FIFTY YEARS IN GOD'S SERVICE.

(Continued from Third Page.)

ing of a good minister. Aside from this consideration, however, the establishment of a church in any place adds to its respectability and propriety. Real estate invariably advances in the vicinity of the meeting-house, and its neighborhood is always sought after for quiet residences. We again say that the interests and well-being of our citizens are clearly connected with this enterprise." That editor's head was level. He knew what some business men of this city do not seem to know, namely, that the investment of money and energy in maintaining churches in the city contributes to the material as well as moral welfare of the city. If we spent more money in the spread of religion we would need less for the suppression of crime. If Sacramento had better churches and fewer saloons, real estate would be worth more.

Many of the anniversary sermons that Rev. Dr. Benton preached in this city were printed in the daily press. From these sermons I have gathered many facts connected with the organization and growth of the church. I find in one sermon this statement: "On the evening of September 16, 1849, according to notice given at the public service on Sunday, such persons, members of the Presbyterian and Congregational Churches as were desirous of aiding the cause of religion by entering upon some form of organization and standing in church relations, met to consider the propriety of establishing permanently the institutions of religion. There were eleven persons present." At this meeting Dr. Benton presided, and a Rev. S. V. Blakeslee, who had just got in from the overland journey took part. After a review of the whole ground of church polity and church forms it was unanimously resolved that "We who are present do band ourselves together and do constitute a Christian church to be known as the First Church of Christ in Sacramento." A committee was appointed to prepare and present a full set of articles of faith and covenant. An adjourned meeting was held on the following Sunday evening, when the organization was completed. Some new persons were present at the adjourned meeting and were enrolled as members. A. C. Sweetser, who was that day enrolled as a charter member, continues in his membership with us to this day, rounding out fifty years of honorable service in one church. We trust he may continue with us many years more. L. L. Lombard, who joined a little later on and was prominent in building the first church, is living in New York, at the ripe age of 90, and sends a letter of greeting which will be read at the meeting to-morrow.

Some at the organization of the church were Presbyterians and would have preferred to make the new church of that order. But as the majority were Congregational it was decided unanimously to adopt that policy, though the name was not used. Nearly all the Presbyterians in the city united with the church and continued in its fellowship until 1856 when they withdrew to organize a church of their own faith and order.

It was late in October, '49, says Dr. Benton, before we could rally our people or ourselves to such a pitch of courage as to think we could do much in the way of church building. Lumber at this time cost $600 a thousand. Then the floods came in the winter and drove some from the city and entirely suspended all religious meetings. The young pastor was taken seriously ill and was compelled to go to Monterey to recruit his health, where he enjoyed the hospitality of Rev. Willey. Early in the following spring he returned to his work here. He found enough of the men of '49 left to preserve the organization, and more ready to join it. Measures for progress were at once put into execution. The Sunday-school and prayer meeting were resumed. A building on the corner of J and Sixth streets was secured as a place of worship. The pastor tells us that his pulpit was an empty barrel, on the top of which was laid a box that held a dozen or so of bottles of a rather strong liquor, as one might learn from the brand on the box, which was carefully turned toward the preacher, except in one instance." Think of a liquor advertisement greeting the eyes of the worshippers as they turned their gaze on the holy man in the pulpit. One is inclined to speculate as to what the hearers most craved, the water of life dispensed by the preacher, or a bottle of that brand of liquor advertised on the barrel pulpit. It has been a fight between those two forces, in this city from that day to this, and one can hardly say which has gained the day. There are several "First Things" that I would like here to specify. The first newspaper was launched on the treacherous waves of journalism April 29, '49, and was christened "The Placer Times." The first preaching services were begun in May, '49, by W. Grove Deal, D. D. The first Methodist Church was dedicated November 4, '49. The first Baptist sermon was preached the second Sunday in August by Rev. Mr. Cook. About the middle of August Rev. Flavel S. Mines, D. D., of San Francisco, held services in a blacksmith shop, which service led to the organization of the Protestant Episcopal Church. The first Sunday-school, our own, was organized August 19th by Professor Shepherd, a good name for a Sunday-school Superintendent. The "First Church of Christ," our own, was organized September 23, '49. The corner-stone of our first church edifice was laid September 4, '50, and our first church dedication October 6th of the same year. This church was burned July 13, '54. On July 26th a meeting resolved to rebuild. On September 22, '54, the corner-stone of the present edifice was laid. This is said to be the first ceremony of the kind connected with a Protestant church in the State. The stone was furnished by Judge Catlin who is with us to-day. It was "A handsome granite block from Mormon Island" and cost $150. The present church was dedicated the last Sunday of 1854, Rev. Benton preaching in the morning, Rev. Wadsworth of Marysville in the afternoon, and Rev. T. D. Hunt of San Francisco in the evening. The first ordination service in our church, and said to be the first Protestant ordination in the State, was the ordination of Rev. Benton in May, '51. The Rev. S. H. Willey was Moderator, and Rev. J. H. Warren was the preacher on that occasion. Both these honored brethren are with us in this service. The first Ecclesiastical Society of the church was organized May, '49, when papers of incorporation were taken out. The first prayer meeting was organized September 9, '49. The first meeting called to consider the purchase of a lot for a new church was November 4, '49. The first Ladies' Aid Society was organized July 13, '53. The Lord's Supper was celebrated for the first time April 6, '51. There were fifty communicants at that first communion service. Two women united with the church that day. Up to that day there was only one female member. The first lodge of Sons of Temperance was organized here May 10, '50, and in the same year a Fourth of July temperance celebration was held. The first priest of the Catholic Church, Father Anderson, died during the plague October, '50. The first Thanksgiving service was held in the church November 30, '50, where Rev. Benton preached the sermon. His theme was "California as She Was, as She Is and as She is to Be." He made the prophecy in that sermon that "a million people cannot fail to thrive by cultivating this virgin soil, and in fifty years they will be here to make the demonstration. California is to be the Queen of the seas. The iron horse that has drunk the waters of the Mississippi will fly over mountain and plain, breathe defiance to yonder bettling cliffs and towering peaks of snow, as he dashes forward through the tunnelled depths beneath and comes thundering through our streets to slake his thirst at the Sacramento. The world's center will change, this will be the land of pilgrimage and no man will be thought to have seen the world till he has visited California." The fifty years have passed and the preacher's prophecy has become fact and history. The story of the birth and struggles of this church in those early days is full of lessons for us who in the providence of God are called to carry on what they so well begun. No man ever labored with purer motives, loftier aims and more steadfast purpose than the founder and first pastor of this church. In his anniversary sermon, printed in the "Daily Union" of July, '54, I find this reference to his efforts to establish a church here: "Fast as men lived in those days, and excited as the multitude was about a thousand things of a social, business and governmental sort, it came to pass in the little city, that within two months after he reached here, the speaker saw a day school, Sabbath-school, prayer meeting and public worship established, a church organized, which was the first in the order of time in the great valley. The men who were most zealous in the matter have gone, some to their graves and some to other parts of the land, but the church remains to honor and bless them. They could not well foresee whereunto their labors would grow, nor could they tell what would be the fate of the little band of Christians, but they hoped it might prove a light set on a candlestick to be seen, and an enginery of influence that should in due time work changes in the fabric of society and become too powerful to be wholly resisted." The church perhaps has not accomplished all the good its founders hoped it would, but it has continued unto this day a light in a dark place. Men of high Christian culture and character have stood in this pulpit these fifty years giving no uncertain sound on the central doctrines and divine ethics of the gospel. Men and women of blameless life and honorable character have sat in these pews, adorning the doctrine of God, their Saviour, by holy life and humane service. There have been in all 986 persons enrolled in its membership. The majority of these I suppose are to-day in the church, triumphant above. "Part of the host have crossed the flood and part are crossing now." When you begin to estimate what a church has been in a community, you must not fail to take into account those quiet, beautiful lives who have lived "the imitation of Christ" and through grace have entered into the rest that remaineth for the people of God.

We cannot give too great honor to those who laid the foundations of the church of God in this city and State in the formative days of its life and history. It was wise statesmanship as well as devout reverence for these men to establish, and other men to support the church in our midst. What would this city have been to-day without the moral teaching and influence of the churches? Who would care to live in a city where no church spire pointed its people to a higher life and a diviner destiny? Who would bring his family into a city or community where no instruction is given in the Commandments of God, where no appeal is made to the Sermon on the Mount, where no Cross is ever reared to remind man of the Saviour that died to redeem him, and of the Father in Heaven who yearns to save him; where men die without the consolations of God's salvation, and are buried without the glad hopes of a glorious resurrection. Who for a moment would select for his home and the home of his family a city depleted of all those moral elements that are contributed to it through the agency and ministry of the church? If then the church is such a blessing to the community, if it is so necessary to the corporate life of a people, if it represses vice and encourages virtue; if it fosters good morals and holds up high ideals of rectitude; if it wakens in man all that is divinest in his nature and helps to bring the kingdom of heaven here on earth, then surely every man who loves his kind, every man who is ambitious for the highest welfare of his community will affiliate himself with the church and become a partner in its beneficent service.

Henry Drummond said, "Were it mine to build a city, the first stone I should lay would be the foundation-stone of a church. The church is a divine instituion because it is so human an institution. As a channel of nourishment, as a stimulus to holy deeds, as a link with all holy lives, let all men cherish it, and to the utmost of their opportunity."

The moral purpose of the church, its ministry to the larger and higher life of the city and nation, were ever in the mind of the founder and first pastor of this church. He could say truly as he did that "a real Christian element was preached and lived and wrought into the foundation of civilization and society and government here." While he held up a high standard of character, yet he judged his fellow men kindly and was ever ready to note and nourish whatever of good was in them. Speaking of those who came here in pioneer days, and for a while drifted into iniquitous ways, he said in one of his sermons, "We have lived to little purpose if we have not learned to pardon much to the spirit of freedom, and to distinguish between irreligious people and those whose circumstances cloud their religion, and those whose sun has strangely gone into partial eclipse. They were not and did not intend to be irreligious men, only they for the time yielded to the temptation of the hour and neglected God and the house of worship." To me this judgment of men is as true as it is kind. If I am speaking to any such to-day, to any who may have drifted away from God and duty, let me affectionately call you back to the sweet and pleasant paths of religion, back to the worship of God and the service of man. The days for service are short for some of you, for the sun is hastening to the West, and the night cometh. But use the time that remains and help the cause of righteousness in your city by helping the church of Christ. The cause needs you. I, the last pastor of this church, repeat to you the appeal made by its first pastor, "O, ye men of thought and action, men of far reaching plans and high enterprises; men who fear God and love your kind, to you this land lifts up its cry, to you heaven makes its appeal. A nobler work none could ask. A finer field was never offered. Greater destinies were never entrusted to mortal hands. Nowhere can success be more glorious than here, nowhere failure more disastrous. Thank God you may help to make this world-border a world center, that you may aid the rising up here of a people whose wisdom and understanding it shall be, in the sight of nations, to keep the statutes of the Lord." On another aniversary occasion he lifted his voice and said: "I entreat those among you who were my fellow laborers, still to cherish and toil and sustain the church for which we often struggled so hard and sacrificed so much. We could not have toiled for a better, nor sacificed for a worthier." He who put the best years of his young manhood in this church, is our benefactor and we should heed his appeal, for it is the appeal of God who spoke through him.

My prayer to-day is that this appeal from one "who being dead yet speaketh," may find a glad response from many a heart and life here present. Let us resolve that the work these pioneers began for God and humanity shall not fail or slack in our keeping. Let us take up the work they entrust us with and carry it on to splendid triumph. We must not permit the work to go back and be less. Onward must be our motto. As said Dr. Dwinell from this pulpit years ago, so I say to-day, "There is no looking back, no standing still. Onward is the watchword; onward against the strongholds of sin, onward against the powers of darkness; onward till gospel light penetrates every cellar in our cities, every camp and cabin on our mountains, and threads every highway across our plains. Onward against the great mountain of intemperance till it becomes a plain; onward till purity wins office, and capacity and honesty hold it; onward till frauds cease, and public virtue equals public intelligence; onward till men honor God, and are as eager to obey his laws as to know how to use them." What a blessing to a city that for fifty years such high ideals of rectitude and service should be held up for its emulation and practice. Surely these appeals shall not be in vain in the Lord.

It was my privilege to know personally every pastor of this church except the one immediately preceding me. Without exception they were men of devout spirit and honest purpose, of cultured mind and blameless life. The Rev. I. E. Dwinell, D. D., for over twenty years preached faithfully the gospel of Christ, and lived the truth his lips proclaimed. He was an able minister and a model citizen. "The memory of the just is blessed." The other pastors, W. C. Merrill, J. B. Koehne, H. N. Hoyt, D. D., are still living and filling important positions elsewhere.

Phillips Brooks said that the only use of a past was to get a good future out of it. I have dwelt on the past of this church this morning in order that we might get inspiration and aspiration to make a better future for it. The most fitting way to honor the pioneers of this church is to resolve that, on the foundations they so well have laid, we will build up a nobler structure to the glory of God and the service of man This church is their legacy to us. What shall our bequest be to the coming generation?

Let me, in closing this sermon, affectionately appeal to the men and women before me, who from various reasons have not been actively identified with the work of the church in this city. Speaking for those who have given time and service and money to the work, I say to you, my brothers, come and help us. The work we are trying to do is your work as well as ours. We have not succeeded often because we have not had your wise counsel and sympathetic help. Have we not a right to ask for it?

The church, we know, is not perfect. It is often weak where it should be strong. It is often tamely silent where it should be fiercely eloquent. It is often worldly and frivolous where it should be spiritual and serious. It has smiled upon practices it should have denounced, and tolerated evils it should have eradicated. Too often it bends down to the low motives and fashionable follies of the world around it. Too often it has merited the rebuke of its Master: "I have somewhat against thee, because thou hast left thy first love." But when all this is admitted, it must also be admitted that the church is the best institution we have for promoting personal religion and social righteousness. The church is the creation of Jesus Himself. He loved it, and gave Himself for it and to it. It was a little church of twelve men that Jesus committed His truth and grace. The charter members of that first church of Christ were not men of wealth or genius. But they were faithful, and their numbers grew until there were 120, then 3,000, and thus they have spread until to-day the church reaches out with its Bible and gospel to the uttermost parts of the earth. It is to-day as never before endeavoring to fulfill its Master's command: "Go ye into all the world and preach the gospel to every creature." This is its universal and humane mission. To this high task have been consecrated a great host of heroic souls. In this world-girdling church of Christ have been enrolled a great company of earth's wisest and noblest. When the roll-call is read there rises up to respond John and Peter and Paul and Dorcas, Chrysostom, and Athanasius, Augustine and Monica, Thomas a Kempis and Savonarola, Luther and St. Francis of Assisi, Wycliff and Cromwell, Bunyan and Milton, Calvin and Wesley and Livingstone and Shaftesbury, Catherine Booth and Frances Willard, Spurgeon and Channing and Whittier and Moody and Brainerd, Leo XIII. and Gladstone, and multitudes more who in the church and through the church have served God by ministering to man. Think of the millions who have taught and are teaching the young in her Sunday-schools, and are carrying the gospel of love into darkest lanes and distant continents. Think of the literature the church has given to the world, the hymns she has inspired, the heroisms she has begotten, the colleges she has endowed, the civilization she has created. Think, O think, men of the vast, world-wide and beneficent enterprises of the church of God, and instead of standing aloof from it, unite yourselves with it, and be sharers in its divine and heavenly service.

For your own sake, for your family's sake, for your nation's sake, give yourselves to God, your Savior, and enter on His service. We who are in the work are men and women of like passions with yourselves. We are trying to save the souls of men and lift the old world sunward. We are trying to roll back the tides of sin that sweep so many of our brothers to ruin and shame, and we need your help in the work. Partakers of the grace of God, it is our desire and prayer that all the world might taste and see the riches of His grace. The arms of Love that were nailed on the Cross for the world's redemption reach out imploringly to you to-day. "The year of jubilee has come, return ye ransomed sinners home." You belong to God as well as do we. For you that Cross was reared as well as for us. For you the Father's house of many mansions has been prepared as well as for us. For you the gates of heaven open, and to you comes the call of Jesus: "Take thou thy cross and follow Me." May the Holy Spirit lead you to answer that call to-day and now, and may you be enrolled now and forever in the church of the first born, who are written in heaven.

"MEN IN THE PEWS IN '49."

Dr. Warren took for his topic "The Men in the Pews in '49," and said in part: We concede that without a preacher there would be no pews, but it is also true that without men or people to preach to there would be no preacher. That there have been preachers, it goes without saying that there must have been men in these pews from the year 1849 to the present.

Who and what were the men that sat in these pews in the early days of this church? One of them came from Palmyra, N. Y., who brought his religion with him. Landing in Sacramento he found no church, no minister, no worship. He went to the printing office, got show bills struck off, posted them in trees, buildings and tents, announcing, "Open Air Services Next Sunday." He found Rev. Mr. Benton and secured his services. With Professor Shepherd of Yale he helped to get a few children and started the first Sunday-school, and soon succeeded the Professor as Superintendent. It was James Gallup. The next year Mr. Gallup opened a store in Nevada City and hauled his goods from this city every week, but never was on the road on Sundays. Instead of that he was one of the pioneer workers in church matters in that busy, crowded mining camp, and for more than a year was Superintendent of the first Sunday-school in the mines and mountains of California. He hauled free of charge the church bell that was heard in the mountains of California, which rang from the tower of the Congregational Church in Nevada City. When he left the State he had succeeded in winning a competence, and his Christian character unclouded and confirmed.

In the pews before me I seem to see Judge Cross, as I see Mr. Sweetser, also Deacon Burnett, Deacon Marvin Strowbridge, Ames, Norman, Jonah Williams, Captain Water, Seth Babson, W. E. Chamberlain, Deacon Roberts, P. H. Russell, James Perkins, S. Smith, Miss Hermance (now Mrs. Goddard), Thomas Gardner, and a host like them, whose pew doors opened wide for the stranger—for every stranger was a friend—whose homes gave instant hospitality not only to angels unawares, but to every one who had a word for the Master, a heart and hand for the religous welfare of men.

They bore large burdens easly, because willingly. Their presence in the pew gave nerve and inspiration to the pulpit when such grand men as Dr. Benton and Dr. Dwinell filled it. Not only did those who belong to the church as communicants stand shoulder to shoulder with the minister, but those that belonged to the society came up, almost as one man, to the help of the church.

My time limit will not allow me to dwell on the characteristic and individual services of each, but listen as I read the list that I easily recall, and you will agree that I am reading good history, although I give a brief and imperfect list: General Redington, B. B. Redding, D. O. Mills, Henry Miller, Judge Swift, Edgar Mills, Dr. H. W. Harkness, Dr. G. L. Simmons, Captain Herron, Colonel Zabriskie, Mark Hopkins, C. P. Huntington, Charles Crocker, Judge E. B. Crocker, W. P. McCreary, Judge A. P. Catlin, M. M. Estee, Judge Heacock, R. H. McDonald, C. H. Cummings, Lewellyn Williams, Ben Cutter, Mr. Robinson, Mr. Stewart, Mr. Lorenz, Mr. Hurd, Mr. Ross, Mr. Lord, Mr. and Mrs. Marriner, Charles Holbrook, Samuel Jelley, A. K. P. Grim, Dr. Stillman, R. B. Hall, John McKee, G. W. Mowe, E. D. Kennedy, F. W. Page, Judge Weeks, Mr. Lindlay, Judge R. C. Clark, Judge Hastings, Governor Booth, Governor Stanford, Mr. Upson, Mr. Morrill, Judge English, Mr. Bassett, Mr. Jones, General Judah, John McNeil, Mrs. John McNeil, Miss Addie Mills Easton.

I seem to see them now before me—a wonderful syndicate of kingly men. I knew where many of them sat. There sat C. P. Huntington—he is coming in now. Before he takes his seat let me say to him: "Mr. Huntington, only two or three months ago I heard that the widow of your old and first California pastor, after she had been confined to the house by ten years of sickness—seven years of widowhood—believed that short trips into the country, a run to San Jose, Santa Cruz, Sacramento, giving her fresh air and exercise, would give her health, perhaps healing. So she sat down and almost timidly wrote you if you could see your way to give her passes to these points. I heard, Mr. Huntington, that in a short time you sent that widow of your old minister a pass over any and all roads for herself and attendant, without limit, and inside of that letter a check for $1,000, to her order. Did you know, Mr. Huntington, that almost $300 of that check paid the sick widow's doctor's bill? That $200 went to the two nurses that cared for her? That you provided for her funeral expenses, for she died in less than three weeks after your letter reached her? What was more the words of remembrance and old love for the pastor of your early California days that went with the check? Doesn't the Scripture say something about a pure religion that helps the widow? You thought perhaps nobody would find it out."

And the Crocker sons, who were brought up in this Sunday-school, so long as Mrs. Benton was a widow remitted a monthly allowance as a token of their deep and lasting love for the minister they first knew.

Time fails me to tell what the men who sat in those pews did to make this State better and better. One day the Superintendent of the Home Missionary Society went to the railroad office with a paper which had the names of Dr. Benton and Dr. Dwinell and others, asking the directors to grant the Superintendent an annual pass for the prosecution of his work in building churches, establishing Sabbath schools, etc. They said the Legislature had made a law forbidding the giving of passes, but instead of the pass Governor Stanford, Charles Crocker and Mr. Towne put a check in the Superintendent's hands for $1,100 and he might travel on any and all roads at their expense, and build up all the churches he could in the State.

These men were old pew holders here. Were they as some newspapers have represented them?

Oh, my friends, my heart warms as I think of not only one but scores of the old-time worshipers in this church, and I thank God I even knew them.

It is hard to find anywhere, either in California or any other State, a stronger group of pew holders in one church than the names on this list. To read a list like that is to read the history of a commonwealth, and emphatically the story of Sacramento.

Go where you will in this State and you will see monuments of their energy, wealth and brains. You see it in banks, in railroads, great universities, hospitals, asylums, old people's homes, art galleries, churches, public improvements.

They had faith in Sacramento; they had faith in Rev. J. A. Benton; they had faith in Dr. Dwinell; they had faith in the church.

EVENING EXERCISES.

More Interesting Addresses, Choice Music, Etc.

There was a very large congregation in the evening, and the services were intensely interesting. They consisted of addresses by C. P. Massey, Rev. S. H. Willey, Dr. Charles Van Norden, and Rev. B. Fay Mills of Boston. The choir, which was doubled for the occasion, rendered the following music: "Te Deum," "We Will Give Thanks," "Song of Thanksgiving," "Jubilate," "Fear Not, O, Lord," "Be Thou Exalted," "When Thou Cometh."

Rev. S. H. Willey's address was historical and interesting. He said it was a great pleasure for him to be at the reunion, for the very building seemed to make him feel that he was in the presence of the heroic and beloved Rev. J. A. Benton, the first pastor of the church. He dwelt on the life and work of Dr. Benton, who came to California around the Horn in pioneer times. Though he had every opportunity a young man could have wanted in New England, starting in life with a Yale education, he cast his lot in California and was a sterling man.

"I met him first in a tent on the river shore, wrapped in a college gown, shaking with ague. He was often sick, but he kept at his work and remained here until 1863."

The speaker spoke of the illustrious successors of Benton, and of the great good the church has done in the years since it was founded.

ADDRESS BY MR. MASSEY.

After singing by the choir C. P. Massey delivered an address, choosing for his subject, "The Church in the Past—A Tribute to Its Founders and Ministers." Mr. Massey said:

Whatever significance my appointment to a place upon the program of your golden festival may be understood to possess, connects itself with the fact that for just one-half of the fifty years now numbered into the life of your church, I have sustained with you relations of a more or less intimate character. And may I ask of you in advance to pardon the personal note in a portion of what I may wish to say, for I cannot see how that note is to be entirely eliminated from an address which has its only warrant in associations which have brought me in contact with all the men who have ever stood in this pulpit as your recognized ministers.

My own arrival in your city was not until 1874, just twenty-five years ago, but something like eight or ten years previous to that date I met Dr. Benton at times in the family of one of his parishioners in San Francisco, and frequently in company with some of the ladies of that household, attended upon his preaching in the Second Congregational Church, then situated on Taylor street. The ample scholarship and sterling integrity of the man were immediately recognized, and a few years later, when the young lady who was to unite her fortunes with mine in the building of a home, was journeying from a New England village to this western land, and I received an intimation that my own minister, Dr. Stebbins, as a representative of the liberal school of Christian thought, might not be entirely persona grata to herself and friends, I selected Dr. Benton to perform the ceremony. Your first minister is thus associated with one of the marked occasions of my life, and relationships were established which were destined to grow closer with succeeding years.

I am not sure that at that time I was aware of Dr. Benton's early connection with this people, but I was soon afterward informed, for I had hardly arrived in your city when announcement was made that the twenty-fifth anniversary of the founding of this church would be celebrated, and that Dr. Benton, the first minister, would preach the sermon. I have made no endeavor to recover the discourse from the printed files, but I remember his description of the topography of the landscape in those early days, when the foundations of this church were laid, and how the indigenous growth of sycamore and cottonwood, and poplar and oak made a forest where the homes of the people stand to-day, and belted a river whose deep, pellucid stream floated the ocean leviathan to your wharves.

I was a homesick and heartsick young man at this time, for my change of residence had deprived me of the ministrations of one whom I regarded then, and whom I still regard, even in the late afternoon of his life, as one of the commanding intellects of this country and time, but I soon found myself a regular attendant upon the Sunday services of Dr. Dwinell, whose liberal learning attracted my mind, and whose generous and sympathetic nature won my heart.

But Dr. Dwinell, unable or unwilling to recognize my limitations, wanted more of me than I could give. He was not satisfied with companionship, he claimed co-operation, he appreciated the respectful attitude of an attentive listener, but he wanted the exhibition of enthusiasm in the work to which he had dedicated his life. At last, at his earnest solicitation I handed him a letter from a Christian church with which in my boyhood I had been connected, the act giving me the status of membership here, and afterward with his counsel and advice, I undertook a course of reading and study in the Divinity School in Oakland, in the founding of which institution he had taken a prominent part, and in which he occupied a professor's chair after his resignation of the pastorate here. Relations of the most delightful character were thus renewed with Dr. Benton, who was President of the seminary, and instructor in several branches of study, and my observation of him during all the years of the course confirmed my regard for him as a Christian and a gentleman.

As I had fully explained to Dr. Dwinell, my work in the seminary was undertaken more for an avocation than for a vocation, and to reconcile, if possible, the intellectual difficulties which beset me in the apprehension of systematic Christian religious truth. Soon afterward I felt that for the prosecution of such work as I might wish to do, I must ask for the grant of absolute freedom at your hands. This you very reluctantly accorded, but I still remain with you in friendly association, and count myself privileged in the large and generous fellowship which has been ever given to me and mine, for my wife died a member of your communion, and the tender ministrations of friends in this congregation during her declining years endeared you most wonderfully to her, as I am proud to think that some qualities of mind and heart which she herself possessed may have approved her graciously to you.

Your third minister, Mr. Merrill, I had known socially during the early years of my residence here, but as a fellow student in the Oakland Seminary I was brought into daily contact with a man who, outside the hours devoted to instruction, furnished the only additional intellectual stimulus connected with those study years. A graduate of Phillips-Exeter Academy and of Amherst College, he brought to the divinity school a breadth of scholarship which exerted its refining influence upon every appreciative mind. His call to this pulpit came to him in the concluding years of his course, and I remember how the large responsibility he was soon to assume burdened his imagination, giving to him sleepless nights and somewhat embarrassing his mind for the technical work which yet remained to be accomplished. Absolutely without experience for the task to which he had been called, with no known qualifications excepting those of his scholarship and the generous qualities of his nature, and with no formulated work of any description upon which in an emergency to be privileged to draw, he came as the immediate successor of the magnificent men I have described, and for six years maintained a place in your regard, doing earnest and scholarly work, until entirely on his own volition he in his turn made way for a successor, himself accepting a call to another field of labor.

With the three gentlemen who in turn after Mr. Merrill succeeded to the pastorate of this church, my relations have been of varying degrees of friendly acquaintance, characterized, I trust, by mutual respect, and although I am pleased to pay the tribute of an interested and instructed auditor to the magnificent ability of the gentleman who is the worthy successor to this royal line, I cannot speak from the standpoint of intimate and familiar confideince, and the accent of personality may now be dismissed.

But the question now arises as we thus take retrospect of the life of this church during the half century gone, what does the inventory of your possessions disclose of moral significance and accomplishment? To answer this question in a word, we can say that for all the varying degrees of intelligence or differing apprehensions of religious truth among those who have worshiped here, this church has always stood for a moral ideal. It is pleasant then to contemplate the action of those founders fifty long years ago, at a time when men were released from the restraints of the orderly life of the older and far distant communities from which they had come, and when the only recognized civil and social obligations found warrant in the law of the individual mind itself, it is pleasant to contemplate them, stopping for a moment in the exciting rivalry in the pursuit of wealth, to lay the substantial foundations of that which should stand to them as the material symbol of the higher life.

And it seems to me that simply as this symbol of this higher life and thought, and measurably free from the narrowing influences of fixed confessions of belief, this church has pre-eminently stood. It has been the people's church, the shrine to which men of character and worth could come, men of the world, but who confessing to the limitations which seemed to contract their spiritual life, would fain be men of God also. The liberal endowments, and broad catholic spirit of the first two of your ministers especially, were largely instrumental in early placing this generous stamp upon your fellowship, and many of the men whose names are prominently associated with the history of this city, in its material and moral development, although never making any formal profession of religious belief have enjoyed the chartered freedom of your house.

For many of you older than myself and with a still longer and more intimate connection with your fellowship than I can claim, memory must be rich in precious association, and I vividly recall that pictured dramatic scene, when Dr. Dwinell in his farewell sermon here, called a long roll of the departed dead over whom he had breathed the words of Christian trust, and spoke of them as in number sufficient to fill one row of seats, and another row of seats, and another row of seats, until we seemed in imagination to be sitting with a ghostly company palpably present with us in our worship.

But it is not only of those who have gone, but of those who remain, of whom we are privileged to take account to-night, of the lives dedicated here by parent love to duty and to faith, and which have blossomed out into an exceeding beauty and grace, of loving unions over which the benediction of the highest has been reverently invoked, and of homes in which the Christian virtues in daily expression bring to us something of the realization of the kingdom of God.

I confess I am often dissatisfied at the accent of humiliation and defeat which is sometimes sounded here, when triumph would seem to be the more fitting note. To emulate a John Knox, or a Savonarola may be well, but it is not well to underestimate a quiet influence for good that every true and generous life must exert, and the minister who can assuredly know that because of his life and teaching, there somewhere are homes within whose precincts affection dwells, and children are nurtured to lives of usefulness and moral power, that somewhere in the market place an exacting justice reigns, and for all the enticements to sin that ever assail our youth, somewhere there are those who are proof against all unworthy solicitation, he should take counsel not of fear but of hope.

All through the half century of its existence this church has stood for that which has given purer motive to action, and touched with moral beauty the common life of men. Your minister may not close the brothel and the saloon, but the brothel and the saloon will remain unvisited by many a young man over whom the church shall spread its sheltering wing, the boisterous, vulgar life of a portion of the community will continue to surge around us, but young men and young women will walk in safety the streets of your city, be-

(Continued on Eighth Page.)

CITY OFFICIAL ADVERTISING.

CITY TAXES, 1899.

The city taxes on all personal property and one-half of the taxes on all real property will be due and payable at the office of the City Collector on the first Monday in October, 1899, and will be delinquent on the last Monday in November next thereafter, at 6 o'clock p. m., and unless paid prior thereto 15 per cent. will be added to the amount thereof, and if said one-half be not paid before the last Monday in April next thereafter, at 6 o'clock p. m., an additional 5 per cent. will be added thereto. The remaining one-half of the taxes on all real property will be payable on or after the first Monday in January, 1900, and will be delinquent on the last Monday in April next thereafter at 6 o'clock p. m., and unless paid prior thereto, 5 per cent. will be added to the amount thereof.

All taxes may be paid at the time the first installment is due and payable.

C. C. ROBERTSON, City Collector.
Room 8, southwest corner of Fourth and J streets.

SEALED PROPOSALS.

Bids will be received at the office of the undersigned until 5 o'clock p. m. on Monday, October 30, 1899, for furnishing electric current to 75 horse power motor in sewer pumping plant for a term of one year from date of contract. Specifications on file in office of City Clerk. A certified check, made payable to City Clerk, for an amount not less than 10 per cent. of aggregate of proposal must accompany each bid. The Board of Trustees reserves the right to reject any and all bids.

M. J. DESMOND, City Clerk.

SEALED PROPOSALS.

Bids will be received at the office of the undersigned until 5 o'clock p. m., on MONDAY, October 23, 1899, for furnishing City Water Works with coal for a period of one year from date of contract. Specifications on file in office of City Clerk. A certified check, in sum of $1,000, made payable to City Clerk, must accompany each bid. The Board of Trustees reserves the right to reject any and all bids.

M. J. DESMOND, City Clerk.

ORDINANCE NO. 482.

An Ordinance to Regulate, Control and Direct the Movements in the Streets, Alleys and Lanes of the City of Sacramento, of Vehicles of Certain Descriptions and of Certain Animals, and Amending Ordinance No. 17.

The Board of Trustees of the City of Sacramento ordain as follows:

Section 1. Section Two of Chapter Ten of Ordinance No. 17, entitled "An Ordinance Consolidating, Revising and Codifying the Ordinances of the City of Sacramento," passed June 27, 1872, is hereby amended so as to read as follows:

Section 2. It shall not be lawful for any person to race or run, or drive, any animal or animals in or on any of the streets, lanes or alleys of the city, at a rate exceeding five miles an hour, when said animal or animals are loose, or unattached to a vehicle, or are not ridden by a human being. It shall be unlawful for any owner, driver or occupant of any hack, buggy, carriage, cart, wagon, or other wheeled vehicle, drawn by an animal or animals, to drive or propel or cause to be driven or propelled, through the streets, lanes or alleys of the city, such vehicle, or for any person to ride any animal through the streets, lanes or alleys of the city, at a rate of speed in excess of eight miles an hour, within the following boundaries, to-wit: Between the west line of Twelfth street and the west line of Front street, and the north boundary line of G street and the south boundary line of P street. It shall be unlawful too for any vehicle drawn or propelled by an animal or animals, to be driven or propelled, or for any animal to be ridden in the streets, lanes or alleys of the city, without the bounds above and hereinbefore specified, at a rate of speed in excess of ten miles an hour; provided, that the provisions of this section shall not apply to the officers, members and vehicles of the Fire Department of the city, or of the Police Department, or to the City Physician or his assistants, when in the immediate pursuit of duty. It shall be unlawful for any vehicle drawn by an animal or animals to be driven, or any animal to be ridden, beyond the center line of any street, alley or lane of the city, to the left of the driver or occupant of such vehicle, or rider of such animal, except in crossing such highway for the purpose of stopping upon the other or left side thereof, within a reasonable distance from the point of crossing such center line. It shall be unlawful to propel or drive any vehicle drawn by animals or an animal, or to ride any animal out of a street, lane or alley of the city into an intersecting highway, so as to make a turn into the latter nearer than six feet from the nearest curb corner, except for the purpose of stopping immediately beyond such corner. It shall be unlawful to drive or propel, or cause to be driven or propelled, any vehicle drawn by an animal or animals, or to ride any animal from one street, alley or lane, into an intersecting street, alley or lane, so that turning in the new direction will bring said vehicle or driver, animal and rider, upon the left hand side of the newly entered street, alley or lane, except for the purpose of immediately stopping upon such left hand side. In all other cases the change of direction must be made by driving or riding as nearly as may be done under prevailing conditions, to or beyond the junction of the center lines of such intersecting ways, so that the change of direction will bring the vehicle and driver or animal and rider upon the right hand of the street, alley or lane newly entered, and along the line of direction. It is hereby ordered that the custom or usage known as "The Law of the Road" relative to driving and passing on public highways, and as obtaining generally among the American people, shall obtain and be a rule of action and observed as the law in the city of Sacramento. It shall be unlawful to drive any vehicle drawn by an animal or animals, or by electricity, steam or vapor power, or to ride any animal upon any sidewalk in the city of Sacramento, or on any footpath in any public park in the city of Sacramento.

Passed, February 21, 1898.

D. MCKAY,
President of Board of Trustees.
Approved February 23, 1898.
WM. LAND, Mayor.

ORDINANCE NO. 494.

Amending Section Two of Ordinance Number One Hundred and Sixty-Nine (169), Entitled, "To Prevent Minors Under Sixteen Years of Age Being on the Streets After Certain Hours at Night," Passed March 28, 1881.

The Board of Trustees of the City of Sacramento ordain as follows:

Section 1. Section Two of said Ordinance Number One Hundred and Sixty-nine (169), passed March Twenty-eighth, Eighteen Hundred and Eighty-one, is hereby amended so as to read as follows:

"Sec. 2. All minors under sixteen years of age, found upon the public streets at night, in violation of this Ordinance, shall be subject to arrest and imprisonment as for a misdemeanor."

Sec. 3. This ordinance shall take effect from and after its passage.

Passed, May 9, 1898.

D. McKAY,
President Board of Trustees.
Approved, this 16th day of May, 1898. WM. LAND, Mayor.

NOTICE TO TAXPAYERS.

Please call for rebate on city personal property taxes at the City Auditor's office, room 4, Fourth and J streets.

NOTICE TO VOTERS.

Registration is now being taken in office of County Clerk. The supplement to the City Register will positively close on October 23, 1899. M. J. DESMOND, City Clerk.

NOTICE.

The City Art Gallery is open to visitors daily from 10 o'clock a. m. until 4 o'clock p. m.