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Sketches.

California.

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It has been my purpose, since my late visit to the Pacific Coast, to write out my impressions in regard to the States of California and Oregon. This I expected to have done at an earlier day; but on reaching Kentucky, my native State, I found myself without a home, having sold my residence to clear my way for the trip. On reaching Lexington, Ky., I found a house I thought pretty well adapted to me; I purchased it, and have since removed to it. The perplexities involved in breaking up an old establishment and entering upon a new one, to a man so little accustomed to the business routine of life as myself, I found to be very considerable; and regarding to all other concerns; but by patient endurance I am now through with the job and ready for something else.

What I have said and written in regard to California heretofore, I doubt not has given the public the idea that I am very well pleased with that country on many accounts, some of which I will repeat in this communication. The first I shall notice is the climate.

This, with me, is the great masterpiece of the country. A friend remarked to me in California, "This is the country where life is enjoyed." The temperature of every day is such as to give a sense of pleasure. I would not have it understood that the climate is all alike. Far from it. In this country you change your climate in shorter distances than in any I ever knew. This is owing mainly to the position of the country, to the sea-coast, and to the mountain ranges of the bay, and the various arms of the bay, and the winds of the country. But while there is great variety in the climate, there is this general fact about it, there are, on the one hand, but rarely met, the still, hot, sultry hours, that you occasionally meet in the States, (as, in California, we call the Atlantic States, and those of the Mississippi Valley,) for these are almost always more or less of breeze to modify the intensity of the heat, and give coolness to the hours of the night. Hence it is considered one of the finest sleeping countries of the world. A sea-captain remarked to me, "It is not only a good sleeping country; but it affords more time for sleeping than the most of other countries." Again this climate makes it the best country to work in, owing to the refreshing winds. And it may not be objectionable to some, that you have, particularly in the farming department, less work to do. You need but a little fire, and your stock is feeding through the winter on the growing grass, the wild oats, and the forthcoming clovers of the country. Of the clovers, there are several species, and they are all valuable. Daily to appreciate this climate, it must be enjoyed for some months together.

The climate of San Francisco is singular in the fact that the months of July and August are the coldest months of the year. This is owing to a cold wind that comes through the Golden Gate and pervades the city and the bay generally; but owing to its contiguity to the gate, the city suffers more than other points. This wind is more violent in the after-part of the day, commencing its stronger visitations at about 11 o'clock, and continuing the remainder of the day. During these visitations a thick over-cast is a pleasant and necessary appendage.

Before leaving the question of climate, we may remark, that another peculiarity is, the country north and south of the bay is much warmer than at the bay, or the country lying contiguous to the bay. The winds already alluded to explain this.

PRODUCTIONS.

This is a subject so copious and marvelous in its character that the reader must be satisfied with general remarks, and the writer be careful not to exhaust the credence of the reader. It is pertinent that the curious should

be exhorted to follow the example of the Queen of Sheba in regard to Solomon, go and see and hear for yourself, and say whether the half has been told you.

The grain productions of this country are mainly wheat, oats, barley, and occasionally a little rye and corn. Corn, however, is but rarely cultivated. Certain localities near water-courses, having a sandy soil, make the culture of corn a possibility where the yield is respectable. In other localities, where irrigation is practicable, this grain can be successfully cultivated. But the farming community generally prefer the culture of barley as a substitute for corn.

The yield of wheat in this country is generally estimated at about from 40 to 60 bushels per acre. In a few instances I have heard of a yield of 90 bushels to the acre. This is, however, a rare success. A gentleman of pretty large observation in California told me that so abundant are the productions of that country, that one good season would yield enough to sustain the country for three years. Then the country had but a limited market for her products. Soon after a brisk trade sprung up and emptied the then heavily burdened depots of their surplus grain, by shipping it to the States, and so highly is this wheat and flour appreciated in the States, that the trade promises to continue. All the available shipping at San Francisco was monopolized for this trade, so that Oregon was cut off from participating in it. She will have to get up shipping of her own in self-defense. I have not learned what is the usual yield of barley; but more than wheat, I presume. And when there is a demand for it, the farmer is richly repaid for his toil in raising it.

Oats are mainly used as hay. They are mowed before they are quite ripe. They are then boiled, as timothy is frequently done in this country. They are an excellent food for cattle and horses. They will subsist well upon oats without any thing else when not used hard. When put to hard service, they usually give them some barley to impart additional strength; but this treatment is only given to such as are kept for regular service. The stock not used graze on the growing grasses and wild oats, and other volunteer grains of the country, while it is green, and then, when it is cured, upon the ground.

This leads me to remark, that the vegetation of this country gets its growth during what is usually styled the rainy season, which lasts from about the middle of November to the middle of May, and sometimes to June; or, at least, it gets such a start in its growth that the remaining moisture of the ground conducts it to maturity. The heat of the sun, in the absence of rain or dew, soon dries up the grass and the stalks of the grain, until every thing save trees and some flourishing weeds, seems utterly dried up and dead. From appearances you would readily suppose that the stock of the country must suffer sadly. But you will presently perceive that your sympathies are misplaced. Instead of a decline in flesh, they are evidently fattening. The cause of this is, that every thing has simply cured upon ground, and is excellent food, and remains so until the rains of the next fall rot the straw and the grass that may be left. The fact, then, that there is no rain during these many months, is a blessing to the country. When we speak of the rainy season, it is not to be supposed that it rains all the time of this season. There are often pleasant days that intervene between the rains; and again, the rains are often at night, and the succeeding day a pleasant one.

The next products we shall notice are the fruits of the country:

You may guess at my appreciation of these when I tell you, that it had been about three years since we had had a fruit year in Kentucky; that when I walked up on the streets of San Francisco, and saw long rows of fruit-stands, presenting to the eye boxes of the richest-looking grapes, large piles of yellow looking pears, large, soft, and tempting boxes of plums of huge dimensions; peaches, yellow and red, soft and juicy; apples, of every size and color—I could not but feel the sentiment, "Paradise Regained."

That this should have been forbidden fruit at that time would have been a trying case; but it was not. "Of all thou mayest freely eat," was a welcome license. I considered it not the time for self-denial, and soon realized the glory of the land.

This exhibition of fruits is a fair representation of the land. The fruit is always abundant, and of greater variety than I have seen in any other country. Again, it is more perfect than that of any other country, save, in some particulars, that of Oregon. The curculion, the insect that deposits its eggs in young fruit, and produces the worm that destroys it, is not in the country. I did not find a single instance of fruit thus corrupted.

The grape is common to the whole country. But its favorite climate and soil appears to be the southern end of the State. More marvelous things are said of the grape about Los Angeles than any other portion of which I have heard. My modesty rather declines to repeat the statements which have been made to me as to the number of pounds a single bunch of grapes is said to weigh; suffice it to say that the statement places it above the teens. How far into the mountain regions the grape will flourish I am not informed; but a very cool summer seems not friendly to the grape. There is in California the richest variety, not only of grapes, but of fruits generally. And we may remark of vegetables, that they are larger and more perfect than we have found elsewhere. The cabbage, beets, Irish potatoes, onions, and squashes, are of unusual size and the finest flavor.

But time would fail me to tell of the enormous mineral wealth of this country—so varied in kind, so abundant in quantity—of the imposing grand and sublime scenery of the country which a clear day presents. What think you of seeing objects distinct and well-defined at the distance of one hundred and fifty miles? Amidst scenes of this imposing character, I remarked to a traveling companion, that if ideas derived from familiarity with sublime scenery make men eloquent, that man that could not be eloquent amid the upper waters of the Sacramento River, ought to be choked down as unbearable. But I must pass these points of observation and present the country as a field for the

LABORS OF THE M. E. CHURCH, SOUTH.

On this subject I would remark, that generally speaking, the strength of our Church lies in the beautiful fertile valleys of this country. We have a respectable hold upon some of the towns and cities, but not generally. The field, however, is widening and ripening before us in every department. Our Church has been denounced and vilified by churchmen and politicians; but, through much tribulation, she held on in the even tenor of her way, taking no public notice of the politics of the country, which seem so much to absorb the mind and feelings, and to shape the policy of some other Churches. This ecclesiastical intermeddling with the political question of the day, in the sober second-thought of the people, is now operating to the discredit of the intermeddling Churches; and the M. E. Church, South, is now rising in public approval for the course of conduct she wisely chose, and to which she firmly adhered. And, moreover, the recent powerful political revolution that has taken place in that State is largely multiplying the friends of our Church, and those who had timidly sympathized with us, now affirm their approval of our course and their friendship for our cause.

The great want of the Pacific Conference now is some four or five men of talents and attainments, and of pure godly zeal, to fill the principal stations of the Conference, and help on in the educational projects of the Conference, some of which are well-established and prospering, and there is a flattering opening, especially for a good Female Academy, or College.

We also want a good class of young preachers, before whom wide fields of usefulness may be presented. But we want men of enterprise. Those of that apostolic stamp who would prefer to make a work and sustain it, rather than build upon other men's

foundations. We are not disposed to say to men who would enter these fields, ripened to the harvest, that you will find no difficulties. I would rather assure you that you will; but not so formidable as those before have met and overcome. I know that there are those men who would say, in the language of the Apostle Paul, "none of these things move me."

I would say to such brethren as may be disposed to go to this country, that the southern end of the State, from Los Angeles to some hundreds of miles, is a country that needs the necessity of laborers. It would, however, be the wiser policy for those inclined to go, to be in the country by the meeting of the next Pacific Conference, which the Conference desires should be held about the first week in October next. However, should any wish to go sooner, they can report themselves to the Presiding Elders, who it is probable, may be able to give them work immediately. Dr. Fitzgerald, who edits the *Spokesman* in San Francisco, is generally well-posted as to the wants of that Conference, and advises the Presiding Elders of any available men that may be on hand.

The brethren are fasting and praying that more laborers be sent into the promising fields before them.

Now, brethren of the laity, as well as of the ministry, if you wish a country that you can enjoy in quietude and peace, and where you may live some ten or fifteen years longer than in many other countries, where you may do good and get good, go to California or to Oregon, about which country I have much to say, and which I hope soon to communicate to the family of Advocates.

Selections.

The Duty of Every One to give Something.

Aets xi. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

1 Cor. xvi. 2. Let every one of you lay by him in store, as God hath prospered him.

2 Cor. ix. 7, 8. Every man according as he purposed in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver.

Is. xxxii. 8. The liberal deviseth liberal things.

Mark xii. 41-44. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites; which make a farthing. And he saith unto them, All they did cast in of their abundance, but she of her want, did cast in all that she had, even all her living.

2 Cor. xvii. 8. For if there be first a willing mind, it is accepted according to what a man hath and not according to what he hath not.

V. The disposition to give freely is mentioned as an evidence of grace, and the want of that disposition renders a person's piety suspicious.

Matt. xxiv. 45. Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.

Rom. xii. 13. Distributing to the necessity of the

2 Cor. viii. 1, 2, 3. The grace of God bestowed on the churches of Macedonia; how that their deep poverty abounded unto the riches of their liberality. For their power I bear record, yea, and beyond their power, they were willing of themselves.

2 Cor. viii. 7, 8, 24. Therefore, as ye abound in everything, in faith, &c., see that ye abound in this grace also. I speak to prove the sincerity of your love. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

The advantages of systematic benevolence, regulated by the principles of the Bible, are great.

First.—A greater amount would be contributed. Many persons would give who now cast nothing into the treasury of the Lord. Those who now give would probably increase their contributions; for

Secondly.—It would cost less self-denial. To contribute a small sum each week, is much easier than to pay the

whole sum at the end of the year.—Again they who contribute at short stated intervals, acquire a habit of giving, and this renders their alms-giving a pleasure.

Thirdly.—Our benevolent societies would know how to make their calculations in respect to income. There would be no variations in their receipts, except such as arise from the changes in our country's prosperity and the public regards for religious objects.—But as the population and wealth of the nation are regularly increasing, and light and truth are spreading, the result would be that the system of benevolence, there would be a steady increase of the income and expenditure of our benevolent societies.

Fourthly.—The expense and toil of agencies would be much diminished.

Fifthly.—It would increase the interest of the churches in the great cause of salvation. Whatever objects men patronize, they will feel an interest in; they will inquire after their prosperity and watch their progress. Thus a system of more extended and frequent contributions to the spread of the gospel will excite a spirit of investigation. Christians will desire to know what is doing in the world for the cause of religion, and what plans can be devised to accelerate its progress. This will lead them to pray more for the kingdom of Christ.

Sixthly.—Such a system of benevolence would be a means of grace.—"Benevolence is holiness." Whatever increases the feeling of compassion for souls—dissolves the ties that bind the Christian's heart to this world, and leads him to lay up his treasures in heaven—is a precious means of sanctification.

Lastly.—Such a system of benevolence, founded on Bible principles, and prosecuted with the spirit of Christian charity, would, if general, draw down the blessing of God on our land. It would insure both temporal and spiritual favors. "Bring ye all the tithes into the storehouse and prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it," &c. Mal. iii. 10. "The liberal soul shall be made fat, and he that watereth shall be watered himself." How has the revival of active benevolence, to send the gospel to the heathen, to spread the Bible, and to promote other departments of Christ's cause, within the last forty years, been followed by the rich effusion of the Holy Spirit! The increase of charity has been accompanied by an increasing concern for the souls of the heathen, while we have labored and prayed for their conversion also. In proportion as this has been the case, the Spirit of God has been poured out upon our land; and in proportion as it shall yet be the case, will the rain of righteousness continue to descend, and plants of holiness spring up "as willows by the water courses."

The Stable Man.

There are some streams that never fail in summer. However trying the drought may be, however many streams sink and wet weather goes dry, the waters still flow, and on, supplying the people and stock of the adjacent country.

So with the persevering Christian. He is stable in all his ways. During a revival, when the clouds of mercy pour out the waters of salvation, his heart swells with joy divine, and he is ready for every good work. You do not find him in the agonies of repentance, but close beside the weeping penitent he kneels, and whispers in his listening ear these cheering words, "Jesus Christ has died, my friend, you need not die." The revival passes, but not the love of God from his heart. The summer of trial comes. There is less of revival in the land, but no less love and devotion in his heart. No, no, he remains steadfast, unmovable, always abounding in the work of the Lord, knowing that his labor is not in vain in the Lord.

The sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time is now.—The three make the sweetest duty man can perform.

Women in India.

The *Christian World* gives the following graphic description of the condition of women in India:

"The laws of Hindu society deliberately aim at woman's degradation. There is no law or use affecting her sex which does not, in some way, serve to rivet more firmly the chains of her serfdom. The whole system of social government seems to have been intentionally so constructed as, by a never but sure process, to stifle and enfeeble as well as all intellectual

activity. The domestic sphere is the only one in which she can move, and here she is a slave, made so and kept so by religion and usage. If buoyancy or spirit and freedom from care characterize childhood, then she never knew childhood. She received no welcome at her birth. From the time she could walk unassisted, and understand what was said to her, she was made to share her mother's household cares, and was encouraged, by being taught to present prayers and offerings to the gods, to make it her one solicitude to obtain a husband. If no husband came by the time she was ten years old, she submitted to the ceremony of marriage to a tree, that her parents might escape the shame of having it said that they had a daughter still unmarried. Or, having been married to a human husband when she was only five or six years of age, she continued in the seclusion of her mother's zenana for a brief period longer and then went to her husband's house, where she was at once inducted into the office of slave to her mother-in-law. Made to do all the drudgery in the house from morning to night, abused, ill-treated, beaten, assigned to her husband, she resignedly toils and suffers, until she becomes a mother. Her condition here is not less oppressive, but she is no longer the victim of her mother-in-law's tyranny. It is only when her mother-in-law dies that she hopes to gain freedom."

Five Kinds of Consciences.

There are five kinds of consciences on foot in the world:

First, an ignorant conscience, which neither sees nor says any thing, neither beholds the sins in a soul nor reproves them.

Secondly, the flattering conscience, whose speech is worse than silence itself; which, though seeing sin, soothes men in the committing thereof.

Thirdly, the seared conscience, which has neither sight, speech, nor sense in men that are past feeling.

Fourthly, a wounded conscience, freighted with penitence for sin.

The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a wounded conscience is rather painful than sinful; an affliction, no offense; and is in the ready way, at the next remove, to be turned into a quiet conscience.—*Thomas Fuller.*

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