

THE PACIFIC EXPOSITOR.

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“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 diffusing sound instruction in a region where it is much needed. We hope our suggestion will meet with a cheerful response.—*Philadelphia Presbyterian*.

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 coöperate 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 coöperate 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 overtasking 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^a 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.

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. Burroves*. 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