

Oceanic S.S. Company

Time Table

The steamers of this line will arrive and leave this port as hereunder:

FROM SAN FRANCISCO.

Alameda	June 2
Sonoma	June 14
Alameda	June 23
Ventura	July 5
Alameda	July 14
Sierra	July 26
Alameda	August 4
Sonoma	August 16
Alameda	August 25
Ventura	September 6
Alameda	September 15
Sierra	September 27
Alameda	October 6

FOR SAN FRANCISCO.

Alameda	June 7
Ventura	June 13
Alameda	June 28
Sierra	July 4
Alameda	July 19
Sonoma	July 25
Alameda	August 9
Ventura	August 15
Alameda	August 30
Sierra	September 5
Alameda	September 20
Sonoma	September 26
Alameda	October 11

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(Continued from Page three)

lains to King Edward. He was on terms of close intimacy with Cranmer and other leaders of the English reformation. He declined an offer of the Bishop of Rochester, but preached in Newcastle and Berwick. He was consulted concerning the first book of common prayer, which was formulated during Edward's reign. And in these various ways extended a somewhat important influence in shaping the religious thought of England in this important transitional period.

When Mary succeeded her brother Edward to the English throne, Knox, with many others, was driven to the continent for refuge. Here he spent six years as pastor of the English refugees at Frankfurt and at Geneva. This was an important ministry, for it threw him into contact with Calvin and finished his preparation for the work which still awaited him in Scotland. The Geneva Reformation and the Geneva Theology appealed to him most powerfully. Of Geneva he wrote, "This is the most perfect school of Christ that ever was on earth since the days of the Apostles. In other places I confess Christ to be truly preached; but manners and religion to be so seriously reformed, I have not yet seen in any other place." It was Calvin's theology and system of Church government upon which he based the later reformation of the Scottish Church.

It was in the latter part of his exile that Knox wrote his famous tract "The first blast of the trumpet against the monstrous regiment of women." It was written during the reign of Mary Tudor and was directed against Mary of Guise, regent of Scotland, Mary of England, and Catherine de Medici. It was an ill-advised production, and unfortunately did not appear until Mary's death and Elizabeth's accession to the throne. Elizabeth considered it as directed against herself, and as a consequence she never assumed a cordial attitude toward the Scotch Reformer. Knox appreciated his mistake. He afterwards wrote an apology for his "first blast" and directed it to Elizabeth, although it is by no means certain that it ever came into her hands. He said "My first blast has blown all my friends in England away from me."

In 1559 the call came for Knox to return to his native land. Two years before, the first covenant had been entered into by the reformed nobles, under Knox's influence. Political complications forced the regent to recognize the Reform Party, and in 1560 the Protestant party was in power in the Scotch parliament. The mass and Papal authority were abolished; and Knox was made minister of St. Giles Church, Edinburgh. He prepared and submitted a confession, and form of discipline which was the model upon which the Reformed Church was to be erected. In 1561 Mary Stuart returned from France to assume her throne. Her disposition, her education, and her religion were all in antagonism to the Reform movement. These conditions made conflict inevitable. Mary rightly singled Knox as the very soul and sinew of the opposition, and she used all her arts to break him down. "She argued, she threatened, she bantered and she wept." He was even tried for treason, but Knox had too firm a hold on the Scottish people for Mary to accomplish his ruin. His stormy interviews, his uncompromising sermons, and his patriotic policies are all a part of history which need not here be repeated. Mary's own infatuation accomplished her ruin; while Knox stood firm as the granite of his native hills. He left an impress upon the religious life of the nation, which has never been effaced. His stormy career came to a peaceful close in 1572. And as they laid him in the old churchyard of St. Giles, Earl Morton, regent of the Scotch realm, said of him, "he never feared the face of man."

As a writer and theologian Knox was not so original, nor so prolific as either Luther or Calvin, but his work is of no mean order. His

history of Scotland is perhaps best known of his works. It was written at the request of the lords of the congregation. In four days he wrote, for the Reform Parliament of 1560, a confession of faith which satisfied all the needs of the Scotch Church until it was succeeded by the more elaborate work of the Westminster Assembly one hundred years later. He was positive in his belief, but with all liberal in his opinions. Concerning church government, he wrote "We do not think the policy in the order and ceremonies can be appointed for all ages, times and places; for as these things are but temporal, so may they and ought they to be changed when they foster superstition rather than edify the Church."

Knox was great as a preacher. He prayed for Mary and preached against her policies. Schaff says, "His pulpit was one of the most potent of all history." And he makes this statement as he comes fresh from his studies of Wittenberg and Geneva. A contemporary writer says, "he puts more life into his hearers in an hour, from his pulpit, than six hundred trumpets."

James Melville, a student at St. Andrews, gives an interesting account of hearing Knox preach. It was in 1571 when Knox was an old man. He had retired to St. Andrews for security when the Earl of Murray was assassinated and the Queen's party was for the time in the ascendancy. Melville writes, "the greatest of all the benefits I had that year, was the coming of that most notable prophet and apostle of our nation, Mr. John Knox. * * * Good godly Richard Ballantyne and another servant lifted him up to the pulpit, where he behoved to lean at his first entry; but or he had done with his sermon, he was so active and vigorous that he was like to ding that pulpit in blades and fly out of it."

Knox is also a national character of no small importance in history. He opposed the policies of the French party in the Kingdom, and so indirectly contributed to the later happy union of the crown of Scotland and England in the person of James I. He conceived and began the development of a most masterly school system. His thought was for a church and school in every parish, a High School in every county, and a University in each important city of Scotland. Knox should be given much of the credit for stimulating that love of learning which has ever since been characteristic of his people. But above all else the national reform church took the form of its discipline, and the expression of its faith from him. Under its vital influence the discordant elements of the land were fused into a common people. In trials and vicissitudes the Church of Scotland has been no exception to the experience of the Church in other lands. But in loyal constancy no branch of the Church surpassed the record of that faith which was nurtured by John Knox.

We are sometimes told that he was harsh in spirit and violent in his methods, but we must not judge him apart from the age in which he lived. He was in the midst of harsh and violent conditions. He saw Mary Tudor burning heretics in England, Philip II was butchering his subjects in the Netherlands, and France was preparing for St. Bartholomew. While Mary Stuart would have consigned Knox to a similar fate had she been able. To contend with such condition is likely to develop the iron in a strong character like Knox. The character and permanence of his work is witness to his greatness. He displays the majesty of moral issues, and illustrates the grandeur of moral strength. We do well to admire the consistent boldness, the deep earnestness and the self denying zeal of the hardy spiritual warrior who fought so bravely for the faith which we are permitted to enjoy in peace.

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