that subsists between the mind and the external world, the soul and the body. The whole subject of the connection of the mind and the body, is yet to be studied. I should not wonder if we are on the eve of great discoveries in religious psychology.

Please read here *verses 9 to 33, inclusive*. Observe their address and skill in opening up their errand to Peter. *And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.* This is one of the most happily conceived and successfully applied addresses in the world. They admit at once that their master is a Roman officer, but to remove the prejudices which might be in Peter's mind as a Jew against him, they say, although he is a centurion, he is *a just man*; though an officer in the Roman army that has conquered and still holds your country in subjection, he is a man of integrity and courtesy, and he *fears God* and worships the one living and true God of the Jews; he is not a cruel, savage idolator; and he has an excellent reputation among your own countrymen; and God has sent his holy angel to tell him to send for thee — and to send for thee to come into his house, to hear words of thee. The point made was very strong. God had shown so much regard for Cornelius as to send an holy angel from heaven to tell him to send for Peter, and to tell Peter that he must go to the Roman officer's quarters, and there preach to him about Jesus. The message was from heaven. Peter was certainly called of God to go to Cesarea. And remembering Peter's vision on the housetop, we are not surprised that in spite of his prejudices, he was convinced and went.

*Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied them.*

As a matter of respect to Peter, Cornelius had sent two of his household, and a devout soldier as a guard. The roads were not free from robbers. In the East a person seldom travels alone. They are from habit, if not from necessity, a gregarious people. They live in villages. Their transactions and journeys are always made in com-



panies. It will frequently happen, if you ask a man, why he came to the place where you find him, he will point to another man who seems to be the greater business man, and say, I came because he did. In the East, if a man go to a court of justice, he is followed by as many of his acquaintances as possible, who canvass all the probabilities of his case, and have a salvo for every exigency, and a *salaam* for every one they dare to hope they can influence in his behalf. They are warm tempered and social in their habits, and then it is always necessary to have witnesses to all and every thing that is said and done. This custom explains the importance attached in the Bible to the company a man keeps, and the solemn warnings given against evil companions. Nor are these warnings any the less important now and among us. One sinner destroyeth much good. The companion of fools shall be destroyed.

*Certain brethren* went with Peter. How many we do not know. Perhaps six. It was respectful to Cornelius for Peter to have some friends with him. His companions were no doubt also, at least in part, acquainted with his trance and vision. And as he was going on a new and difficult mission, they went with him to comfort him, and be witnesses of what should befall him, or of what he should do. And surely it was a gracious Providence that moved them to go with him. It was desirable they should be witnesses of his reception by Cornelius, and of his preaching, and of the Grace of God shown to the centurion; and be able to testify of these things when Peter should be called to an account by his countrymen for having gone among the Gentiles. And now, before we enter upon the consideration of Peter's sermon, let us gather up some reflections from the history. And

*First.* As Peter stands before us, we have an admirable example of piety, zeal and faithfulness. He is engaged in his proper mission at Joppa — earnestly praying when he falls into a trance, receives a vision from heaven, and is prepared to understand the messengers of Cornelius, who were then just arrived in Joppa. And when he reaches Cesarea, and Cornelius tells him all that he had done, and all that had been told to him, and says to him: "And thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God; then Peter opened his mouth and said — preaching peace by Jesus Christ," &c. Peter was far from being sinless, but he was a man of prayer and of earnest simplicity. Like David, he prayed and called upon God evening and morning; and as more is given to him that

hath, that is, to him that uses aright what he has, so we find the enlightening, converting process carried on in Peter's mind, until he has overcome his narrow prejudices against the Gentiles, and with a clear conscience, opens to them the kingdom of Christ. That which at first he could not at all apprehend — which was dark and unaccountable — is made plain. And just so it was with the Roman officer. He is diligent in the use of the best means and of all the light he has, and then more is given to him. In proportion as we are willing to know the truth, and seek for it with an honest heart as for hidden treasure, in the same proportion, we shall find it, and be sanctified by it. It is by the truth we are to be made free from the bondage of error and the tyranny of Satan. If any man, says our Lord, will *do* the will of God, he shall know of the doctrine, whether it be of God or not.

*Second.* We have here a beautiful union of personal and relative duties. This Roman officer "feared God with all his house." So did Abraham, and for it he received special divine commendation, and so did Joshua and Lydia. There is nothing more important to the well-being of cities and States than family religion. The purity and intelligence of our families lie at the very foundation of our social and civil prosperity. The elements of our strength are in our families. One of the greatest causes of social degradation and political insubordination is the want of family religion and instruction. Public schools, Sunday schools, and the press and the pulpit are powerless without the coöperation of parents. The fountains that flow over the land covering it in all its length and breadth, rise in our households, and receive their qualities of good or evil chiefly where they first break forth. Parents are teachers by their example; but this is not enough. They must do as well as teach. They must govern, restrain, and instruct. Every parent is called upon by all the love he has for his child, and for his country, and as he values his soul, to say like Joshua, "as for me and my house, we will serve the Lord."

"They who rock the cradle rule the world."

*Third.* We have here the union of piety and morality. Cornelius gave alms to all the people, and he prayed to God always. Piety and morality are both blessed realities, but they must not be confounded. A pious man must be a moral man, but a man may be respectable in his morals, who is not pious. A man may reform himself from bad habits, because he finds they are injurious to his

reputation and his health. And this is well, and in so far he is to be commended; but before he can claim to be pious, he must fear God and pray to Him, and put his trust for salvation in the Lord Jesus Christ as He is offered in the Gospel. Piety is a living reality — a beauty that is “a joy forever.” It is more than the forms of a ritual. It is a dynamic power that permeates the whole man from the heart outwards. But as fatal errors are common on this subject, let us look at it for a few moments. Some seem to think they must be Christians, and talk of their communion with God, who are cruel, hard-hearted, close-handed and unjust. But this cannot be so. They are deceived. God never joined such things together. “Whoso,” saith an apostle, “hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?” Others are amiable and well to do in the world, and have a fair reputation with their fellow-men, but they live without God. Their Maker is not in all their thoughts. They have no love for Jesus Christ. They are dead in trespasses and in sins. Indulging their sensual passions, they vainly hope, by a few gifts of charity, to cover a multitude of sins. But what saith the Bible on this very matter? “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world.”

*James.*

*Fourth.* Here also we have a union of *reality* with *eminence* in the true religion. “He gave *much* alms to the people, and prayed to God *always*.” Now there cannot be eminence in grace without reality; but there may be a reality where there is not eminence. But as Christians, it is our duty to grow in grace and in the knowledge of our Lord Jesus Christ, adding the excellencies of religion to its essentials. We should have life, and have it more abundantly. Our hearts should be enlarged. We should seek to be filled with all the fullness of God.

It were, however, wholly to misconstrue this portion of the Word of God, and to contradict the teaching of all the apostles, if we were to conclude that Cornelius was accepted of God on account of his morality and alms. We can be justified only by faith — not by works. We are saved by Grace — not by our own merits.

It is, therefore, a palpable abuse of this history to make it a plea for trusting in our own righteousness — for trusting in our own morality and culture — as if the having of such things justified a man for rejecting Christ. This did not the Centurion. He feared God,

worshipped Him, prayed to God always, and gave alms to the people; and just as soon as he heard of Jesus Christ, he believed in Him and was baptized, professing his full conversion to Him. He was ready to receive salvation by the Gospel, notwithstanding his good works. He was an honest, earnest man — humble and teachable as a child. And in all these particulars he differs widely from the self-righteous of our day. They are full of cavils and technicalities — self-confident and wiser than their teachers. They boast of their decency and refinement, their love of the fine arts and of poetry, and are good enough to be saved without Christ. Now the Roman centurion was as good a man by nature, and by practice and by self-culture, to say the least, as any of these self-righteous Pharisees, and probably much better, and yet he did not think it enough to be moral and respectable. He did not rest satisfied with such things. He continues to pray to God for more light, and grace, and God hears him, and as soon as he is told what to do, he obeys. He sends to Joppa, and when Peter arrives, says, now we are all here before God to hear words from thee as to what we must do to be saved — all things that God shall command thee to say unto us. And when Peter explains to him who Jesus is, and that it is the Divine method of salvation that all men, Jew and Gentile, must believe in the Son of God and confess him with the mouth unto salvation, then Cornelius and his household were obedient — believed and were baptized. The moral and decent and respectable men, therefore, instead of being justified by the centurion's case for not believing in Christ and professing faith in him is condemned — most strongly condemned by him.

Nor is there ever any controversy between good morals and the Gospel. The alms and prayers of the centurion were a memorial in his behalf before God. And it is true that all due honor is given to him for his piety and good works, heathen though he was or had been — for he was not yet circumcised, nor up to this time does he seem to have known anything about believing in Jesus as the Messiah. But surely God is not straightened for means by which to reach the human heart. He called Abram out of Ur of the Chaldees. And Job in the land of Uz was a pious man. Melchizedek was a pious king amid heathen neighbors. And here we find Cornelius, a Roman officer — a *devout man and one that feared God*. And so in all lands and cities some are prepared to receive the Gospel as soon as it is preached.

But it is not said that Cornelius was accepted of God for his mere morality. Nor does it appear that he himself ever thought of

depending upon it. From the history the very reverse would appear as true. His heart was evidently touched. He did not trust to his alms, nor to his forms of prayer; but was *devout* — sincere and fervent in his worship of God according to the best light he had. Is it not an abuse, then, for any man to argue that as Cornelius was a good man *before* he heard of the Gospel, that he may be a good man who hears it and *rejects* it? This Cornelius did not do. He was a devout man according to all that he knew, and was ready to receive the Gospel as soon as he heard it. The case then is a very different one from that of a man who depends upon his mere external morality in a Christian land as a substitute for Christianity. Cornelius was found in the way of obedience to all known duty. Not content with his prayers and alms, he is seeking to know and to do more, and as soon and as far as he is instructed, we see him acting promptly. But where is the man among us who boasts of his fashionable morality that does this? Cornelius is diligent in all the forms of religion that he knew how to use, and maintains them successfully in his family, and then gladly embraces Jesus Christ as his Saviour as soon as he is preached to him. This the man among us, who thinks himself good enough to be saved without a Saviour, does not do. He improved the light he had, and more was given unto him. His good works show that he was under divine influence even when he was ignorant whence it came. He was a subject of free and sovereign Grace, and as soon as Jesus is preached to him, he accepts of Him as a Saviour. The man, therefore, among us who attempts to justify his neglect of the Gospel by the case of Cornelius, only condemns himself. And as Cornelius was not a vain self-righteous man, so neither was he an antinomian. He was no fatalist. His religion was a working religion. Without knowing anything of Paul, or of his preaching or epistles, he was obeying, with all his might, the injunction given to the *Philippians*: Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure.

*Finally, this history illustrates the universality of the Gospel dispensation.* We have recently found that a Hebrew missionary (Johah) was sent from Joppa, in a way that he did not choose, to preach to the Ninevites; and here we find Peter sent from the same place to open up the kingdom of God to the Gentiles. By an extraordinary vision he is convinced that the high wall between the Jews and the Gentiles was broken down.

The Jewish idea that a man was to be saved certainly and simply



because he was born a Jew is no longer to prevail. It never was correct. God does not save any man because of his birth, rank, talents or external privileges. Nor does God exclude any man from his favor on account of these things.

The New Testament shows most clearly that in the matter of salvation, there is no difference between Jew and Gentile, bond and free. God is no respecter of persons. He will not save a man because he is a Jew or because he is an Anglo-Saxon. Nor will He condemn him simply because he is a Chinese or a Walla-Walla Digger. The whole human race lie before God upon the same level — stand on the same platform. None are to be saved merely on account of external privileges — none are to be lost simply or merely for the want of them. All are guilty. All have come short of the glory of God. If any are saved, it must be owing to God's sovereign mercy. And now it hath pleased Him that all men everywhere should believe the Gospel, repent and be saved. "But in every nation, he that feareth Him and worketh righteousness, is accepted with Him." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

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#### AN EFFICIENT MINISTRY.

BY REV. A. SCOTT, OF ARCATA, CAL.

WE PRESENT here as full extracts from this discourse as the pressure on our pages will allow. Mr. Scott not being able to be present in person to comply with the order of the Presbytery to deliver a discourse on the above subject, prepared it and sent the manuscript, and it was read before that body at their late meeting. The Presbytery voted unanimously their thanks to Mr. Scott for his zeal in the matter, and for the able and discriminating discourse which he had prepared on the subject assigned to him :

Ministers are Christ's ambassadors, whom he has sent forth to beseech a sinful and rebellious world to be reconciled to God; and if they are successful in the embassy on which they are sent — if they succeed in persuading men to be reconciled to God and inducting them in the path that leads to heaven and eternal happiness — then they accomplish the work to which they are called, and constitute "an efficient ministry."



This—"An Efficient Ministry"—is the theme assigned me by the Presbytery of California for the present occasion. The subject, however, as assigned, is somewhat indefinite, and would admit of various methods of treatment. For the sake of more definiteness, therefore, I propose to consider some of the principal characteristics of "an efficient ministry:"

1. An efficient minister of the gospel is "called of God, as was Aaron." His commission is from on high, to proclaim the good news and glad tidings of life and salvation to a lost and perishing world. The Great Head of the Church has said to him, Go preach my Gospel—go beseech rebellious man to be reconciled to God. If he has the necessary qualifications—the requisite bodily, mental and spiritual gifts—and an earnest desire to promote the glory of God, by devoting himself to the work of the ministry, he cannot expect the blessing of God upon his labors. He must be called of God before his ministry will be efficient. But such a call does not imply that a man has heard an audible voice from heaven, saying, "Go preach the gospel;" nor does it imply that he has come under some unmistakable heavenly impulse, received in a vision. If God gives a man the bodily, mental and spiritual aptitudes of a minister of the gospel, and then puts it into his heart to devote himself to the ministry, he has reason to think that he is called to preach the gospel of the grace of God. If he looks abroad over a perishing world, and his soul yearns over them—if he sees millions of human beings perishing for lack of the bread of life, and earnestly desires to give them that bread—if he hears the Macedonian cry, "Come over and help us," and like Paul, is fully persuaded that it is his duty to obey that call, he may assuredly gather, that the Lord has called him to go over into Macedonia and preach the gospel. And if he is thus called, like Paul, his ministry will be efficient in the conversion of many souls.

2. The man who is thus called to preach the gospel, is a *good man*. He is a man of earnest and devoted piety—"an Israelite indeed, in whom is no guile." He is a living exemplification of the doctrines which he preaches, and enforces, by his example, the precepts which he enjoins upon his hearers. It is an essential qualification of an efficient minister, that he be a good man. An undevout ministry is not only useless, but absolutely injurious. It not only fails to accomplish the purpose for which the ministry was instituted, but it also brings religion into disrepute. The people of the world judge of religion by its professors, and especially its ministers; and

if these do not show by their walk and conversation that it is a reality and not a pretense, they need not expect to persuade the world to embrace the doctrines, which they profess and preach. As long as the people lack confidence in a minister's sincerity, they will be unmoved by his preaching. Take away the conviction that a minister is a good man, and you at once destroy his usefulness — you render his ministry inefficient. But persuade the people that he is a good man — a man who is devotedly pious — and you give him an element of power which he could not otherwise have — you make him, to some extent, an efficient minister of the gospel. This is abundantly confirmed by observation and experience; and it is not unfrequently that men are heard expressing themselves thus: "I believe and feel what that preacher says, because he appears to be so sincere in every word he speaks; and as I know him to be a good man, his sincerity inspires my confidence and affects my heart."

3. An efficient minister is a good man, *full of the Holy Ghost*. He is a man who is constantly under the influence of the Spirit of God. He has received an unction from on high, and speaks the Word "in demonstration of the spirit and of power." The fire of devotion burns continually on the altar of his heart, and out of the abundance of his warm heart, he utters words that burn. The Spirit teaches him all things, even the deep things of God, and illuminates his understanding, so as to enable him to see wondrous things out of God's law. He is full of the Bible and Bible-truth, and his preaching is preëminently Scriptural.

4. An efficient minister is also *full of faith*, a fruit of the Spirit. He has a strong and abiding conviction of the truth of the gospel which he preaches. And he is not only persuaded of its truth, but also of its power over men's souls. He has felt its power in his own soul, and is persuaded that it will be no less potent in others; and thus believing, he preaches with effect. His faith gives him power with God, and the power of God over the souls of men. The man of strong faith wields an influence that moves the world — an influence that is not human, but divine. It was Paul's strong faith that made him such a valiant soldier of the cross, and enabled him to triumph over all opposition. He knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him; and hence his boldness in proclaiming the whole truth. Paul was none of your cowardly preachers. He was not afraid of injuring his popularity by telling the truth. He felt that he was called to declare the whole counsel of God, whether men would be

pleased or not, and he never kept back that part of the gospel which is the least in accordance with man's depraved nature. He never omitted to preach Christ and him crucified, because it was a stumbling block to the Jews and foolishness to the Greeks, but always declared the whole counsel of God, whether men would hear, or whether they would forbear. He believed and preached the whole gospel. He was firmly persuaded that it was the power of God unto salvation, to all who embraced its doctrines; and thus believing, he preached with a power, against which the combined powers of earth and hell could not prevail. Though he was beaten with rods, imprisoned, and even threatened with death; yet none of these things moved him, neither counted he his life dear unto him, if he could only finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the gospel of the grace of God. He knew that all things worked together for good to them that love God, to them who are the called according to his purpose, and that his light affliction, which was but for a moment, would work for him a far more exceeding and eternal weight of glory; and thus believing, he continued to preach the gospel with boldness and efficiency.

5. The man who is thus full of faith, preaches *Christ and him crucified*. He is an ambassador of Christ, sent in his stead, by the court of heaven, to beseech men to be reconciled to God. The gospel is his message of reconciliation, which he proclaims to a sinful and rebellious world. He tells the condemned sinner how he can be restored to the favor of God and be justified in his sight. This he does by setting forth Christ and him crucified as the only ground of his justification. The burden of all his preaching is the plan of redemption through faith in the once crucified, but now risen and ascended Redeemer. The personal character and the official work of Christ constitute the sum and substance of his preaching. It was thus with the great Apostle of the Gentiles. The constant theme of his preaching, from the time of his conversion till his death, was Christ and him crucified; but it was not always treated in the same manner. His preaching was always adapted to the circumstances of the occasion and to the character and capacity of his hearers. This we see illustrated in his different methods of preaching in Jewish synagogues, before his own countrymen, in the Areopagus before the philosophical Athenians, and in Cæsar's judgment-hall before the Roman governor. When addressing the Jews his preaching abounds in allusions to their own rites and ceremonies; and when he is preaching to the heathen, who are without divine revelation, he re-

futes their objections by arguments drawn from the works of nature. In expounding his one great theme—Christ and him crucified—the whole natural and moral world affords him arguments and illustrations; but he never preaches himself. His speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. (1 *Cor.* ii : 4.) There was no pedantry in his sermons. He never indulged in abstruse philosophical and metaphysical disquisitions, in order to make a display of his learning and talents. When he was philosophical or metaphysical, it was always that he might thus set forth and enforce some part of his one great theme.

6. An efficient minister preaches Christ and him crucified with *simplicity*. The gospel is designed for all—for the unlearned as well as the learned—and in order that all may understand it, it must be preached with plainness. It must be so set forth as to be comprehended by all, who are possessed of ordinary intelligence. Its simple truths must be preached in plain and simple language. There must be no effort after high-sounding dictaflorums, which are not understood by the masses. The man who ransacks Webster's Unabridged Pictorial for high-flown language in which to express the simple truths of the gospel, may succeed in acquiring the reputation of a learned divine; but he will not be very likely to feed the lambs of the flock with the sincere milk of the Word. He may be a popular preacher, and be able to draw large congregations; but he will not become an efficient minister, unless his hearers have more than ordinary intelligence. Speaking in an unknown tongue will not edify the body of Christ.

7. An efficient minister preaches the plain truths of the gospel *with earnestness*. He feels that he is dealing with solemn realities, and he does not treat them as fictions. He feels what he speaks, and shows by his manner of speech that he is in earnest. He is deeply impressed with the importance of the truths which he utters—has a firm conviction of the magnitude of the interests which are at stake—and he does not set them forth in a cold and indifferent manner. He watches for souls, as one who must give an account; and feeling the weight of the responsibility that is resting upon him, he does not deal with the solemn realities of eternity as with the things of time, but sets them forth in an earnest and impressive manner, showing that he believes them to be realities and not fictions; and thus he secures the attention of the careless and indifferent. The man who does not show by his manner of speak-

ing that he believes every word he speaks, cannot expect others to believe. If he shows that he does not feel himself, he need not expect others to feel. It matters not how learned he may be, if he treats divine realities as fictions of men, he need not expect his hearers to believe them to be other than fictions. If a minister would have others believe the momentous truths of the Bible, he must show that he believes them himself. These are some of the chief characteristics of an efficient minister. He is called of God, as was Aaron, is a good man, full of the Holy Ghost and of faith, and preaches Christ and him crucified with simplicity and earnestness.

And here, my brethren in the ministry, the solemn question arises, How is it with us? Have we been called of God to this great, this momentous work—this work, than which a greater never rested upon an angel of God—and this work, from the responsibility of which even the archangel Gabriel might shrink? Do we show by our example, as well as by precept, that we are good men, full of the Holy Ghost and of faith? And when we stand up as ambassadors of Christ, in his stead, beseeching men to be reconciled to God, do we set forth the gospel plan of reconciliation with simplicity and earnestness?

The position which we occupy is one of fearful responsibility, and it becomes us to take heed to ourselves, as well as to the flock over which the Holy Ghost has made us overseers. Upon us hangs not only the destiny of our own immortal souls, but also, in a great measure, that of those to whom we minister. To us is committed the preparation of souls for eternity—souls which are more valuable than the whole world—souls whose redemption cost no less a price than the precious blood of the eternal Son of God—souls which will live forever, either in the mansions of glory, or in the regions of woe.

It is no trifling matter, therefore, to be a minister of the gospel—an ambassador of Christ—sent forth to beseech a sinful and rebellious world to be reconciled to God; and it becomes us to take good heed how we discharge the duty assigned us, so as to be able to render a good account at the bar of God.

Let us, therefore, examine again, and see if we have been called of God—if we are good men, full of the Holy Ghost and of faith—and if we preach Christ and him crucified with simplicity and earnestness. If we possess these qualifications of an efficient ministry, we have a right to expect that much people will be added to the Lord through our instrumentality—that we will be the means of turning many to righteousness, and will shine as the brightness of the firmament, and as the stars for ever and ever.



## THE LAUNCH AND LIFE MACHINERY.

THE monthly meeting of the Sunday School Union in Calvary Church was well attended and the exercises interesting. The total number of children reported in attendance upon the schools of the Union was 2,592. Addresses were delivered by Rev. F. Buel, Dr. Coon, Messrs. Stoddard and Benchley, and by Rev. C. R. Clarke. We copy the following report of Mr. Clarke's address from the *Daily Times*. We regret we are not able to give it in full. MR. CLARKE said :

“Perhaps some of the boys here present stood up on Telegraph Hill last Saturday, and saw the *Nevada* launched. If so, you saw a beautiful sight. The noble vessel sprung from her stocks on the shore, and leaped into the water, as though she longed to be at home. To be sure the waters gave a sort of angry surge as she entered them, as though they would say, “Is here another monster come to vex us?” but then immediately they seemed to see how beautiful she was and to begin to fondle her. Then she floated out upon the bay, and for awhile was drifted hither and yonder by the peaceful tides. She seemed like a fair young swan; she was so graceful, so white, so glittering. At last a strong steamer went out to her and played around her awhile, as a mother with a darling child. Then it went up to her and put its arm around her—so to speak—and carried her along to the wharf. It was a beautiful sight—very beautiful. But what do you think it reminded me of? I want to tell you. It reminded me of you. Yes, of you—that is, of a human being in its boyhood or girlhood. You have been launched upon the waters of life. For awhile you were allowed to float about pretty much as you pleased. Till you were five or six years of age your parents were satisfied if they merely kept you alive and in health. They strove, of course, with the first waking up of your mind, to teach you who made you, and who saves you; but they strove for little beyond this. They allowed you to dig holes in the sand, to pile up baby-houses, to cut up newspapers, and to pound nails in chairs, (which, I am told, was my own amusement,) almost without restraint. At last, however, a change came. Father and mother held a council and determined that you were old enough to begin to learn. They determined that you had floated about idly in the sunshine long enough, and that now you ought to be brought up to the wharf and some machinery put in you. So the gentle arm of love encircled you and you were constrained to be a scholar. You became a scholar in Mr. Somebody's day school and a scholar in Mr. Somebody else's Sabbath school. And that is where you are now. The days are over of your idle summer drifting in the waters of existence, and you are fastened ‘along-side the wharf.’ You are lying at the wharf and they are putting the machinery of education and character into you which will make you useful to your Maker and the world.

“But now let me tell you an important truth. You have a great deal to do with putting in this machinery yourself. You are very different from the



steamboat *Nevada*, in one respect. The steamboat has nothing to do with putting in its own machinery. If it should stretch out its flag-staff some day and lift on board no more than one of its paddles, all the workmen would be scared nearly to death. But it is different with you. In this business of putting away in your hearts and minds, on the Sabbath day, and week day, such knowledge and morals as will make you useful members of society, you have a work to do yourselves. The workmen that are putting in your machinery, *i. e.* your day teachers and Sabbath teachers, may be ever so skillful and patient, but you must help them. You must do that very thing which would seem so strange in the new steamboat. You must reach out and grasp for yourself such pieces of machinery as will be likely to aid your bark on the billows of life. You must lay away in your own heart and for yourself, those sentiments which will make your life more successful. But now let me give you a few of these sentiments. Let me give you some pieces of machinery which I warrant you will carry you through many storms, and aid in making your life a success. In the first place, then, lay away in your hearts a spirit of self-denial for others. I want every boy here to be like that boy in Wisconsin. Did you ever hear about him? Perhaps not, and so I will tell you. He lived near a lake. He was fond of going down to the side of this lake and playing with his little sister. At last, one evening, they were both missing from home. His mother hurried to all the neighbors, saying, 'Have you seen my boy? have you seen my girl?' But they all had to answer 'No.' And they, too, went out and searched. And the whole village was examined, but in vain. At last the mother thought of the lake and hurried down there. Here a fisherman told her that he had seen her children that afternoon playing in one of his boats. So they hurried down to the boat; but the boat was gone! Alas, here was the story told. The children were playing in the boat when it loosed from the shore and floated out on the water. Then all the boats of the neighborhood were got together, and put out in search of the children. They hunted far and near — on the surface of the lake and in its coves. At last the boat and the children were found. But how were they found? Alas! the boat was half filled with water, and the children were frozen to death. Was this all? No, indeed. On examining the children they found that the boy hadn't his coat on, but it was wrapped around his sister! Noble fellow! He had taken the coat from his back and put it about his sister to keep her from freezing! Now, this is the spirit that I wish every boy here to put away in his heart — a spirit of self-denial and self-sacrifice for others. So much for the boys. But ought not the girls to cultivate the same spirit? Yes, indeed. I want my little girl here to be like that little girl in Penna. And how was it with her? Why, this: She was left at home one day in charge of her younger sister. All the afternoon they played together, and were very happy. But just at evening, what do you think happened? Why, the neighbors heard a great shrieking in the house, and on running there, saw the little girl rush out of the door all on fire. She ran from the house, and when they came to her, was rolling on the grass. 'Poor, poor child!' they cried; and as quick as possible threw blankets upon her, and put the fire out. But, alas! the poor creature was burned so badly that she died. But before she died her mother said to her, 'Mary, how did you come to run from the house when you found

you were burning?’ ‘Please, mother,’ said the noble little creature, ‘I ran out for fear the house would catch fire, and little sister would be burned too!’ Noble girl! She did the thing that was worst for herself—that is, ran through the air and out into the fresh air, all to save her little sister. This, then, is one of the sentiments which I recommend my boy and girl to lay away in their hearts. I assure you that it is a piece of machinery which will add very much to your usefulness in the voyage of life.”

Mr. Clarke also recommended the children to lay away in their hearts a strong love of country, and the love of God above all other things. On this last point he said :

“I want every child here to have that same warm feeling of love towards God which he has towards those whom he most loves on earth. I want you to feel like a sweet little friend of mine. The mother said to her one day, ‘Luly, what do you think God is like?’ ‘Why, mamma,’ she answered, ‘I think God must be a good deal like a mother.’ Now that is the way I want you to feel. I want you to feel that God must be very like a mother or a father, and then I want you to love Him as you love your father or mother. But now let me tell you a great truth. You cannot love God with the hearts you now have. Your hearts may be very pure and sweet, but they are not pure and sweet enough to love God with. You need new hearts in order to love God, and for them you must pray. Yes, you must ask God for a heart to love him. You are like a little child just beginning to walk. The mother herself has to help the little totterer to come toward herself. And so God alone can help you to come to him in love. Pray, then, for a new heart, that you may have this piece of machinery—the love of God—laid in you, as well as the spirit of self-sacrifice and the love of country.”

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PRINCETON REVIEW.—In our March number, we were constrained to make a protest against Dr. Hodge’s views of “the state of the country” as between the North and the South. Nothing that we have ever written was written with more pain than these few lines caused us to feel at the time. We had not seen the Review, but the advance sheets when we wrote. Since then, we have received the Review itself, and find a postscript canceling some of the obnoxious sentences, and we have also seen two letters from the venerable and beloved author, explaining his views more at length. These explanations are satisfactory only in part. The main thing remains the same, namely, that the article is from a Northern stand-point and does great injustice to the South, and the tendency of it, is to drive asunder rather than heal the divisions that already exist. The influence of the article will be unhappy in the Church as well as in the State. What may be done in the way of reconstruction, we do not know, nor can we even venture on the expression of a hope or of a prophesy, but it is folly to pretend to be ignorant of the fact, that the American States are divided. But our views on the questions between them are that there is no cause for war—that everything can be better settled by negotiation before and without war, than after the shedding of blood. We are positively opposed to *civil war* between the American States for any cause, or under any circumstances. And as to our Church, we see no cause for its in-

tegrity, or its *entirety* to be at all disturbed. We hope and pray that no agitation on this subject may ever find a place in our Presbyteries or Synods. Let the Church remain united, even if the States are divided. We have no sympathy for Dr. Macmaster's reply to Dr. Hodge, nor for any untempered expressions, that have caused that great light of our Church any pain. We are grieved that he ever wrote the article, but venerate and love him as ever notwithstanding.

*For The Pacific Expositor*

**ACROSS THE RIVER.**

THE fields are clad in a greener hue,  
And the skies are lined with a purer blue,  
And everything shines with a light that's true,  
Across the River.

No piercing thorn is hid in the flowers,  
No poisoned breath steals out from the bowers,  
No weariness lags on the wings of the hours,  
Across the River.

The trees are young on the mountains there,  
And the frost never touches the foliage fair;  
The elixir of life floats in the air,  
Across the River.

No shadows fall in that sunny place,  
No coldness creeps through the heart's embrace,  
For they see each other "face to face,"  
Across the River.

The soul is unclouded, the spirit is free,  
The clear light of love is on all that we see,  
And people are just what they seem to be,  
Across the River.

But we cannot see for the tears that fill  
Our eyes, as we tug up the sandy hill;  
And the Simoom of sin dries every rill,  
This side the River.

And life is a cloudy and fitful day,  
We cherish its loves but they will not stay,  
And we only see light as we "watch and pray,"  
This side the River.

Dear Jesus grant when our work is done,  
When the battle's fought — the race is run,  
We may hear thy voice calling us home,  
Across the River;

And tho' its waves may be dark and cold,  
May our hope be bright, our faith be bold,  
'Till we are gather'd safely in thy fold,  
Across the River.

### PRESBYTERY OF CALIFORNIA.

IN OUR last, we recorded the meeting of this body in March in Calvary Church. The Rev. Dr. Scott was elected Moderator, and Rev. A. Williams, Clerk. The meetings were exceedingly harmonious and pleasant. The following narrative of the state of Religion within their bounds was written by the Rev. F. Buel, and adopted, and sent to the General Assembly :

The churches report generally a hopeful state of feeling among their members ; a condition of union and harmony among themselves ; an increasing and hopeful attendance on the ministry of the Word ; indications of the presence of God's Holy Spirit in his converting power ; a coming up of the young men to increased labor and interest in the work of the church, especially in meetings for prayer, and in Sabbath school instruction. We also note the formation of a new church in our bounds, which has been encouraged since its formation with marked influences of the presence of the Spirit of God and of hopeful conversions.

#### FOREIGN MISSIONS.

The work among the heathen in our midst, sustained by the Foreign Board under the faithful labors of Rev. E. W. Loomis, fills us with hope. The seed continually spread, shall not all fall on the highways. The hearts of men are in God's hands. The providence of God which has brought these idolators to our midst, and placed them in contact with his Holy Word, has not been without a purpose, and all God's purposes tend directly to the building up of the kingdom of his Son in the hearts of men. So we rejoice in the labors of our brother in this field, and hail the prospects of that increase which the promises of God insure to the faithful and prayerful ministry of the Word.

#### DOMESTIC MISSIONS.

The Rev. W. E. Boardman is laboring earnestly in the southern part of the State amid peculiar obstacles and discouragements, but yet with good heart and with marks of progress. The congregation fills the place now used for public worship, and the congregation are now engaged in the erection of a church building under very favorable auspices. There is every reason to hope that when this house shall be completed, the present congregation will be increased threefold. We also hear, in general, a good report from other domestic missionaries laboring in connection with this Presbytery.

#### PUBLICATION.

The Rev. S. T. Wells, agent for the Board of Publication, a staunch, efficient and successful laborer in this branch of the church's work, has, since our last meeting, arrived in this field for the purpose of prosecuting the colporteur work and the distribution of the publications of the Board. We are glad of the presence of our brother among us, for we are conscious of the very great need there is for the circulation of sound religious reading matter among the thousands of young men now in our State, and the need, too, for its healthful influence in our families. The agent of the Board has in his important work the sympathy and prayer of the Presbytery.

## EDUCATION.

Presbytery were informed of the continued success of the Collegiate School under the care of Rev. Dr. Burrowes, and of its increasing prospects for usefulness; also of the establishment of a Female Seminary, under the superintendence of Rev. C. R. Clarke, in the lower room of Calvary Church. Presbytery rejoices in all efforts to promote the education of our youth under Christian influences, and all who are engaged in this work deserve and will receive our fraternal God speed.

## CONCLUSION.

In all our different departments the church is at work on our coast. May God bless our labors in every portion of the field and in every means put forth.

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NECESSITY OF A STRINGENT REFORM IN THE  
TRAINING OF YOUTH IN CALIFORNIA.

BY JAS. P. CARLETON.

A STRANGER, on arriving from England or Continental Europe, cannot help remarking the immense contrast between that progressive march of improvement, which seems to characterize every portion, nay, every family of our community, with the dull sluggish motion evinced by our progenitors on the other side of the Atlantic. And remember, when I make this invidious and sweeping comparison, I do not allude to the large cities of London, Manchester, Paris, Berlin, &c., situated in that portion of Europe which is styled enlightened, but I refer to the rural districts of those countries, where the inhabitants live in an almost Arcadian style of simplicity. We ought indeed to be thankful to God for the manifold blessings that He has showered upon us, and at the same time, we, as fathers of families, have a very sacred duty to perform, which we owe to our God, ourselves, and our country.

It is an uncontroverted axiom, an undeniable truth which no sophistry can confute, that there is an urgent necessity for a most stringent reform in the training of the youth of both sexes, but as this article refers more especially to boys, I shall leave the softer sex alone for the present.

This is a fast country, and we are living in a fast age; and, unless boys are carefully watched, they are easily led into temptation.

“Ce n'est que le premier pas qui conte” is too old and well known a proverb to need any comment. I will now relate an occurrence that I witnessed a few months ago in Stockton:

Having some business to transact with a man who owed me a small amount, I found him seated at a card table with a bright intelligent youth of fifteen, *playing for drinks*. I am a Son of Temperance and a Good Templar to boot, but had I been the veriest toper in Christendom, the sight of that man's horrible sin, caused me to be guilty of another, for I must confess that I lost my temper, as I do not believe that he will ever forget the reprimand I gave him.

In California men are so pre-occupied in the pursuit of money-making, that the care of the children devolves principally upon the mother; and here, I am compelled to state, that in six cases out of ten, speaking from my own personal experience, I think that they, the maternal parents, *are too indulgent*.



I do not wish to debar children from innocent amusements at the proper time and place, for I do not forget that I was a boy once, myself; but I here state emphatically, that children ought not to be allowed to go to any place of amusement *alone*, and even then, never to stay out later than 11 o'clock, and finally, they should not be allowed to go *quite as often*.

On account of the heterogeneous complexion of our population, a large proportion of whom are unmarried young men, there must necessarily be a great number who but too frequently give vent to their ebullitions of temper, by using profane or obscene language; and last, though not least, what is nearly as bad, *slang talk*.

It is a notorious fact, that in California, boys of fifteen *know as much* as young men of twenty do in Europe.

How many between these ages smoke, chew and drink, I have no means at present of ascertaining, but I have no doubt that the figure is large; and those who swear, and interlard their phrases with *choice slang*, the figure is still larger. Although there are some exceptions to Solomon's proverb, "Train up a child in the way he should go, and when he is old he will not depart from it," still, I think the precept ought not to be the less binding on that account.

Where there is good discipline, there will always be harmony; and although, occasionally, a scabby sheep will make his appearance in the flock, the knowledge that a sure punishment will certainly follow every delinquency, must eventually conquer the most rebellious spirit. As a general rule, I am opposed to corporal punishment; but I differ widely from those persons who think that it ought to be abolished altogether. There are *some* boys — and I am happy to say *very few* — who require the use of the rod occasionally; but in punishing a lad, (and no boy over fifteen years of age ought to be flogged except in extreme cases,) especial care should be taken not to inflict any bodily injury on the lad, for in that case the remedy would be worse than the disease.

I humbly trust that this article will meet the eye of some future legislator, who, when the next school law shall have been taken up in a "Committee of the Whole," will have spirit enough to cause the gist of my argument to be embodied in the statute; and, in the meantime, I sincerely request that every parent and teacher will combine, as far as lays in his power, to enforce what I consider to be the only efficacious method of training boys.

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ARE ALL THE CHURCHES TO DIVIDE? — *We hope not.* Several of the Episcopal Bishops of seceding States have changed their liturgy, so as to offer prayers for the Governor and Legislature, and not for the President of the United States nor for Congress. And Bishop Polk, of Louisiana, by virtue of his ecclesiastical authority, has seceded with the State, carrying with him his diocese from "the Episcopal Church in the United States," and gives as his only reason for this separation, that the State has seceded from the old Federal Government, and that the Church must follow its nationality. Is it then true that the Episcopal Church has a *quasi* alliance with the State? We think not. Why then should political divisions have anything to do with the Church? It is with infinite grief that we hear even of any hints about a division of our Church. Even if the United States were formally and definitely divided into two separate and



independent and acknowledged governments, we see no reason why the Presbyterian Church should be divided. We cannot endure the idea that Christ's blood-bought Church is to be a follower of Cæsar's camp, and must adjust itself to the caprices of the political world. We shall do all we can to oppose any separation. We have always deplored the divisions in other churches about political and partisan questions. And it is still our solemn conviction, that if the ministers of religion, the religious papers and societies had not meddled with politics and with subjects that were entirely out of their jurisdiction, we should have been still a united and harmonious nation. We have been clinging to the hope that the *undivided* Masonic fraternity, and the *undivided* Catholic, Episcopalian and Old School Presbyterian Churches would still be strong enough to hold all the American States together by fraternal bonds; but now the Episcopal Church, like the Methodist, Baptist and New School Presbyterian, is divided, and even the possibility of rending the Old School Presbyterian Church is talked of. There are other churches that are not divided, which we have not named, because they are mainly local or sectional churches, their membership being chiefly in one part of the States. Such, for example, as the Reformed Dutch Church, the Congregationalists, and the Cumberland Presbyterians. But the Old School Church has heretofore been composed of members from all parts of the Great Republic, and in that sense a truly great national Church. Nor do we now see any reason for dividing the Church. As Resolutions of the General Assembly are not articles of Faith, they are not sufficient cause for division, even when they are palpably erroneous. *We are with all our might for an undivided Church.*

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### HORRORS OF CIVIL WAR.

"Ne, pueri, ne tanta animis assuescite bella :  
Neu patriæ validas in viscera vertite vires."

THIS is part of the advice that Anchises gives to Aeneas in the sixth book of Aeneid, and it may be rendered: Make not, O my sons, make not your minds familiar with so great wars, nor turn the powerful strength of your country against its own bowels.

"Stain not your country with her children's gore."

The prophet *Isaiah* thus describes war:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Every one that is found shall be thrust through. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. Their bows also shall dash the young men to pieces, and they shall have no

pity on the fruit of the womb; their eye shall not spare children. For every battle of the warrior is with confused noise, and garments rolled in blood."

Both sacred and profane history abound in illustrations of the terrible devastations of fratricidal war. In our last number we quoted Hume's estimate of the demoralizing and destructive effects of the thirty years' war of the Roses in England. We have now to add the testimony of the Duke of Wellington. We have just read his life by Mr. Yonge, recently published in London, and among other things to be noted in this work, is the horror with which this great soldier and successful chieftain uniformly regarded civil war. Repeatedly do we find him describing it as "the most miserable of all human calamities." In his speech in the House of Lords on the Catholic Emancipation bill in 1829, the Duke said: "I am one of those who have passed a longer period of my life in war than most men, and principally in civil war—and I must say this, that if I could avoid, by any sacrifice whatever, even one month of civil war in the country to which I was attached, I would sacrifice my life to do it. I say there is nothing which destroys property, cuts up prosperity by the roots, and demoralizes character to the degree that civil war does. In such a crisis the hand of every man is raised against his neighbor, against his brother, and against his father: servant betrays master, and the whole scene ends in confusion and devastation. But, my Lords, if civil war is so bad when it is occasioned by resistance to the Government, if it is so bad in the case which I have stated, and so much to be avoided, how much more is it to be avoided when we are to arm the people in order that we may conquer one part by exciting the other part against them!"—*Vol. 2, p. 191.*

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#### ATTACKS UPON THE EXPOSITOR.

"ONE AT a time, gentlemen," said an agent of the Overland Mail Company to a number of hungry, wearied, and not very amiable passengers as they were turned out of the wagon into his office in Fort Smith last year, at the witching hour of midnight, "one at a time, and I will attend to you all." So thought we, as our friends called our attention to sundry recent attacks made upon us; but, upon reflection, we came to the conclusion, that it was better just as it is. "The more the merrier." We verily believe, that Fort Sumter was not a greater annoyance to the South Carolinians than *Calvary Church*, the *Expositor* and its humble editor and "the City College" are to certain well known parties on this coast.

As to the numerous attacks, anonymous and otherwise, made upon us almost continuously ever since our coming to this coast by a portion of the press, chiefly of the *religious* press and by clergymen, we have nothing at all to say. And it is with great reluctance that we feel it to be our duty now to say a few words about the recent publications of the *Rev. S. H. Willey* of this city and the *Rev. Henry Durant* of the College of California, not indeed to make any formal answer to them, but chiefly to let our friends know something of what is going on in the world, especially among our "brother preachers" of peace and good will.

We have never had occasion to name either of these gentlemen in the *Ex-*

positor, and we are determined not to have any controversy with them, neither in their official nor personal character. The communication of the Rev. Mr. Willey we did not publish, because it is the rule of monthly and quarterly journals not to open their pages to replies. We believe that experience all over the world has decided that this is a proper and a necessary rule. And besides, his communication contained no new information on the points under discussion. In our humble judgment, there were no errors to be corrected, nor does Mr. Willey offer in his publication any thing better than unsupported statements, or statements that are true only by applying *ecclesiastical technicalities* to them, whereas we had spoken of things in a common sense way, and as we believed, and do still believe them to exist. We did not mean to speak of formal ecclesiastical action over the institution, nor of denominational connexion and control through formal resolutions, but of that kind of interest in, and promotion of such institutions as may be quite as effective by other agencies. Although it is true numerous New School and Congregational ecclesiastical resolutions can be cited on the point. We have several times dismissed this subject with the sincere desire never to write another word but in commendation of the College at Oakland. Nor have we at any time written anything on the subject but to defend ourselves from the gross misrepresentations, reiterated and detailed in various ways, and from attacks made upon us and our Synod for not going into the new plan of this college. Our article of February was published to redeem a promise, that if we had fallen into any mistakes in regard to that institution, we would cheerfully correct them, when convinced. An attempt was made to show wherein we had misrepresented its history, and we were more and more fiercely assailed in many quarters. After having considered all the information given, we felt bound to publish what "our understanding" still was. And "our understanding" of the history of the college was formed from the circulars and addresses of its agent, from the articles published in its behalf, from the minutes of New School and Congregational bodies both here and at the East, from the proceedings of the "Society for the Promotion of Collegiate and Theological Education at the West," which has been and we believe is still aiding the College of California, and from repeated conversations during the last five or six years with its friends; and we defy any candid and intelligent man to go through this history and these documents and observe the phases of the institution without coming to the conclusion that our understanding is substantially correct. Precise technicalities we have not desired. Not that the institution has had no friends but Congregationalists and New School Presbyterians. Others have helped them. But members of these churches begun the enterprise with the approbation of their highest ecclesiastical courts on this coast, formed a close corporation and so continue to control it, and to make it subservient to the cause of education and the promotion of their church interests. The style of the documents which are the sources of our information may be judged of from their names as above given, and from the following specimen in regard to the beginning of the college:

"Our College commenced with five students, and the Rev. Henry Durant as its head. Some of you know the man. Your honored Secretary was a class-mate of his. . . . It was in Nevada, a town in the Sierra Nevada,

in the midst of the gold fields, in the year 1853, that the enterprise was first set on foot. It was the joint meeting of 'The Congregational Association of California,' and 'The Presbytery of San Francisco.' The great enterprise was debated; it was prayed over; it was resolved upon. What think you, Mr. President and beloved friends, was the capital with which we had to begin? Nothing in all the world but THE MAN! Henry Durant—he was enough. All other Seminaries of learning have been commenced by rearing structures; we with the living man. It is a symbol of our State. It is a State of men 'all alive.' We commenced our Seminary with a single man as our endowment, our building, our resources." This extract is from Dr. Bell's address at Albany, before the Society for Western Colleges. And again of the College at Oakland, he says:

"ORIGIN.—It was started under the united auspices of the Presbytery of San Francisco (New School) and the Congregational Association of California in 1853 and was chartered in 1855." This quotation is literally made from a tract or circular of the Rev. Dr. Bell, the authorized agent of the Trustees, dated "New York, 21 Dec., 1859," after Dr. Bushnell's visit and the *new basis* was adopted, and circulated in the New School Presbyterian congregation of the Rev. Dr. Adams of New York, and elsewhere. It was substantially the text of many eloquent appeals before New School and Congregational bodies, and the Society for Education at the West. We said, "our understanding was that this college was begun by Congregationalists and New School Presbyterians." Its agent says the same thing. And so we could proceed to the end of the chapter. "Our understanding," moreover, is entertained by the public generally, and by most of the religious papers of this city, as well as by at least a part of the secular press. Nor do we still see how we can come to any other conclusion. "Started under the united auspices of the (New School) Presbytery of San Francisco and the Congregational Association of California," with a close corporation, it is still under the same leaders. If the character of the college was changed by the "new basis," why did not the old Trustees resign, and let a new Board be formed, and all *exclusive* tests be removed? If it is not a *sectarian college*, why are all but such as this close corporation shall deem "*evangelical*" excluded from equal privileges? How can it be other than a *sectarian college*, when Hebrews, Quakers, Christians, Catholics and Unitarians, and many others, are tabooed by it? We could not, therefore, accept our appointment as a Trustee on the new basis of this college. But we deny that for this reason we are to be denounced continually as a factious sectarian, and to be blamed for not trying to unite all the churches in favor of Oakland. When a college is really Catholic we can understand it, and when it is denominational we can understand it, but this one at Oakland we do not understand. We hope, however, it will flourish, and that we may live to record its success as "the Yale of the Pacific," notwithstanding our serious objections to its basis. But it is now our purpose never to open our pages to the subject again, except for advocating its prosperity.

As to the pamphlet of the Rev. Henry Durant of 13 octavo pages, the following specimens of its style and argument will suffice: "Supercilious"—"*morceaux* of scandal"—"like another little head which also vibrates a forked

tongue, and hides a venomous tooth"—"its sequence is even uglier than itself"—"its power, like that of the scorpion-horses of the Apocalypse, is in its mouth and also in *its tail*; and *its tail* has heads, and with these it does hurt"—"HEAD — BODY — TAIL — HEADS OF THE TAIL"—"THE PACIFIC EXPOSITOR is a great humbug"—"such greatness is not very formidable"—"its *littlenesses* concern us more"—"borrowed thunder"—"plunderer's own head"—"fulminates his old trash"—"The old cant of the Infidel and the Jesuit"—"In the minutest secretions of the insects and lower reptiles among beasts; of weeds and shrubs and fungi, among plants, lie her deadliest poisons"—"squibs"—"flings"—"that shall grind him to powder"—"ridiculous fallacy"—"shallowness of its logic"—"It lacks veracity"—"Witch of Endor"—"launches a *boomerang*"—"plays a part most ridiculous"—"The man with a hoe, killing a goblin in a looking-glass"—"a Sanballat"—"one stab not enough"—"double-dealing"—"trumps up" "the toper's plea,"—"hue and cry of jealous priestcraft"—"deprive our common schools of the Bible and prayers"—"brains or the heart of such a logician" "by quibbles"—"the very lap of its sins," "wretched sophisms," "evil surmisings," "base aspersions," "encourage looseness"—"trickery of language," "shuffling and packing of reasons," "such a playing out of the false and hiding of the true"—"sends us straightway to the devil"—"*evil-end* foremost"—"soft-soap"—"swaddles in painkiller and liniment"—"cutting to pieces"—"a bigoted profession that puffeth up, and ends in ventilation and collapse"—"sea-saw of downgoings and uprisings in double-dealing balances"—"changes countenance"—"shows contradictory faces"—"uses a double tongue, and like a crab, walks to the right and then to the left." Such are some of the epithets of the Rev. Henry Durant applied to us, and such the style of his pamphlet. Of course we offer no reply. If we could wish harm to the author or the institution of which Rev. Mr. Willey says he is "the living agency," and Rev. Dr. Bell says, he is "the soul;" which, however, we do not and cannot do, we should only desire this pamphlet a wide circulation. Mr. Durant, we think, has been connected with the College of California from its beginning. And if we are not misinformed he is a graduate of, and was at one time a tutor in Yale College, and a Congregational clergyman, but perhaps is now in the New School Church. And as a final farewell to all this affair, we have only to say, we do sincerely regret that any of the young men of our glorious new State are to be taught such a style of writing, argument and rhetoric as this by the acting head of one of our colleges. Billingsgate can be learned without the expense of going to college.

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MERCANTILE LIBRARY ASSOCIATION.—We have received the eighth annual report of this Institution, from which we learn that its receipts during the past year were upwards of *seventeen thousand dollars*; that nearly twenty-six thousand volumes were loaned out, and 2,336 volumes added to the Library during the year. The total number of volumes in the Library is over 13,000. Among the additions we notice some very valuable works. This is an exceedingly important institution. It is an honor to the city. No such library is to be found in the world in a city only eleven years old.



REV. JOSHUA PHELPS, D. D.—We rejoice to learn that the Rev. Dr. Phelps is now, Providence permitting, on his way to this coast. He is an able and distinguished servant of the Church, and we promise him a hearty welcome to this great field. The *Presbyterian Expositor*, of Chicago, in speaking of Dr. Phelps' removal to the Pacific, says: "We have just learned that the Rev. Dr. Phelps, of Beloit, has received and accepted a call from Sacramento city, California, and that it is his expectation, Providence permitting, to leave for the Pacific coast first of April. We deeply regret to lose from this region, where his labors have been so much blest, and are so highly appreciated by his brethren, such an able and efficient co-worker as Dr. Phelps. Both at Beloit and Dubuque, Iowa, as well as in other parts of the church where he has labored, he has shown himself an active, zealous and faithful standard bearer of Presbyterianism, and no man in our ministry is more entitled to the confidence of the church for his deep love and loyalty to all her interests. But as Providence seems now to be calling him to another great field on the Pacific coast, in some respects even more important than our own Northwest, we cannot doubt that he will be eminently useful there, and will prove a most acceptable accession to the ranks of our ministry in that distant quarter. To the brethren and churches of California we can most cordially commend Dr. Phelps, as one who has learned to endure hardness as a good soldier of Jesus Christ, who has a heart to devise large things for Zion, and who, with his experience, zeal and ability, may, with God's blessing, accomplish great good in that new and growing country."

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STATE OF THE COUNTRY.—The last *Southern Presbyterian Review* contains an able article written by Rev. Dr. Thornwell, on the state of our beloved country. It is the most thoroughly logical and eloquent paper we have seen on the subject. He takes the ground that the Old Union and Constitution are dead, that secession is morally right and absolutely necessary; and that *two* homogeneous, peaceful governments can preserve American institutions better than one that is not homogeneous. We are grieved there are *two* instead of one; but the great question now is peace, and for this let prayer be made unceasingly by all the churches.

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REV. WILSON BLAIN.—According to the newspapers from Oregon, this minister of the Gospel in the United Presbyterian Church, died at his residence in Linn county, Oregon, on the 22d February. We have no other information than the simple announcement of his decease. But we have always heard of him as a godly pioneer minister of the cross.

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A BRAIN-WORK OFFICE.—An establishment has been opened in Broadway, New York, for furnishing on short notice and according to order, sermons, essays, poems, literary addresses, political speeches and all such wares. Something like this has long existed in England, but we have no recollection of hearing of any such institution in America before. We wonder how it will succeed.



“SPOILING FOR A FIGHT.”

“ONE peculiarity of the present crisis has surprised many people. The parsons and other professional *non-combatants* seem by far the most energetic in urging on forcible measures by the General Government. Some of them go about from place to place, like Peter the Hermit, preaching war and extermination; others stuff their Sunday sermons with hints to the same effect. In this, the religious press is but a little behind. As a specimen, we clip the following from the *Pacific* of this city:

“It [the Inaugural] is far more conciliatory than the Disunionists, or any of their apologists, had any right to expect. We fear, however, it will utterly fail to influence them; and believe that no concession can be made which will ensure peace. A peaceful solution of the present troubles is not only an improbability, but an impossibility.’

“We do not agree with our religious neighbor that a ‘peaceful solution of the present troubles is an impossibility;’” and of all men in the country, we think the clergy should be the last to inculcate such doctrine. They should hold on to peace as long as there is a shadow of hope left—for their mission is peace.”—*San Francisco Evening Bulletin*.

These are our sentiments, and so impressively uttered that we cannot refrain from quoting them. From the beginning of our present trouble in public affairs, our position has been for the Union and the Constitution with equal rights if possible; if not, then for a *peaceable* separation, and in any event and under all circumstances, we are opposed to civil war. *We are for peace.* We are wholly opposed to war as between the American States for any cause whatever. There is no possible difficulty that can arise that cannot be better settled before and without a civil war than after it. No possible good can be effected by it. Nor will the great body of the American people sustain any party that precipitates them into fratricidal slaughter. We have said but little on public affairs, and all that we have said, was in regard to the National Fast, and was chiefly to this effect—that the Christian Church was mainly responsible for our troubles—that God had a controversy with us for our sins, and that after the manner of Nineveh, we should repent and implore Divine forgiveness—that our hopes and prayers were for the UNION and peace; but that if in this we were disappointed as to the States east of the Rocky Mountains, still our earnest plea was and still is for peace in California. We shall do all in our power to prevent civil war, and especially to promote peace and good will on this coast, even if—which may the God of our Fathers in mercy prevent—fratricidal war scourges the other side of the continent. And accordingly, we most earnestly exhorted our congregation to unceasing prayer for our beloved country, and to abstain from controversies and even from talking on the subjects that were the cause of our trouble. Substantially this has been our course from the beginning, and we shall, God helping us, still pursue it, praying as well as we can, both privately and publicly as a minister of the Gospel, and as we have always done, and as it is unquestionably our bounden duty to do, for

all that are in authority, and raised up by the Providence of God to rule in the States of our beloved country, whether they be Governors, Presidents or Vice Presidents, and for all our Legislators, Senators and Magistrates, that God may give them daily increase of his Good Spirit and so overrule all our public affairs as to promote the harmony, peace and prosperity of our whole country, and preserve our institutions in all their purity and vigor unimpaired to distant generations and for the advancement of his Holy Church, the kingdom of our Lord Jesus Christ.

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VOCAL MUSIC.—All who desire to gain a knowledge of music and to improve in their reading and style of singing should avail themselves of Mr. Eliot's lessons given in the lower story of Calvary Church. He has two classes in his singing school—one for beginners, and one for those somewhat advanced. These classes meet on separate evenings. If all the people should sing, then they should learn how.

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RELIGIOUS OR DENOMINATIONAL EDUCATION.—The *Pacific Methodist*, of 21st March last, contains the address of its editor, Rev. O. P. Fitzgerald, at the opening of the *Pacific Methodist College* at Vacaville on the above subject. It is an appropriate, honest, able, eloquent discourse. The Trustees have done well to publish it. We hope it will be circulated in pamphlet form by thousands over this coast. We shall publish extracts from it as soon as we have room.

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“ACROSS THE RIVER,” on page 487, has the ring of true poetry about it. It is sweet and beautiful. We congratulate our readers with the promise of more contributions from the same pen.

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LIBERALITY OF CALIFORNIA.—The Eastern papers say that our State has made the largest contribution through the Post Office boxes of any of the States to the Washington Monument Fund. While New Hampshire contributed but *ninety-six cents* and Kansas *thirty-five cents*, the heaviest contributions from any of the whole thirty-seven States and Territories came from California.

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REV. A. FAIRBAIRN, of Vacaville and regions around, writes that he is more and more encouraged in his labors.

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REV. THOS. FRASER, of Santa Rosa, has improved in health, and is enabled to rejoice already in seeing some fruits from his labors in looking after the flock. He has organized a church.

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REV. JAMES WOODS has just returned from a missionary tour South. He reports our prospects promising, and particularly the popularity and success of Rev. W. E. Boardman in Los Angeles. Mr. Woods has done a good work since his appointment as Superintendent of Missions.

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
WASHINGTON AND OREGON.—We learn from Rev. Messrs. Sloan and Evans, that the brethren in our sister Presbyteries north of us are in good health, but in great need of assistance both as to money and men.

REV. N. B. KLINK writes to us that he has opened a school at Vallejo, with fair prospects. His labors at Sacramento are remembered with gratitude by the Church. We rejoice not that our brethren are preaching less, but that they are doing more for schools. Mr. Klink is a fine scholar, and well adapted to teach.

REV. JOHN HALL, from Ireland, passed through our city a few days since for British Columbia. He is sent out by the Presbyterian Church of Ireland. He is the first Presbyterian minister sent from the old country to British Columbia. We welcome him to the Pacific, and trust he will be abundantly successful in his labors on our coast.

RELIGIOUS LIBERTY.—A writer in the Rev. Mr. Cheney's *Evangel* contends that Baptists are pre-eminently the friends of religious liberty—that indeed it is their "peculiar tenet." He says that Catholics, Episcopalians, Presbyterians, Lutherans and Congregationalists are far below and behind the Baptists in the cause of religious freedom. How this can agree with immersion as the only baptism and "close communion," as taught in the same paper, is not explained.

CHRISTIAN ADVOCATE, of this city, expresses considerable anxiety about the "severe criticism" that has fallen "on the editor of the *Expositor* and his special friends in regard to their educational plans." We thank them for their sympathy, but beg leave to assure them, that "Dr. Scott and his special friends" were never in a better humor in their lives. They have not been "forced into," nor have they "assumed any position" that was not exactly agreeable to their wishes and consistent in every particular with the programme on which they commenced their college enterprise, which is now an acknowledged success. *Laus Deo*. Last December number of the *Expositor* explains our views.

 The *Banner of the Covenant* and the *Presbyterian*, of Philadelphia, and the *Banner of Peace*, of Nashville, will please accept our thanks for their complimentary notices; and so also the *Mirror*, *Daily Times*, *Alta*, *Herald*, *Christian Advocate*, *Call*, and *Evening Journal*, of this city, and the *Los Angeles Star*.

"EVERY LITTLE HELPS."—Read this magazine, any one of its numbers, and if you think it is doing a good work in California and is worthy of support, send us one or more names as subscribers, and you will have done a good work.

APOLOGY.—Several typographical errors occurred in our last number, particularly in Mr. Fisher's excellent article. One of our correspondents has already written to us, saying, that he supposes it is "Col. Dick Johnson who killed Tecumseh that is meant on page 432." Now is not that too bad? And yet among Bible heroes *Johnson* has slipped in where *Joshua* should be found. And so in a few other cases. We shall try to do better.

BEACH, 10 Montgomery street, has a great variety of Sunday School and juvenile books; also Hymn Books and Stationery.

## FINE OPPORTUNITIES OFFERED.

IT REQUIRES much time and thought, labor and prayer to build up a first class institution of learning. It cannot be done in one year, nor in five. But a great deal can be done in a short time in California. The amount of funds required for apparatus and professorships and scholarships is far greater than would be at first supposed. But the time has come when we must depend mainly upon ourselves for founding institutions for the education of our children. *San Francisco* is, and ever will be the metropolis of the Pacific, and in regard to climate and position and population is better fitted for building up a University of the highest class than any other city we are acquainted with. It is desirable that the rates of tuition be so low as to open the doors of such an institution to as large a number as possible; and yet, it is the experience of all literary institutions, that to secure the best talents and the most competent men, liberal salaries must be paid. It is then necessary that scholarships and professorships be endowed. The Trustees of the *City College* will no doubt be ready to afford every proper inducement and guarantee for such endowments. For instance, any person or persons might endow a specified Professorship, and when the endowment is sufficient for the perpetual support of the said Professorship, then it should bear forever the name of its founder, unless he should otherwise direct. And in like manner also scholarships might be endowed, the income of which should pay the yearly tuition fees. And the enjoyment of such scholarships might be made the reward of merit. And in this way competent salaries may be provided for the institution without making the fees too high, and at the same time a permanence be given to the support of the institution, and so also all funds and property of every description contributed to the founding of professorships or scholarships shall be forever applied to the specified purpose for which it was contributed.

If any one has a favorite study or department of literature or science, which he wishes to promote, here is an opportunity. Time is requisite to develop our resources, and crown our hopes, but we do not doubt the liberality of the people of California. They will not fail to provide educational institutions equal to the wants of their age and country.

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THE DORMITORY SYSTEM.—We understand that the *City College of San Francisco* is not to be encumbered with the boarding and lodging of its students. In one respect this is a disadvantage. We mean as to its income. For we believe it is chiefly by the *boarding* that money has been made by educational institutions. But the evils of the dormitory system are so great, that no amount of money could compensate for them. It is obvious that a great part of the disturbances so common in collegiate institutions and most of the temptations to which young men in college are exposed, arise from their *Monkish* style of living—*coralled* within college grounds and removed from the social influences of home. It is far better for the young to remain members of the parental household as long as practicable, and when it is absolutely necessary

for them to be away from the parental roof, then they should become inmates of a family where something like home influences are still to be enjoyed. Students from the country who come to study in the *City College* will live in such families as their parents or guardians may select, and under such arrangements as they may make for themselves. A general superintendence will, of course, be exercised by the President and Faculty, when desired by parents and guardians, over those who come from abroad, and care be taken that they are accommodated in suitable boarding houses, but it is not the design of the Trustees nor friends of this institution to erect dormitory buildings at all. They believe that HOMES can be found in the families of the city that will be far better than a college dormitory, and on the whole quite as cheap. And then while family influences are thrown around the young man from home that may be very much like those at home, he is also expected to attend the Sabbath School and place of worship regularly that his parents or guardians may select. These and the like home influences and liberal advantages cannot be enjoyed in institutions situated in the country.

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#### THE ANCIENT CLASSICS.

“The tree of language branches the wide, wide world around,  
Its wondrous roots are hidden in deep and solid ground.”

THERE is a whole system of philosophy in the remark of *Charles the Fifth*, Emperor of Germany, that every time a man acquired a new language he became a new man. The study of the language and literature of another nation vastly enlarges one's horizon and strengthens the powers of observation, and liberalizes the thoughts, and multiplies the sources of enjoyment. Language is thought's canal. It is the common memory of the human race — the storehouse of tradition and idioms, of morals and religion, patriotism and love, living on from age to age and from nation to nation, ever giving out and yet ever being filled, and never exhausted.

A German professor has said the Latin language, like Napoleon, still rules the nations, now from the grave as formerly from the throne. And notwithstanding all that has been said against the waste of time spent in studying the ancient languages, we still consider the grounds on which their claims rest as absolutely impregnable. For as long as a dead language furnishes the means of education, so long it must be studied. But in fact, it is a mistake to call the Latin and Greek “dead languages.” They live and always will live, as long as the world stands. They are an integral part of the English tongue. Without a knowledge of them, no man can be a thorough English scholar. The study of the ancient classics is by the testimony of the best scholars and of the most enlightened nations the most admirable discipline of the mind of youth, an effective mode of acquiring accuracy of expression, and a most important help towards forming a good taste, and acquiring modern languages and the use of the terms employed in scientific pursuits. In a word, the voice of too many centuries of the best educated nations has pronounced too strongly in favor of the thorough study of Latin and Greek, for us now to debate about their value and use in a course of liberal studies. Without the Latin, we are



without the basis on which the literature of all modern nations rests. Modern science finds its vast storehouse of words in Latin and Greek. And without them we know nothing of the science of our age—the comparative study of language. With a knowledge of Latin and Greek, we have the root of all modern tongues, and a passport to all learned society, and the best standard of taste and criticism known to the literature of mankind. To talk, therefore, of educating a young man without his studying the ancient languages, is to talk of building a palace without the materials for its construction. Nor is the time lost that is necessary for acquiring a knowledge of them, for the habit of study, of application and research, the power of attention, the exercise of the memory and judgment called out by studying Latin and Greek, are far more than an equivalent for all the time devoted to them. And besides, it is altogether a mistake to think, as many seem to do, that our age is too spasmodic, excitable and telegraphic to appreciate solid learning and profound scholarship. As *Mr. Webster* said, “there is always room up stairs.” The more earnest and intensive our times may become, the more importance is to be ascribed to *thoroughness of education*. It will give a balance to the mind, and afford independent, and elevated and refined enjoyment.

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REV. DR. MURRAY.—We have Rev. Dr. Sprague’s discourse on the death of Rev. Dr. Murray, of Elizabeth, New Jersey. It is a beautiful, scholarly tribute to an eminently good and great man. Dr. Sprague is confessedly one of the very best writers in America.

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PACIFIC METHODIST COLLEGE, at Vacaville. We have received a pamphlet containing Faculty, Board of Trustees, Rules and Regulations of this Institution, and also the excellent address of Rev. O. P. Fitzgerald. Rev. J. C. Stewart is President.

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THE  
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NO. 12.—JUNE, 1861.—VOL. II.

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THE CENTURION OF CAPERNAUM.

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.—*Matthew* viii: 5-13. See also *Luke* vii: 1-10.

I.

THE COMING TO JESUS.

IT SEEMS to us that this narrative is one of the most beautiful gems that so profusely adorn the Gospel history. It is the picture of a religious soul in a lovely and child-like form, revealing an extraordinary faith under great disadvantages.

*And when Jesus was entered into Capernaum.* The time of this miracle was shortly after our Lord came down from the mount where he had delivered his inimitable sermon, and not long after the miracle at the wedding in Cana of Galilee.

The *scene* of this miracle was the city of Capernaum, celebrated in the history of our Lord, though scarcely known in Old Testament times. Though born in Bethlehem of parents who belonged to Nazareth, our Lord made his own home chiefly at Capernaum. While in subjection to his parents—from early childhood till he was thirty years of age—he seems to have dwelt in Nazareth; but about the time that he commenced his public ministrations, or soon after his baptism, he “came and dwelt at Capernaum.” This city was therefore the centre of his operations. To it we find him generally returning from his various itinerant missions. It was situated on the northwestern side of the lake of Gennesareth, called also the sea of Galilee. It was a Jewish city at this time held by a Roman garrison in Herod’s pay. There is still some doubt whether the precise spot on which it stood has been identified. *Ritter* and others suppose the *Tell Hum* of our day to mark its site, but our countryman *Dr. Robinson* and others think *Kahn Minyeh*, about three miles farther north, is its true site. However this may be, it is incontrovertible, that our Lord’s prediction concerning this city has been long since fulfilled. “Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.” *Matth. xi: 23, 24.*

Although this city was our Lord’s home during the years of his public ministry, and notwithstanding He gave its inhabitants many evidences of his power to work miracles and to saye, still they were remarkable for their infidelity, impenitence and general wickedness, and hence his denunciation of their sins for rejecting Him and continuing in their rebellion. Their abuse of great privileges augmented their guilt until their condemnation was greater than that of Sodom.

*There came unto Him a centurion.* Our word centurion is from the Latin *centum* a hundred, and means literally a Roman officer commanding a hundred men, corresponding nearly to our captain. [See Adams’ *Rom. Antiq.*, p. 370.] The title centurion was, however, used with so much latitude, that it sometimes signified one who led a subdivision of a Roman legion without fixing precisely its number. In the following places we find mention made of persons called centurions. Besides the passages referred to as texts above, *Matth. xxvii: 54; Acts x, xxi, xxii, xxiii, xxiv, xxvii, xxviii.* The first convert to Christianity after the crucifixion from among the Gentiles



whose name is known to us was Cornelius, a centurion of the Italian band at Cesarea, of whom we have more to say in another chapter. At least four centurions are favorably spoken of in the New Testament.

Some think the centurion of *Matthew* now before us the same who is called a nobleman of Capernaum in *John* iv, who came to Jesus, and begged mercy for his son. But there is no reason to suppose them the same. There are some striking points of resemblance, it is true, in the two narratives; but our Lord was never straitened for motives nor for means of showing his mercy. In both cases, the person asking help occupied a high position in society, and the person at the point of death was young, and the cure was wrought at a distance; and in both cases, the faith of the person making the application was remarkable; and our Lord was glorified by both miracles. Still there are points dissimilar—so dissimilar that the cases must be distinct. The one was a Jewish nobleman, looking for the Messiah; the other was a Roman officer, who had but little, if any, information concerning the great Hebrew that was so long and so ardently looked for as the Messiah. The Jewish nobleman makes application to Jesus in behalf of a son, who was nigh unto death with a fever; the Roman officer applies for aid for a servant, (a slave,) who was afflicted with paralysis. One miracle was wrought by our Lord when he was at Cana, the other when he was in the streets of Capernaum. But that which most distinguishes between the miracles was the faith of the applicants. The Jewish nobleman's faith was feeble. He besought our Lord that he would come and heal his son, for he was at the point of death. *John* iv : 27. He seems not to have thought that Jesus could heal his son, unless he visited him, and like a medical man, on the spot should examine the patient, and prescribe according to the symptoms. Hence, we hear him saying, "Sir, come down ere my child die." But the centurion said, "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed."

There is some difference of opinion among interpreters as to the identity of the cases recorded by *Matthew* and *Luke*. Cavillers have attempted to make out a contradiction between them. In regard to which, let it be remembered, we have no positive proof that both evangelists refer to the same case. It is not impossible but that there were two instances very much alike. Their circumstances may have been mainly coincident, and yet not identical. But on the

supposition that we have two accounts, of the same case, we find no difficulty in harmonizing them. They agree as to the characters, time and place, and substantially in the details. The only difference is that *Luke* is more particular in his chronology, and is more full, and gives us more details of outward events than are preserved in *Matthew*. *Luke* says the centurion sent the elders of the Jews, who besought Jesus to grant his request, saying that he was worthy, for he loveth our nation and hath built us a synagogue. But *Matthew*, in saying that the centurion came unto Jesus, does not contradict *Luke's* statement. He does not say that he had *not* sent his friends the elders of the Jews, nor does *Luke* say that he did not follow after them himself. The probable state of the case was that at first he sent, and being anxious, he followed afterwards himself. And each of the evangelists records that part of the transaction which made the deepest impression on his mind, or seemed to him the most important. And as *Luke* was most familiar with Gentiles and seems to have written his memoirs of our Lord especially for them, he records that this Roman officer was so kind to the Jews that their elders were his friends and interceded in his behalf, while *Matthew*, writing for his own countrymen, the Jews, was the most impressed with the fact that the centurion, a Roman officer, came himself to our Lord, who was a Jew. And besides, if this explanation is not sufficient, then we may adopt the legal maxim, and say — that which we do through or by another, is done by us. We may appear in court by our attorney or lawyer. We may be said to build a house, though we employ a carpenter to do it. A farmer may be said to plow and reap, although he employs laborers to do it for him. Such language is common, and obtains in all tongues. There is then no handle here for the enemies of the Gospel with which to work up a discrepancy between the evangelists. There is no contradiction between them; but on the contrary, by a candid and intelligent comparison of the two accounts, we obtain a more full history than we could get from either separately, and at the same time have an incidental or undesigned proof of their truthfulness as writers. Such minor variations are common in all written and oral narrations.

The elders sent to convey the centurion's message interceded for him, saying, "That he was worthy for whom he should do this, for he loveth our nation, and hath built us a synagogue."—*Luke* vii : 3-5.

A synagogue was a chapel or place of worship, where the Jews held their meetings for reading and expounding the holy Scriptures, but perhaps not common among them till after the captivity in Baby-

lon. And as the centurion commanded the Roman garrison at Capernaum, he probably thought it would have a good effect upon the restless, turbulent Jews who were so bitter in their prejudices against the Romans, if he showed them kindness. Soldiers and sailors are proverbially liberal with their means, and prompt to support public institutions. It was, however, a remarkable instance of good feeling, even if there was a measure of political expediency in it, for a Roman centurion out of his small salary to build a Hebrew synagogue.

We must not think, however, that we can purchase the grace of God by our charities. The centurion did not think of claiming the divine interposition because he had built a synagogue for the Jews. He did not speak of this at all. Nor is there any merit in religious duties to atone for our sins, or to give us a claim upon divine mercy on account of them. We should no doubt build houses of worship, and support the institutions of the Gospel, and we should read the Word of God, and hear his Gospel preached; but the means of grace are not to be substituted for Christ. The divine promise is that we shall find a blessing, if we seek, but not *because* we seek. The use of the means of grace is not the procuring cause of salvation, but the channel or way in which we are to find it. They bring Christ before us. It was when Lydia was in the synagogue on the Sabbath day that she heard Paul preach, and the Lord opened her heart to understand what she heard. It was when the Ethiopian was reading Isaiah as he was returning from the worshiping of the Lord at Jerusalem, that the Spirit sent Philip to him to preach unto him Jesus. They were all found in the diligent, prayerful use of the means.

“Beseeching him and saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented.” *My servant*—literally “my boy”—a common and familiar term as *garçon* in French, or as we use the word *boy* for a favorite servant without regard to his age. *Luke* calls him a slave, and so interpreters generally understand the word *doulos*. *Calvin* suggests that he was a slave of rare fidelity and endowments, and hence the master’s greater sollicitude to save his life.

*Lieth at home*—literally is prostrate in the house—*sick of the palsy*. It would seem that paralysis is not wholly a modern disease as neuralgy or dyspepsy is said to be. Critically speaking, there may be some difference between palsy and paralysis, though the first term seems to be only a contraction of the latter, but in the New Testament they seem to be spoken of as quite the same thing, and as coming under our term apoplexy. The original here signifies a

relaxation of the nerves of one side. The palsy prevailed in our Lord's day, and does still in the East. But there is scarcely any description in the New Testament of the diseases that prevailed in Judea in his day.

*Grievously tormented* — terribly, fearfully distressed — is in great agony and at the point of death as in *Luke*. Now it is entirely a mistake, as some critics say that in such a case of palsy there was no consciousness, no agony, no suffering. It may be true that torment or agony does not always accompany the palsy. But there is a form of this disease that is attended by violent cramps and strong pains, and is exceedingly dangerous. Trench says the disease in this case was paralysis with contraction of the limbs and joints, and was therefore a case of extreme suffering as well as of great danger. The Greek term for *grievously tormented* is from the name of a Lydian stone, upon which metals were proved, and hence it came to be used for applying an engine of torture in the examination of criminals, and metaphorically to afflict, torment. And hence here it is applied to a paralytic who is suffering violent pains.

## II.

### THE PECULIAR EXCELLENCE OF HIS FAITH.

*And Jesus saith unto him, I will come and heal him* — that is, I will grant your request. I will save your servant. I am ready even to go to your house. Our Lord's reply then was prompt and gracious, marked with a confidence and dignity that showed that he was conscious of inherent power to work such a miracle as would save this servant. And now in the centurion's reply and our Lord's commendation of him we have an instance of extraordinary faith — of strong and discriminating faith — and of a miracle wrought without personal contact or immediate presence. Happily for us this case will enable us to consider the nature of faith, which is an essential thing both in society and in religion. For such is our constitution that we cannot live without faith. We must have faith in ourselves and in one another, and in God and in his Word and works. It is by faith we know the history of the creation, and receive all our knowledge of past ages. We live by faith from day to day. We go to sleep at night confident of the coming morning, whether we live to see it or not. We have faith in the ordinances of heaven, and trust in the regularity of the laws which God has imposed upon nature. They are all his servants.

We trust in our *senses*, though they have often deceived us. We

have faith in our *fellow men*, though they have often cruelly deceived us. A battle is fought and a kingdom is risked through faith in the intelligence of a spy. The merchant sends his vessel to the other side of the globe in charge of his captain, or ships a vast amount of goods to his correspondents, or buys thousands of dollars worth of exchange, all on faith. The general must trust his officers and men, and they must have faith in him and in one another. And though some soldiers have turned traitors, and some clerks and consignees have been heartless villains, still so essential is the principle of faith in society, that we must act on it. We cannot do without it. Without faith the affairs of society must stand still, and society itself is nothing but a mountain of sand. FAITH then is not a mere abstraction, nor the invention of cunning priests by which to put a yoke upon the people's necks to hold them down while they help themselves to their purses. Faith is not something merely bound up in the Confession and Thirty-nine Articles. Nor is it a new faculty of the mind made to priestly order by the Council of Nice, or by the Synod of Dort, or by the Westminster Assembly, or by the British Parliament. In general faith is not a supernatural thing. It is a simple, familiar principle of every-day life. Intellectually and in a religious sense it is the same thing. It is belief, trust, confidence. But religiously, it is trust in God, belief in all God has said to us, because He says it, and confidence in his mercy through his well beloved Son Jesus Christ. Such a faith is the gift of God. It is produced by his Spirit. It is "a saving grace whereby we receive and rest upon Jesus Christ alone for salvation, as He is offered to us in the Gospel." We may then see why it is that the Scriptures speak of faith as being so important, and tell us that without faith we cannot please God, nor be saved. And it is certainly remarkable that the two most extraordinary instances of faith recorded in the New Testament should have been found among the heathen, and not in the Hebrew Church — this centurion and the Syro-Phenician woman in *Matthew* xv. And of her case, our Lord did not speak of her toil and travel, nor of her expense and perseverance, submission, patience, humility and maternal solicitude in coming to Him, but specifies her faith as most worthy of notice; so here it is not the benevolence, nor charities, nor rank, nor soldierly demeanor, nor humility and perseverance of the centurion that our Lord commends as most worthy of admiration, but his faith. "Verily I say unto you, I have not found so great faith, no, not in Israel."

In the *first place*, then, is there anything in the centurion's case



that justifies our Lord's commendation? Even *he marveled* at it. That is, was filled with wonder, admiration, astonishment, speaking after our manner, that so discriminating and strong a faith in him should be professed by a Roman officer. And the Holy Spirit has no doubt preserved this record of our Lord's admiration, to teach us that this man's faith is to be imitated as well as wondered at. It was wonderful that a man under such natural disadvantages as had encompassed this Pagan and soldier in his education, and youth and profession in manhood, should recognize what the Jewish rulers failed to see, and should profess a greater faith than any of their race — a race heroic by faith — had ever before displayed.

*First.* It was to be marveled at that such faith was found *outside* of the Hebrew Church. The term *faith* used in the text does not of itself necessarily imply saving views of Christ as a Redeemer; but from its connection, we think it proper so to consider it. Primarily it means here confidence in Jesus as having power to heal without personal contact. *But speak the word only, said he, and my servant shall be healed.* *Wetstein* and some others understand this to mean: "Command by a word and my servant shall be healed." This was certainly an extraordinary profession of faith for a man to make in a Hebrew, who had not himself been brought up in the Creed and Catechism of Abraham. *No, not in Israel* — that is, not among the chosen people. Not one of the disciples or apostles even had as yet made such a profession of faith in him. They had the prophets and Moses whose writings clearly pointed out the work and character of the Messiah, yet they had not professed such faith in him. *Not in Israel* is emphatic. Israel was the memorial name of Jacob for his having prevailed with God so as to become a prince, and from him all Jews prefer to be called Israelites, just as the people of Rome assumed to be called Romans in honor of *Romulus*. The meaning then is: I have not found such an instance of faith among the Jews, who are distinguished for their princes, who have prevailed with God on account of their faith. They have had men of heroic faith, but not such an instance as this.

The distinguishing excellency of the centurion's faith then did not consist in his having an exalted idea of God, and believing that He was the Creator and governor of all things. *David* has as great faith in the works of creation and Providence as he had, and no doubt knew a great deal more than he did. And *Cicero* and many of the heathen had some grand ideas of the Divine power. He could say: "Nihil est quod Deus efficere non posset, et quidem sine labore ullo," &c. [*De Nat. D., lib. 3.*]



Nor did the peculiar excellence of the centurion's faith lie in his belief in miracles. All Jews and even all the heathen believed in miracles. It was a part of the common faith of the whole world, and is so still, with exceptions as rare as idiots. The peculiarity, the distinguishing excellence then of this man's faith consisted in this — that he, being a Gentile and a Roman officer, accustomed to see men having influence and authority regarded with great ceremony, should believe that Jesus, who was outwardly a mere man — a Hebrew — in humble circumstances, and without any of the pomp or signs of power that he was accustomed to recognize, wielded the heavenly powers, and had as complete a control over them, and over all diseases and spirits as he had over his servants and soldiers.

*Second.* It was worthy of special attention that such faith was found in a soldier. Our Lord was at this time surrounded by the Scribes and probably in the house of a Pharisee, but it was in the Roman soldier, he found the greatest faith. As the profession of arms is not in itself sinful — is not a sin *per se* — so neither is the term soldier synonymous with cruelty or bloodthirstiness, nor with drinking, debauchery and lawlessness. If there are butchers among soldiers like *Nana Sahib*, there are also *Havelocks* who are as distinguished for refinement and kindness of feeling as for lofty courage. We regard war as a terrible thing, but it is sometimes the less of two evils. War is better than national disgrace, or such loss of national honor and position as should destroy our self-respect and happiness. Gladly would we have our cannon turned into church bells, and our shot and balls into railroads, and our men of war into merchant ships, if it were expedient. But it is not, nor will it be, until men shall learn war no more. Such is the depravity of mankind that one sword is necessary to keep another in its scabbard. It is not necessary here, however, to enter upon the question about the lawfulness of war in Christian States. The only point here insisted on is, that because a man is a soldier, he is not of necessity the greatest of sinners. A man is under no necessity to serve Satan, because he serves the government as a soldier. The army is not a favorable school for piety. The military profession presents occasions and temptations to idleness and manifold wrong-doing. It is an excited, spasmodic, irregular kind of life. The soldier and the sailor are often without Sabbaths and sanctuaries, and under peculiar temptations to forget God, yet it has pleased God that his grace should have many heroes even in armies and camps and naval ships. If the military profession was a sin *per se*, then, instead of having

chaplains to preach the Gospel and administer the sacraments of the Church in our army and navy, they should urge the men to desertion. But when the soldiers crowded to hear John the Baptist preach, as well as the Scribes and Pharisees, did he tell them to desert, and join a Peace Society? No; but he did tell them to do no violence and to be content with their wages, and not to accuse any man falsely. Soldiers are found also listening to the words of truth as they fell from the lips of the Great Teacher himself. But he did not tell them to leave their profession because it was a sin. In the New Testament we have *four different centurions* brought under the power of the Gospel. The one before us owed allegiance to a heathen emperor, yet he possessed greater faith than any in Israel. And what shall we say of Abraham, Moses, Joshua and David — men of pre-eminent faith, and yet heroes in battle? And what shall we say of Col. Gardiner, Gen. Burns and Gen. Sir Henry Havelock, and many others in our times?

### III.

#### EVIDENCES OF THE CENTURION'S FAITH.

In the *next place*, then, let us look at *the proofs or evidences of the centurion's faith*. And here observe, *First*. His tender care for his servant. But could not a Roman officer be kind to his servants and faithful to his soldiers, without having any knowledge of the true religion? Do not the heathen practice many virtues? We answer, certainly they do. There are some actions recorded of heathens that are worthy of imitation. But admitting that there are some few things lovely and excellent among Pagan nations, we do not by any means admit that their ethics are to be compared with those of Christianity, or that they are not in need of the Gospel. By no means. The picture drawn of them by the apostle in his epistles is still true. Nor do we allow, that the admission of any good thing to heathendom is antagonistic to the Gospel. The morals of heathendom, even if they were a hundred times better than they are, do not contradict, nor supersede Christianity. The teachings of tradition, the light of nature, and of conscience and God's Spirit are the teachers of all men, and are quite sufficient to account for the glimpses or guesses at truth that we find among the heathen. Considering the physical and moral unity of all human races, it would be strange, if there had not been found in heathendom an unconscious prophesying that proves the necessity of a Saviour, just as their sacrifices prove a conscious need for some atonement for sin. Indeed it would be

strange, if there were not some fragmentary truths in all nations and in all ages, resembling one another, and altogether bearing testimony to God's own original copy and to the complete edition of his own revealed truth.

*Second.* The *completeness of this Roman soldier's character*, as seen in the care of his servant as well as in his public spirit, deserves special notice. His attention to the religious wants of the people around him, nurtured his humane feelings for his own household. His charity did not all go abroad. He did not make his generosity towards the Jews an excuse for neglecting home duties. His public regard for the Hebrews was not made a veil to cover up selfishness. And as a historic fact, it is to be observed, that true religion is always found developing what is lovely and of good report, noble, kind and reasonable. This centurion's anxiety for the recovery of his slave is, however, the more remarkable when we consider that he was a Roman, and the age in which he lived. His conduct is a remarkable contrast with that of the eloquent Cicero, who thought it necessary to excuse himself for having had some feeling at the death of one of his household. Ordinarily in that age and among the Romans, slaves were denied the sympathy that belonged to other human beings.

In whatever way we may account for the morality and tenderness of this Roman officer towards his servant, we find them in connexion with, colored by, and developed in an extraordinary faith. His benevolence and charity, if not called into being by his religious faith, were certainly ennobled and made more delicate by it. It is indeed true, that morality is not piety, but there is no consistent or true piety without good morals. It is true, that high social affections, amiable instincts, commercial virtues — promptness in business, capacity for business and integrity on 'Change are not to be substituted for penitence and faith in Christ, yet they are in every way commendable. But the instinct of kindness towards a servant or dependent may in itself be no more in a religious way, than instinct tenderness towards a horse or a dog. And does not this instinct tenderness for animals exist among the heathen who have never heard of the name of Jesus? May not a *deist* who does not believe in the Bible bind a poultice to his wounded hound, or an *atheist*, who denies immortality, and says there is no God, weep over the groans of his dying steed? May it not be then that a man is sober, intelligent and industrious — that he has been a dutiful son, and is a faithful husband, an indulgent father, a kind neighbor, a good citizen — an

upright and honest man — and that still he is not a Christian? If he is all this, let us thank God for it; but let us remember that one thing he lacks yet — and that one thing is love to God — a supreme regard for his will — an habitual reference of all to his law as the standard of right and wrong — an habitual trust in God as a sinner reconciled to Him through Jesus Christ. Now is it not fairly a matter within your own experience or observation, that a man may have amiable instincts and social and business virtues, and yet not have the fear of God before his eyes? There is a want of spirituality spread over all he is and does. There is no spirit of prayer, of love to God, nor panting after holiness, nor habitual striving to please God. Is it not true that a lady may be found weeping at the theatre over a tragedy who has never wept over her guilt as a sinner for rejecting Christ; or in ecstasy at an opera, who has never rejoiced in the love of God shed abroad in her heart by the Holy Ghost? A taste for poetry and the fine arts does not always imply a love of holiness. Nor does a reformation of manners always imply regeneration, though regeneration is seen only by a reformation of life. Every conversion to God yields the fruits of true obedience to his laws. Salvation by grace does not lead to licentiousness, nor does justification by faith excuse us from good works, but the rather impels us to them, so that those who believe in justification by faith and in salvation by sovereign grace, are of all men the hardest and most persevering workers. They work diligently because God works in them, and they believe God is helping them. It is not true then that Christianity diminishes in any measure a man's tenderness for his fellow men; nor does it make a man any the less trustworthy as a mechanic, merchant or soldier. On one occasion the general in command of the English army in India was told that the insurgents were about making an attack on one of his positions, and he ordered out a certain regiment to oppose them, but his aid replied, that regiment could not go, for "they were all drunk." "Then," said the commander, "call out Havelock's *saints*; they are never drunk, and Havelock is always ready." Accordingly the bugle sounded — the ranks of the "saints" closed sternly up, and with him at their head who had so often led them in prayer, the troops charged on the enemy and scattered them in flight.\* This true history is its own interpreter. For the soldiers who were so sober and so much given to singing psalms, reading the Bible and prayer, that they were called *Havelock's saints*, because he had so taught them, were the very men

\* Headley's *Life of Havelock*, p. 48.

of all others to meet the enemy. And never did they fail to perform their duty faithfully to their general, their country and their God. The history of war from the beginning till now, does not present a record of greater courage or of more lofty heroism in battle, than we find in Havelock's Indian campaigns with his Highlanders and the 13th Infantry.

It is not then true, that the Gospel builds up the Church on the ruins of civilization. Christianity wages no war against the fine arts, nor does it preach any crusade against the elegant accomplishments or proprieties of society. Going to church is not to make people vinegar-faced, nor is true, enlightened piety a lowering gloom, nor a moping melancholy. A man does not cease to be a gentleman by becoming a Christian. On the contrary, he is only half, and the least half of a gentleman before, for until he is a Christian, even if he is all that a gentleman should be towards his fellow men, he has not done his duty to his God, and is therefore sadly wanting in that *completeness* — that high finish of character that constitutes the highest style of a gentleman — *a thoroughly honest man* both towards his fellow men and God. And shall we not imitate this Roman officer in his tenderness towards his servant? Among the great evils of our times are the insubordination of domestics, the precocity of children, and the selfishness of masters and heads of establishments. Flunkies affect to be lords and “the queens of society” are in the kitchen. So feelingly and so universally is the remark made, that “servants are the greatest plagues of life,” that we are almost ready to wish our times were thrown back to the feudal ages, when if there was a distinction in rank, there was also some care for subordinates and some household pride and affection. But now household relations are transient, spasmodic, uncertain — a mere convenience or necessity for dollars and cents. The social and religious improvement of the one part, and the promoting of the welfare of the other part, are respectively overlooked. Nor is it easy to see where the remedy lies. We can however look back to former years, and sigh that in this particular the past is better than the present. The evils of society, as it now exists among us, are very serious, both as it regards the well-being of its members in this world, and the spiritual necessities of both masters and servants, heads of establishments and the young under their care. It is perfectly obvious that we are tending in our day to anarchy and lawlessness and to a system of pauperism, which only the strongest governments of Europe are able to



bear. And the root of this evil is in the neglect of home education, the want of family government, instruction and religion.

*Third.* Another evidence of this centurion's faith is seen in his remarkable humility. His address to our Lord, saying, *I am not worthy that thou shouldst come under my roof*, is the more remarkable when we consider the relative position of the parties. Jesus was a Jew — belonged to a people despised by the Romans. There was no earthly pomp or greatness about him. But here we see an officer of the Roman army commanding in a conquered province, whose master was the conqueror of the world — rich, influential and powerful — so struck with the dignity and moral excellence of Jesus, that, wholly regardless of the disparity of their rank, he openly professed himself unworthy to receive a personal visit from him. Indeed so remarkable was his humility, that if our Lord had not commended his faith, we should have been at a loss, which to admire the most. Indeed they were inseparable, and are so still. The root of his humility was his faith. The excellence of condescension is that it proceeds from true greatness. His humility is seen in his declaration of unworthiness, as well in sending the Jewish elders as in his declaration about our Lord's coming to his house. "Wherefore neither thought I myself worthy to come unto thee." "Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof." *Luke vii: 6, 7.* How vastly different this from the style of the Pharisees. The Gentile soldier was a better Christian than the Hebrew elders. So great was his humility that he did not consider himself good enough, nor of sufficient value to have the honor of our Lord's personal presence at his quarters.

But it deserves to be remembered that such humility as this is found only in connexion with true faith. Without reverence there is no piety. The Roman soldier was not given to stereotyped and vain phrases. He was not quick to make vain professions. But in a few words declared what he felt. "Speak the word only, and my servant shall be healed." Short, explicit, and full of meaning, just such words as such a military man would be likely to use. He knew nothing about the lore of the schools. He had no catechetical definition of faith on hand. He had never read a theological treatise, hence he made his profession of faith in the language that his profession suggested. And as faith is the same thing, whether found in a heathen, a Jew or a Christian, whether found in the heart of a soldier, a sailor, a merchant, or of a philosopher, so there is no mistake



as to his meaning. The forms and modes of expressing our faith may be greatly diversified; but faith itself is the same thing. Hence, he referring to his own experience and to his own official power, said, "I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it;" so says he, I believe you have the will and the power to heal my servant. "Speak the word only, and my servant shall be healed." This is a most lively, laconic picture of Roman authority, brevity of command and promptitude of obedience.

Now as faith is trust in God, so it is altogether a different thing from the haughty and ignorant spirit of self-conceit, which is sometimes called independence or manliness. Now if by being independent, a young man means that he will earn his own living by honest toil, and owe no man anything — that he will rise in the world by his own exertions and not owe it to the patronage of others — that he will be honored by his own labors rather than by those of his father and mother, then we bid him God speed. This may all be quite right. But if by independence, he means that he will be bound by no ties to other human beings — that he will owe no allegiance to any will but his own, and live within and by himself — then we say, he is quite at fault. He is trying to do what is wholly impracticable. He will never be able to pay his God, his parents and his country what he owes them. Nor can he live alone. Without a friend the world is a desert. Without something to love and confide in man is a miserable creature. This morbid, affected love of independence that throws off the obligations of society — that frees a man from the moral principles taught him by his parents because they are old-fashioned, and affects to make a man his own lord and master is *revolutionary* in politics, *atheistic* in religion, and a monstrous deformity. And it proves jealousy and littleness on the part of him that indulges it rather than true manliness of character.

Do not err, however, as to the centurion's *humility*. He was not blindly pinning his faith to anybody's sleeves, nor was he impaling his heart for daws to peck at. He was not *fawning* on the Emperor of Rome, nor *flattering* the commanding general of the Roman legions, nor *telling* lies, nor offering bribes to the Governor of Cesarea, nor electioneering for a nomination to high places and emoluments. His homage was voluntary, and proceeded from his own conviction. He came to Jesus of Nazareth to save his dying servant. And according to the divine promise, having humbled himself, he was exalted. He did not think himself worthy that Jesus should enter his

house, but our Lord entered his heart. His humility was before honor. It was just the reverse with the Pharisee — he considered Jesus unworthy to be in his house, or that he was doing him a greater honor to invite him to his house, and our Lord did not enter into his heart.

*Fourth.* It is in evidence as a proof of the centurion's extraordinary faith, that he did not require any assistance from the senses. His confidence was implicit, perfect in the presence and power of a will, which was itself not visible. Is it not remarkable that he did not desire Jesus to go with him — that he did not consider his *bodily* presence necessary for working the miracle? He did not consider any personal contact necessary. He looked for the desired result not by any ordinary treatment, much less by any trickery. His faith was in the power of the Supreme Being, whose agent he believed Jesus to be, if He was not the very God of God himself, manifest in a human form. It is well known that even the heathen had some idea of the God of the Jews, and of angels and spirits, and had some notion of God's assuming human forms, and coming among men. Homer is full of this. The centurion in command at the crucifixion had some confused idea of Divinity on earth, or that the Son of God could suffer as a man on the cross. I am satisfied that the ordinary method of explaining the faith of this centurion and of Cornelius the centurion of Cesarea, by considering them proselytes to Judaism, is not correct. It is not affirmed in either case, nor fairly implied. Indeed the very reverse seems to be implied in the terms used to express their piety, and by the contrast with Israel, in the history now under consideration. It is, however, true, that though brought up in the creed of Paganism, still he had of late years, by his residence in a Jewish town, sufficient opportunities to become familiar with Hebrew opinions and somewhat acquainted with the fame of Jesus. The miracles and history of the former ages of the Jewish nation, were no doubt substantially known to him and believed in by him. Nor would this imply at all that he was a proselyte of the gate; but only that he was no longer a gross idolator, and had respect for the Hebrew faith and people. It is not easy to define how much and just what kind of faith the centurion had before he came to Jesus, but we are sure, from the result, that he did right in applying to Jesus, and that he had faith enough to save his servant, and we hope faith enough to save his soul.

*Fifth.* The centurion's case is also the more remarkable, on account of the national prejudices that existed towards the Jews in the

minds of all other nations, and which were returned with compound interest by the Jews towards all other people. The prejudices of race and religion were exceedingly strong between the Romans and the Jews, and at this time, their political subjection made the Jews more bitter than usual. The proud Roman usually felt contempt for the conquered Jew. But this centurion betrays no such feeling; nor does he assume any patronizing air on account of his military command, nor for what he has done for the Jews, nor does he resent the peculiar claims of the Hebrew religion. Taking the whole history into review, we cannot but hope that this centurion was truly converted to God. He could not have been ignorant of the main doctrines of the Hebrew religion. He must have known that they believed in one only living and true God, and that they claimed peculiar privileges as the people of God descended from Abraham; and as we find him here acknowledging himself unworthy of the personal regards of a Jew, and yet possessed of an unwavering faith that He could exercise as unquestioned power over diseases, as he himself could over his soldiers;—and the more so, because this sense of unworthiness and this deep humility imply a sense of sin that could be produced only by the Holy Spirit. When therefore we put together his consciousness of sin—his feeling of unworthiness, and his high opinion of Jesus, and remember that his education as a Roman officer has been completed by gaining considerable knowledge of the world, and especially some knowledge of the Hebrews and of the religion of the God of Abraham, Isaac and Jacob—we conclude that the sickness of a favorite servant was overruled by a gracious sovereignty, so as to be made the occasion of his coming into direct contact with the Son of God, and of bringing out this confession of faith in Him.

*Sixth.* *The form* of his profession of faith proves its strength. "For I am," says he, "a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Therefore, says he, "Speak the word only, and my servant shall be healed." This was emphatically a military profession. It was logical, simple, brief and strait out. His argument was *a fortiori*—from the weak to the stronger— from the less to the greater. He institutes a comparison between his military authority over his soldiers and servants and the power of Jesus over all things, or at least over spirits and diseases; and he says, I believe that you have all the powers of the invisible world under your command as fully as

I have command over my soldiers. And even more than this seems implied. It is as if he had said, I who am but a subordinate officer, issue my orders and they are promptly obeyed, although I am myself under the authority of my superiors whom I implicitly obey; then much more have you the power to make diseases go or come at your simple word. I am an humble officer, and have command over only a few soldiers and servants, but thou art in command of the armies of heaven, and all things are obedient to thee. His belief that Jesus could heal at a distance implies his idea that our Lord possessed omniscience and omnipresence.

(TO BE CONTINUED.)

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#### SABBATH SCHOOL ADDRESS.

BY THE REV. CHARLES RUSSELL CLARKE, AT THE OPENING OF CALVARY MISSION SABBATH SCHOOL, IN THE COLLEGE CHAPEL, MAY 5TH.

THE city and county of Gloucester, in England, are memorable in the history of the Church on several different accounts. They were famous in the days of Papal glory for their supposed sanctity. At that time there was no spot in England supposed to be so sacred as the shire of Gloucester. And this supposition arose very naturally. Gloucester was honored (for so they esteemed it) with the presence upon her soil of four mitred abbeyes, and these were the objects which secured for the county its reputation for sanctity. Indeed, so far did the idea of its sacredness prevail that it became a proverb in England, "As sure as God is in Gloucestershire." This, then, is one of the facts which lends interest to the history of this county. And another is that the Cathedral Church of Gloucester displayed the largest east window of any in England. In our days, and especially in our country, we think very little of the mere windows of our churches, and generally deem that they answer a sufficient purpose if they simply let in the blessed sunshine and keep out the wind and rain. But not so in old times. In those days they thought it very important that the windows of the churches should be stained and made ornamental with letters and pictures. Especially they had this feeling about the east window—the window behind the altar—the window facing towards the Holy Land—the window towards which the faces of the people were turned. They thought it important that this should be especially large and especially beautiful. And in all England there was not (and, I believe, is not) an east window so

large as that of the Cathedral at Gloucester. This is another circumstance, then, which draws attention to that city. But a better circumstance than either of these may be mentioned. Gloucester city gave birth to George Whitefield. Whitefield was the most honored preacher since the days of the apostle Paul. The highest title which can be bestowed upon Spurgeon — the great preacher who is now attracting such audiences in London — is “the modern Whitefield.” Whitefield lies buried in this country — in Newburyport, Mass.— where I have myself preached over his tomb, and indeed looked into his coffin. But in Gloucester he was born — and this is another memorable circumstance in connection with the town. But the best circumstance of all remains to be mentioned. Did I say that Gloucester was, of old, famous for its sanctity? How much more than *this* can be said of it! It witnessed the origin of an institution which has gone forth to render *truly* sacred thousands of communities in every part of the globe. Did I say that its Cathedral displayed the largest east window of any in England? How much more than this can be said! Gloucester has sent forth an institution which has in itself been a window far more glorious than any window made of glass — even a window of gospel light to many thousands of youthful souls. And did I say that this city was the birth place of Whitefield? How much more even than this can be said! It has sent forth into the world an instrument which has been blessed to the conversion of infinitely more souls than even the voice of Whitefield, and an instrument which, by the blessing of God, shall never cease in its usefulness while the world endures. Yes, Gloucester in England witnessed the origin of the Sabbath School. There first this great means of saving souls lighted upon our earth when sent down from a merciful heaven.

The story of the origin of the Sabbath School I need not dwell upon. The main facts are these: A benevolent man by the name of Robt. Raikes had occasion one day to pay a visit to the suburbs of Gloucester. Here he was shocked by the profanity and rudeness which he witnessed in the children. But he was informed that what he witnessed was nothing compared with what he would have seen had the day been the Lord’s Day! This shocked him still more, and being a practical man as well as a man of sensibility, he was set upon a train of thought which led him at last to plan and establish the Sabbath School. And the noble man was rewarded. He was repaid in two ways: first, by seeing his plan adopted not only in his own vicinity, but all over England. He beheld the Sabbath School



established almost "from Land's End to John O'Groat's"—as the saying is—and thousands of children enjoying the direct teaching of the Word of God every Sabbath day. But this was not all his reward. He was repaid in that best and highest way in which it is possible for a man to be repaid; the institution which he founded was blessed to his own salvation. It is related that he was savingly impressed with Divine truth while engaged in expounding the 53d of *Isaiah* to his Sabbath School class. That heart must indeed be callous which is not touched by this circumstance; which does not swell with pleasant emotion to think that Robert Raikes, the founder of the Sabbath School, rejoices in glory through the *instrumentality* of the Sabbath School. These, then, are the main facts in relation to the origin of this institution. I mention only the main facts, as I have already told the story in detail to the same scholars who are now present.

And now the Sabbath School is extended over the whole earth. It has crossed the Straits of Dover and rooted itself upon the continent of Europe. It has crossed the wide Atlantic and taken strong hold upon the virgin soil of America. Much discussion has been held as to *where* in America the Sabbath School was first established. Perhaps the most general opinion is that this honor belongs to New York city, and to that eminent saint, Isabella Graham. This honor is not distinctly claimed for that lady by her biographer, but yet it is very generally accorded. But, after all, the great fact is not *where* this good seed first lodged in America, but that it *did* lodge in America, yea, and take root and become a great tree overshadowing the land. Overshadowing the land—yes, bestowing its healthful shade, shedding its healing leaves, and dropping its pleasant fruit even upon its western verge—even in California! Safely across the ocean, safely across the continent, has this institution been carried, and now behold it planted beyond the Sierra Nevada, and beside the Golden Gate!

We are met to-day, my friends, to open this new Sabbath School for the city of San Francisco. Congratulate us upon this beautiful new room in which to hold our meetings! How can the children who come together here be otherwise than cheerful, with such an abundance of space to move in, and fresh air to breathe, and blessed sunlight to bathe their dimpled cheeks. And be assured that we teachers will strive to be in harmony with the place. Is the place a new one? By the blessing of God, we teachers will manifest a new zeal and an energy unwonted in training for heaven the precious



souls intrusted to our keeping. And is the place a cheerful one? Under the same Divine blessing will we teachers ever meet our pupils with cheerfulness, and greet them with kindness and teach them in love. Is the place in which we gather a chapel devoted throughout the week to the services of religion? Under God we will strive to make it to every pupil the vestibule of the Church of God, a stepping-stone to the very temple of heaven. We call it *Calvary* Sabbath School. Beautiful and appropriate name! It reveals in a word the burden of our teachings to our pupils. When we teach them from the Old Testament we shall be but guiding them through types and shadows of which Calvary is the substance and the anti-type. When we teach them the New Testament we shall be but directing their footsteps among pleasant streams of which Calvary is the crystal fountain. When we tell them of guilt and uncleanness it will be but telling them in other words of their need of the sacrifice of Calvary. When we point them to the way of life that way will be the path to Calvary. And, finally, the same blessed mountain will be the stepping-stone to which we direct their minds for the attainment of the heavenly inheritance. *Calvary* is the name of our school, and *Calvary* will be the theme of its constant teachings. God grant that the blood of Calvary may avail, through appropriating faith, to the pardon of us all!

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#### DR. WOODBRIDGE'S SILVER WEDDING.

WE LEARN from a correspondent of the *Evening Bulletin*, that on the 8th ult., a surprise party made a visit to Dr. Woodbridge, of Benicia, the pastor of the pioneer church of California. It seems this evening was the 25th anniversary of the Doctor's marriage, and no man better deserved such kindness as he received on this occasion from his parishioners. And no one can more heartily unite in the prayer that he may live to enjoy the "Golden Wedding as well," than we do.

"After an hour spent in congratulations, a new scene was introduced in the baptism, by the Rev. Doctor, of the infant daughter of a happy couple who participated in the occasion. It was a beautiful, appropriate and fitting ceremonial. Nothing could have been more charming.

"Previous to their leaving, the Hon. B. C. Whitman, on behalf of the assembled company, made a neat address to Doctor and Mrs.

Woodbridge, tendering the good wishes of all present, with the expressed hope that they might live to enjoy the 'Golden Wedding' as well.

"At the close of Mr. Whitman's address, the contents of a purse, which had been made up during the evening, to the amount of \$200 in silver coin, were showered upon the table, much to the surprise again of the worthy pastor, who responded to the address and to the shower of silver, in tones and terms so felicitous as to show that he felt and appreciated all that had been said and done in the kind spirit that prompted it. The whole scene was touching and interesting in the extreme, and will long be remembered."

CITY COLLEGE CHAPEL was dedicated on the 5th May with appropriate services by Rev. Drs. Burrows and Scott and Rev. Mr. Clarke. Calvary Mission Sabbath School has been opened in this place under very encouraging auspices. It is under the management of the Rev. Charles R. Clarke. We commend it to all our friends. Mr. Clarke's excellent address at the dedication of the Chapel is found on page 532.

#### ALL MY SPRINGS ARE IN THEE.

Glorious things are spoken of thee, O city of God. \* \* All my springs are in thee. — *57th Ps.*

Most glorious things are spoken of that city,  
Where, panting, feverish soul, thy home shall be,  
When thou shalt reach the long desired haven,—  
City of God, my springs are all in thee.

The night is dark: my little barque is beating  
'Gainst wind and current in life's rapid stream,  
But through the storm, bright in the port I'm making,  
I see the beacon lights of Zion gleam.

Haste, haste thee on! tho' cold the winds are blowing,  
And not a star-beam glitters on the sea,  
Within "the gates" eternal love is glowing,  
City of light, my springs are all in thee.

No earth-born love with gilded chain shall bind me,  
No joy deceive me with its rainbow dyes,  
No painted bliss, no sun-bright hope shall blind me,  
Zion, on thee I fix my longing eyes.

In thee, life's river crystal-clear is gleaming,  
And softly floats the breeze through life's green tree,  
And "over all" the smile of God is beaming,—  
Jerusalem, my springs are all in thee.

C. D. S.

## REV. DR. PHELPS.

IN OUR last number we had the pleasure of welcoming, in advance, this able and beloved servant of the Lord to our shores, and of congratulating our Church in Sacramento in having secured Dr. Phelps' services. Since then he has arrived and entered upon his labors. His prospects for usefulness are exceedingly promising. He has had a hearty welcome by the people of Sacramento. The following account of Dr. Phelps' resignation has been sent us from his Presbytery for publication in the *Expositor* :

“At a meeting of the congregation of the Westminster Presbyterian Church of Beloit, Wis., held March 7th, 1861, the following resolutions were unanimously adopted :

“WHEREAS our beloved pastor, the Rev. Joshua Phelps, D. D., has tendered his resignation as pastor of this church, and desires the congregation to unite with him in a request to Presbytery to dissolve the pastoral relation now existing : therefore,

“Resolved, That we concur with the Rev. Dr. Phelps in requesting the Presbytery to dissolve his pastoral relation to this congregation ; yet, in so doing, we deeply feel the loss we are now called upon to sustain, and in view of this, we would be unwilling thus to concur were it not that the Great Head of the Church has in his all-wise providence seen fit to call him to a more extended field of usefulness.

“Resolved, That while we humbly bow to the will of Him “who knoweth the end from the beginning,” we deeply regret the removal from our midst of our beloved pastor and his excellent family ; that we, as a congregation, have great reason to be thankful to Almighty God for the blessings we have enjoyed in the untiring labors of our pastor, during his stay with us, and that we most cordially recommend him to all among whom he may be called to labor, as a faithful servant of our Lord and Saviour. Our prayer is that God may soon, through his instrumentality and that of those who shall be his fellow-laborers, make that land of gold, to which he has been called, as rich in spiritual, as it is now in material wealth.”

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ON EVERY page of the Bible is impressed the stamp of humanity and divinity.

**DR. SCOTT'S PRAYER FOR THE PRESENT CRISIS.**

O LORD GOD ALMIGHTY and most merciful, the Supreme Ruler of the Universe and the GOD of our fathers, as Thou hast commanded us *to pray for all men, for kings and all that are in authority*, so we do humbly beseech Thee at this time to bless our country, and replenish Thy servant, our CHIEF MAGISTRATE, and all that are in authority under him, with Thy grace and such heavenly gifts as shall fit them for the calling and state wherein they are placed. And so also, because the hearts of all men are in Thy hands, we do especially beseech Thee to bless our Army and Navy, officers and men, and Thy servants, the governor, the legislature and all the magistrates of this State, and all that are in authority throughout our land, and in our fatherlands and in the whole world; whether they be governors, presidents or vice-presidents, legislators or kings, or conventions or assemblies of the people. Be pleased O Lord God, to enlighten all their minds, and give them wisdom and understanding for the times, and incline their hearts to that which is right in Thy sight. And do Thou, O most merciful God, forgive us all our manifold and grievous sins as a people, and so overrule all our national affairs, that harmony and prosperity may be restored to all the American States, and that all the people dwelling together in peace under their own vine and fig tree, may praise Thee continually. Grant unto all the heads of the people, and to all editors and publishers and teachers of youth, a knowledge of the truth and a goodly increase of Thy Holy Spirit from day to day, and so direct their hearts and minds that it may please Thee to save us from any more blood guiltiness in Thy sight. And do Thou, O merciful God, grant us peace in our times, and so govern all nations as to promote true religion in the world, to the praise and glory of Thy Great Name, through our Lord Jesus Christ. Amen.

*May 12th.*

RELIGION IN THE GOVERNMENT.—We labor to have the Bible read in a becoming manner in all the families and in all the churches and in all the schools and in all the hospitals and asylums of the land, but we are altogether opposed to any law compelling it to be read anywhere. We wish it to be read voluntarily. We do not believe the Legislature has any right to interfere with the reading of God's blessed Word in our families, churches, or schools, or anywhere else. And we are in favor of men praying everywhere, and of prayer being made in conventions and legislatures, and in our army and navy, but we are opposed to using the public money to pay for such prayers. Chaplains should be elected by those whom they serve, and they should be paid for their services by voluntary contributions, aided, if need be, by benevolent associations or by the churches. These are our views of what is just and right under our constitution and laws as they are. If we had the framing of a new government, however, we should probably adopt the views of the Mechlenberg men of 1776, or a slight modification of the Covenant-er's creed on these points.

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THE CITY COLLEGE OF SAN FRANCISCO.—The exercises of the last term of this institution were closed by public examinations and public speaking on the last days of April. They showed conclusively that the drilling and teaching had been of a most thorough character, and the government kind and paternal, but effective. A thorough and extensive course of studies may now be taken under the ablest instructors in this institution. *One hundred and twenty-seven* students were in attendance. They are a fine class of youth. The next term begins June 3d. For particulars, address *Rev. George Burrowes, D. D.*

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COST OF ARMIES IN EUROPE.—It appears, from the *Almanach de Gotha* for 1860, that the war-debts of Europe, amounting to more than two thousand millions sterling, entail by interest and cost of management upon the people an annual charge of *eighty millions sterling*. And if we add to this the sum invested in military establishments, and the loss of labor, we shall have a total of *two hundred and forty millions* sterling spent every year by the nations of Europe for sustaining their armies in time of peace.

## REV. DR. BUTLER AND HIS DEATH.

THOUGH the Eastern and Southern papers and ecclesiastical bodies have taken proper notices of the life, labors and death of this eminent servant of the Church of Christ, we also claim the privilege to make our humble record of him in our far-off field of labor.

It is now many years since we first heard of the Rev. Dr. Butler, of Port Gibson, Mississippi. Almost all of those who are associated with him in our recollections of the times when we first learned to respect and love his name are gone to rest. But a few survive to weep over his grave, and to be strengthened by his faith and courage through a laborious life and in a triumphant death. Dr. Butler was a man of more than ordinary talents and acquirements. He was a gentleman of fine culture. As a preacher of the Gospel he was a first class man in every sense. In this age of change, his fixed residence for almost half a century is remarkable. His fraternal and genial spirit was ever prominent in all ecclesiastical meetings, and over them he always exerted a strong and salutary influence. Mild and loving as a child, he was nevertheless as bold and courageous as a lion when the cause of Christ required steadfastness. He was blest in seeing some of the fruits of his labors go before him; but doubtless a much larger harvest is to follow after him. Dr. Butler died 23d December last.

An eye-witness of his last hours, and especially of the last interview between him and the Elders of the Church, says: "It seemed to me that his face was radiant with glory, like Stephen's of old, and that the angels of God were hovering over us, ready to convey the dying saint to his glorious rest."

His servants and those of the neighborhood, to whom he had often preached and for whose souls he had always felt a deep concern, crowded to see him die and attended his funeral. A kind or admonitory word he seemed to have for each one as long as he could speak, always pointing to Jesus and heavenly glory through his merits.

"No clouds or doubts or fears for one moment seemed ever to obscure his bright visions of eternal happiness, thus with his last breath giving his testimony in favor of that blessed Gospel which he had so long preached to dying sinners. Thus our beloved pastor went from us on Sabbath the 23d December last, without a struggle or a groan, amid the tears of his own dear family and many faithful and loving hearts, he entered into that blessed rest prepared for



those that love God. He said his work was done on earth, and he was ready to go and receive the crown awaiting him."

Dr. Butler left written directions as to his burial. He wished to be dressed in white linen as the Saviour was, and to be laid in a plain wooden coffin, and that the following texts of Holy Scripture, should be written in a plain hand, and laid on his breast in the coffin: "Remember the words of our Lord and Saviour." "Seek ye first the kingdom of heaven." He retained his senses to the last, and often repeated during his sickness with great clearness and comfort texts of Scripture, and favorite passages from the Psalms and verses of hymns. His death was particularly calm and peaceful. His last words to each of his children and neighbors were the words of a dying patriarch. He was also comforted by receiving promises on his death bed from several of his unconverted neighbors, that they would live for Christ, and try to meet him in heaven. A physician, just before he died, asked him: "Dr. Butler, are you willing to go? Can you see your way clear?" "Oh, yes," said he, "all is bright before me." His last words were, "rest — rest." Such was the going home of a faithful servant of Christ, a great and good man.

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### A HOME TO REST IN.

BY HENRY MORFORD.

THE world, dear John, as the old folks told us,  
Is a world of trouble and care;  
Many a cloud of grief will enfold us,  
And the sunshine of joy is but rare.  
But there's something yet to be bright and blest in,  
No matter how humble the lot;  
The world still gives us a home to rest in,  
Its holiest, happiest spot.

Sweet home! dear home! on the northern heather —  
On the sunniest southern plain —  
The Lapland hut in its wintry weather —  
The tent of the Indian main; —  
Be it gorgeous wealth that our temple is dressed in,  
Be it poor, and of little worth,  
Oh home — our home — a home to rest in,  
Is the dearest thing on earth.

But time, dear John, is using us badly,  
Our homes crumble day by day,  
And we're laying our dear ones swiftly and sadly,  
In the dust of the valley away.  
There's a death-robe soon for us both to be dressed in,  
A place for us under the sod;  
Be heaven at last the home we shall rest in —  
The rest of the people of God!

—*Selected.*

## PRESBYTERIAN CHURCH IN LOS ANGELES.

WE rejoice to learn from the *Los Angeles Star*, that the foundation stone of the first Presbyterian church of the "city of the Angels," was laid in an appropriate manner, April 29th, last. The Masonic order presided over the ceremony. The *Star* gives the following notice of *Rev. Mr. Boardman's* address on the occasion :

"A large number of persons were assembled on the ground, awaiting the procession; among them many ladies, who took a deep interest in the proceedings of the day.

"The exercises were commenced by the *Rev. W. E. Boardman*, Pastor of the congregation, who made a suitable address on the occasion. He ascribed the whole credit of raising the funds to the devotion, the perseverance, and zeal of the ladies, who, through difficulties and discouragements, kept their object steadily in view, and by the blessing of God, had so far succeeded as to warrant the commencement of a building wherein to worship God according to the forms of Protestantism. The work was undertaken in no sectarian spirit—in no antagonism to other religionists; it was begun, to wipe away the stain which had so justly and so long attached to our citizens of the Protestant faith who, heretofore, have been as sheep without a shepherd; it was undertaken for the purpose of establishing a place of worship for, and concentrating in religious exercises, all those who did not worship God according to the forms of the Catholic Church. That large denomination of Christians had early provided for the spiritual wants of their people in this locality, and it was intended still further to increase their church accommodation. In this we all rejoiced; but it was equally incumbent on us to provide for the wants of our people, who are now houseless, as regards a place for public religious services. It was a source of gratification to know that, through the benevolent exertions of the ladies, a place of worship would soon be erected for the accommodation of all, and Los Angeles would no longer bear the opprobrium of being without a Protestant house of worship. *Mr. Boardman* continued his remarks for some time, congratulating the members of the church on the interest manifested in the day's proceedings by all denominations in the city—the Hebrew, the Catholic, as well as the various sects of Protestantism, and by the associations of the city."

A. ROMAN & Co., 507 Montgomery street, among their last choice arrivals, have TRUMPS, a novel, by Geo. M. Curtis, splendidly illustrated by Augustus Hoppin. New York: Harper & Brothers.

AUTOBIOGRAPHIES, LETTERS AND LITERARY REMAINS, by Mrs. Piozzi. Boston: Ticknor & Co.

MACAULAY'S HISTORY OF ENGLAND. 5th Vol. New York: Harper & Bros.

Owing to short absence from our post, we have not been able to read these volumes, but when we have had an opportunity to do so, we shall refer to them again.

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DYING LEGACY.—A friend from New York has sent us a copy of the Rev. Dr. Murray's "Dying Legacy" to his Church. It is a beautiful volume, consisting of an introduction of five discourses on "things unseen and eternal," prepared for delivery, but not preached by the Rev. Dr. Murray. This volume will doubtless be treasured up as a precious legacy by the author's beloved people. The discourses are in themselves of great value.

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#### OUR BUSINESS CHAIR.

BEFORE our readers make purchases from anybody else, we seriously advise them to look around among our advertisers. We believe they are good and true men, and will do as good a part by customers as any in the world:

LIFE INSURANCE.—It will be seen from our advertising pages that *Mr. Samuel H. Lloyd* is the agent for California of the "NEW YORK LIFE INSURANCE COMPANY—MR. MORRIS FRANKLIN, *President*." For a number of years we have had some personal knowledge of this office and of its management, and we have no hesitation in recommending it to our friends. We believe it to be fully entitled to public confidence. After having given considerable attention to the matter of Life Assurance, we must say, that we see no objection to it on the ground that it is a distrusting of Providence, nor on the charge that it is like a lottery or game of chance. This is wholly a mistake, as any one can see who will investigate the subject. It is as legitimate and pious a measure as the planting of corn, or the purchase of property or goods. It may be that a few men might be able to do more with their money by saving and investing it themselves than by paying it as premiums into a Life Company; but the majority of men, especially of professional men, and particularly clergymen, who are not in secular business, will not do as well for themselves with the same amount of money as an honest insurance company can do for them. To make money, to take care of money, is a talent. It is a business, and it requires time and thought—such time and attention as ministers of the Gospel cannot give to it, nor should they. It is not their vocation. And the greater the uncertainties of business and the perilousness of our times only the more enhance the value of Life Assurance.

RASCHE & SONS are receiving a fine patronage as they richly deserve at their Piano Warehouse and Music Depot, 190 Washington street.

FISHER & Co. are prepared to furnish superior hats for six dollars, at the corner of Montgomery and Commercial streets.

SEWING MACHINE.—We are glad to learn that Wheeler & Wilson's Sewing Machine is regarded with new and even more extended favor by the public. The demand for it is constantly on the increase. Among the names of those who have tried it and found "the proof of the pudding in the eating," we recognize some of our most intelligent friends of our dear old parish, New Orleans. We are quite sure from daily observation, it is an institution against which there will be no successful revolution.

NEW BOOK STORE.—*Mr. Geo. L. Kinney*, having withdrawn from the firm of H. H. Bancroft & Co., and having formed a partnership with *Mr. J. D. Alexander*, has commenced the BOOK AND STATIONERY business at 606 Montgomery street, opposite his former place of business. We invite the attention of our friends to their extensive stock of books. We wish them abundant prosperity.

HOME MANUFACTURING.—Messrs. Pollock & Dixey, merchant tailors, 625 Washington street, are prepared to make to order in the most fashionable style whatever garments are needed. But from our experience, we can say, that those who wish to have new clothes very often, had better not patronize them. Their garments do not wax old in a hurry.

NEW ENGLAND INSURANCE COMPANY.—Messrs. Faulkner & Garniss, agents, are prepared to take risks against Fire, on the most favorable terms. Such offices are evidences of an advanced civilization, and afford a happy means of mutual protection against calamities.

PIANO-FORTES.—We are glad to know that Messrs. Badger & Lindenberger, on Battery street, are still well supplied with *Chickering & Son's* celebrated Piano-fortes. It is a great blessing to have the country filled with good music.

BOWEN & BROTHER are successors to Elliot & Bell, at the well known family grocery store, corner of Montgomery and California streets.

DUNCAN & Co. —We recommend our friends to examine the facilities for business offered by Messrs. Duncan & Co. Their store is well located.

BAILEY & SANBORN faithfully and satisfactorily supply families with Eggs, Hams, Butter, &c., at 7 and 8 Washington Market.

GENELLA is constantly receiving new and elegant goods in his line at his magnificent store, 429 Montgomery street.

LOCKWOOD & HENDRIE have a fine assortment of clothing, made expressly for this market.

HAWLEY & Co. are good Family Grocers. Don't forget that.

ROMAN & Co. receive new books by every steamer.

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### Advisory Committee.

THE officers of the Committee on Domestic Missions of the Presbyterian Church for the Pacific Coast, appointed by the Board, are:

REV. W. A. SCOTT, D. D., *Chairman.*

REV. GEO. BURROWES, D. D., *Recording Secretary.*

REV. JAMES WOODS, *Corresponding Secretary and General Superintd't.*

J. B. ROBERTS, *Treasurer.*

WESTERN THEOLOGICAL SEMINARY.—We have the catalogue of this institution at Allegheny city, Pa., for 1860-1, from which it appears there are 165 students connected with it. Its faculty is very able.

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### TO SUNDAY SCHOOLS.

WE INVITE the attention of Teachers of Sabbath Schools to the Depository of Books kept by REV. S. T. WELLS, in San Francisco. The *Sabbath School Visitor*, and Question Books and Notes on the Gospel, and the best books for Sunday School Libraries can be obtained of him at very cheap rates.

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ESTABLISHED 1860.

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A G E N C Y

OF THE

## Mission Woolen Mills.

THE proprietor of the MISSION WOOLEN MILLS, San Francisco, California, respectfully announces to the trade, that he is prepared to receive and execute with dispatch, orders for the following goods:

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All Goods manufactured at the Mission Woolen Mills, are made of selected wools of California production, and are superior in quality to the same class of imported fabrics, and being specially adapted to the trade of the Pacific coast, purchasers can rely upon receiving a uniform article in texture and finish. The Goods named are for examination and sale at the AGENCY, 511 Sacramento street.

D. McLENNAN, *Proprietor.*

# FEMALE SEMINARY,

## SAN FRANCISCO.

IN THE LOWER STORY OF CALVARY CHURCH.

Rev. CHARLES RUSSELL CLARKE,

LATE OF PRINCETON, N. J.,

Has opened a **Female Seminary** in the above place.

An important alteration has been made in the building which will supply an abundance of light. It is the desire of the Principal to establish a PERMANENT, FIRST-CLASS School in this City, for the education of Young Ladies. He invites the co-operation of the citizens of San Francisco. On the point of his own qualifications he may be allowed to state, that during the past seven years, he has taught at different times in Geneseo (N. Y.) Academy; in Princeton College; and in the family of Commodore Stockton. In these places he has had experience in teaching both boys and girls, both young gentlemen and young ladies. Mr. Clarke will be assisted by Mrs. Clarke, who has had experience in the Grammar Schools of Massachusetts, and who has studied the French language in Paris, and taught it in the Richmond (Va.) Female Institute.

### TERMS, PER MONTH, PAYABLE IN ADVANCE:

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For further information, apply to the Principal at the above place, or at his residence, No. 517 Bush street. Or apply to either of the following gentlemen :

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Rev. W. C. Anderson, D. D.,  
 Rev. Fred'k Bucl,  
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 Mr. W. C. Reed.