IN RELIGION'S REALM.

Expressions from the Various Religious Newspapers.

The Religious Thought of the Day as Expressed in the Sectarian Press—Some Matters of Interest to Both Ministers and Laymen.

The *Watchman* (Bapt.) says: "Never since the world began were so many human eyes peering with Mary and the other women into the empty tomb in Joseph's garden, never were so many human souls with Mary in the garden, with the eleven in the upper chamber, with the seven on the beach of Gennesaret, and with Thomas recognizing the glorious fact that Jesus of Nazareth has been declared to be the Son of God with power by the Resurrection from the dead, that He is the Savior and the Lord. It is not for us to cut ourselves off from the inspiring influences that strengthen faith at this season, or to keep our thought and worship aloof from the mighty currents of Christian meditation and devotion sweeping throughout the earth on Easter Sunday."

The *Congregationalist* says: "The observance of Holy week is becoming more general every year. Not a few Congregational Churches are holding services every day, and in most places they take pains to interest the community in the special meeting by announcing them widely. Here in Boston there is to be on Good Friday a service at the Old South, in which the neighboring Episcopalian and Baptist Churches join. This centering of Christian thought upon the last and crucial days of the Savior's life must make him more real to His Church, and draw all of its branches closer to Him, their common head. Good it is, too, for every believer to follow Jesus closely in thought this week, as he passes from the acclaims of the multitude to His loneliness, His suffering and his final triumph. To dwell long and lovingly upon the sad, sweet story of that eventful week in Jerusalem prepares us to celebrate Easter Day intelligently and joyously."

The *Illustrated Christian Weekly* says: "In all Christian churches, even among the most extreme sects of Protestantism, there is an increasing tendency to recognize the 'dear feast' of Easter, and to fill the day with services of joy and thanksgiving, making it musical with anthems and fragrant with flowers. This tendency is based upon the not unreasonable argument, that if the value of our religion comes from the truth that 'Jesus Christ hath abolished death, and brought Life and Immortality to light,' it is certainly fitting that we should hold precious the day in which this tremendous fact was proved to mankind. For the resurrection was everything to Christianity, its zenith point, its nadir, its keystone, its source of energy, and its final goal. Immortality, cannot, in any satisfactory way, be proved from nature. It is a revelation, a truth vouched for by Him who made the first Easter Day glorious. No impartial mind, therefore, can view with aught but pleasure the loosening of those prejudices, and the unbinding of those narrow and often bitter misconceptions which have hitherto prevented so many intelligent Protestant bodies from recognizing Easter. Such Protestants should understand that they can never hope to convince of error the followers of any alien system of theology, as long as they confound in one sweeping denunciation both the virtues and vices of that system, and refuse to show the loving discrimination which gives a cordial welcome to every good word and work in their neighbors."

The *Christian Inquirer* says: "The Church does well to celebrate the event with special annual gladness. Every Lord's Day, indeed, is its memorial, and some have been jealous of the annual festival, lest it should put into the shade the relation of each first day of the week to this most transcendent fact of the Christian faith. For him who has a living, practical, and hearty faith in the resurrection of Christ, to whom the vital aspects of the fact are more than the theoretical aspects of the doctrine, this cannot be. Every such disciple remembers, every day as well as every Lord's Day, that his Redeemer is a living Friend. Each morning is to him a reminder that he has risen with Christ, and that the day before him must be a day of aspiration after higher things. To him the springtide of the year cannot set in unassociated with the great fact of his faith and the chief force of his spiritual life."

"Who then would forbid him when, not in the spirit that is in bondage to seasons, but in the very liberty of their inner life and meaning, he seizes the occasion to lift his joy in Christ's resurrection to higher than ordinary levels, and to give to the worship of the time an exclusive relation to the theme which is actually interwoven with all his worship? If any would forbid, it becomes annually more certain that their protest is ineffective and their opposition vain. The heart of the church universal is yearly more jubilant at the recurrence of the festival of the resurrection. It remains for those who carp at her offerings of beautiful flowers, her exultant anthems, her crowding worshippers, her specially elaborated and triumphant proclamation of 'The Resurrection and the Life,' to prove that her faith in the fundamental and characteristic fact of Christianity is less ardent, sincere, and operative, because of such a celebration of her Lord's victory."

President Andrews, of Brown University, says in the *Independent:* "Though brought up an ultra-Protestant, with a strong early prejudice against all non-scriptural observance in church, the writer has grown in spite of himself to think very favorably of following the ecclesiastical year. The habit is a prime aid to the preacher, greatly increasing, in the course of time, his knowledge of Scripture, and imparting to his sermons much variety and freshness which otherwise they would fail to exhibit. It is equally helpful to Christian devotion, subject only to the proviso needed touching all the externals of religion, that the spiritual end be constantly kept in view. Any exercise whatever that is performed in the name of religion may doubtless sink to the level of a baneful formality, injuring rather than fortifying the spiritual life. It is part of our probation to use such adjuncts of religion instead of abusing them.

"I for one, love to witness the increasing regard which people have for Easter. It cannot but do good. Christians themselves are in no danger of reflecting too much upon the resurrection of Christ, and it seems to me that this momentous fact is brought home to us by the formal heeding of Easter more solemnly than in any other way. Beyond the good thoughts which the day intrinsically suggests, the celebration of it aids faith by connecting the religious life of to-day back to that of the earlier Christian ages. One of the worst mistakes of Puritanic Protestantism was the needless sundering of connections like this. It is worth our notice along with the above that Christmas and Easter are to multitudes of our fellow-men all about us, nearly the sole reminders of Christian truth. Thousands who never say or hear a prayer have at least a passing thought of Christ at these times."

The *Christian Union* says: "The Christ of biography is a Jew, observing Jewish law, teaching the Jewish people, living within the boundaries of the Jewish provinces. The Christ upon the cross is King, but 'King of the Jews.' But the risen Christ belongs to all humanity. A new life rises from the grave in His uprising. As death is the captor of all men, so the resurrection is liberty for all men. Up to that sad Saturday night, Christianity, in the contemplation of the largest-minded of Christ's disciples, was but a development of Judaism. On Easter morning it was seen to be the world's religion. Life and immorality he brings to light, and he brings them to all who have known the darkness of death's nightfall. We see that the great gates of Hades swing both ways on their hinges, and that egress is as natural and as common as ingress. He is the first born among many brethren. His resurrection differs in no wise from every resurrection, as His death differs in no wise from every death, except in this, that His radiant personality is so transcendant that in death as in life, 'He cannot be hid.' Thus the Christian hope in death is altogether of a different quality from that reaction in despair which constitutes the poor semblance of hope in pagan philosophy, both ancient and modern. The last enemy to be destroyed is death. But Christ has already destroyed him."

The Nashville *Christian Advocate* (Meth.) says: "The skepticism of to-day calls in question the authenticity and genuineness of the four Gospels, and, therefore, seeks to destroy the force of all evidence from that quarter. We do not hesitate to say that the best and soberest scholarship of the world repudiates these negative conclusions. But if the four Gospels were ruled out of court, we have still abundant testimony. Not even the most radical and destructive critics have ventured to deny that the Epistles to the Corinthians, the Galatians and the Romans were actually written in the form in which we now possess them, by the Apostle Paul. These are entirely sufficient for our purpose. From them we gather two things: first, the affirmation of Paul that he had himself received a sensible manifestation of the risen Christ, and that by this manifestation the whole course and tenor of his life had been revolutionized; secondly, the fact that at the time of Paul's conversion, which probably took place from within from three to five years after the crucifixion, there was an organized and aggressive church, whose members believed with the most unquestioning confidence that the man whom they worshiped as Jesus, the Christ, had broken away from the chains of death, returned in life and power to the earth, and afterwards ascended in glory to heaven.

"Bauer, the keenest, and almost the coldest of the German critics, freely admits that much. He says: 'For the belief of the disciples, the resurrection of Christ was incontestably certain.' Elsewhere he adds, still more explicitly: 'For the disciples, the resurrection of Christ was as certain as any historical fact—whatever may have been the medium of the persuasion.'"

The *Standard* (Bapt.) says: "If it be true that Jesus rose from the dead, in the manner commemorated, there is no good reason why all else related of Him, in His supernatural birth and his wonderful works, should not also be true. The testimony of the Easter observance becomes the more important to this end, as we consider at how early a date it must have begun. Either within the lifetime of persons who were contemporaries of Jesus of Nazareth, or so nearly contemporaries as to be such to all intents and purposes, this remarkable fact of the resurrection of Jesus had not only become history, but had come to be a matter of public and notorious commemoration. This, too—and this is highly important—in the face of hostile pagan criticism, in an age peculiarly critical and incredulous of everything savoring of the supernatural. Pagan superstitions were crumbling on every hand, and the temples of the gods being abandoned, just because of that universal scepticism which had come as the natural reaction from former credulity and superstition. Where is the evidence that at the time when the Easter festival was growing into a universal observance, the amazing fact to which it bore such conspicuous testimony was anywhere successfully challenged?

"These considerations are of the more importance as we bear in mind what a prominent feature in the Christian testimony of that age the resurrection of Jesus was; how boldly it was set forth in the preaching and teaching of the apostles, and how, in fact, they in their reasoning made the truth of the whole Christian system to turn upon its reality."

The Rev. William Kirkus says, in the *Standard of the Cross* (P. E.): We are sometimes asked to believe that the Resurrection was merely 'spiritual;' and we may well admit that the body of the risen Lord was a 'spiritual' as distinguished from a merely 'natural' body. But the first lesson of Easter was not that something had happened in the thoughts and feelings of the disciples, but that something had happened in the personal experience of Jesus. Much had happened to the disciples. They had been 'literal-minded,' now they are beginning to understand the mysteries of the Kingdom of God; they had been timid, now they are unflinchingly brave; they had striven among themselves which should be the greatest, now they are ready to wash one another's feet and to become the servants of all; they had been mere Jews, looking for the restoration of the kingdom to Israel, now they are prepared to be the founders of a Universal Church, and to call no man common or unclean. All this is true, and it is impossible to exaggerate its importance. We may call that, if we please, a spiritual resurrection; a rising out of dead works, out of fear and selfishness and narrowness of mind, into a life hid with Christ in God. But, marvelous as it is, it is not the resurrection of Jesus; it is not a fact in His experience. Moreover, it cannot be accounted for in the disciples, except by that objective fact that something had happened to Jesus, altogether independent of their own fears and hopes and necessities and responsibilities. What happened to Him was the cause of what happened to them. They were new men because He was alive again. They were begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. It is easy enough to understand that the disciples were glad when they saw the Lord; but it is quite impossible to understand that eleven people, who had seen their Master and dearest friend dying a bloody and shameful death, should within a few hours, not to say a few minutes, become not only 'glad,' but triumphant *by seeing nothing at all.* Their new spiritual condition may have been a natural evolution; but nobody can evolve an oak out of an acorn by letting it lie still on an iron slab; nobody can evolve a new phenomena exactly as they were. The effect of Christ's resurrection upon the spiritual life of the disciples was so great and permanent that though they may be easily distinguished they cannot be separated. St. Paul felt this, and the more he meditated upon it the more he felt that Christ had possessed him, had identified His servant's life with His own. This feeling is expressed most strongly in St. Paul's later Epistles. Thus, for instance, he says in the *Epistle to the Ephesians*, 'God being rich in mercy raised us up with Christ, and made us sit with him in the heavenly places.' It is exactly because the fact of the resurrection was so potent a force, because it produced so immediate and permanent an effect in all who believed it, that the effect can be plausibly misrepresented as its own cause. 'Look at the change in these people! Is not that resurrection enough?'"

Of "The *Benedicite* as an Easter Lesson," the Rev. William Wilberforce Newton says in the *Independent:* "In botany, mineralogy, in astronomy, in the science of matter as well as in the science of mind, we see so many and such evident marks of the working of a law which seems itself higher than man's comprehension, that we fall into the habit of saying: 'Law is God and God is law;' 'If there be any God at all, it is in this marvelous reign of law that he is found.' But these Hebrew captives by their swan song of death have bequeathed to us an everlasting protest against this habit of confounding God with His works or with His revealed laws.

"For if law is God, then there is no personality; and if there is no personality there is no will; and if there is no will there is no responsibility and no moral sense, and hence no soul or sense of duty or spiritual life to come.

"It is only as we proclaim the personality and the spiritual nature of God as the brave, stalwart, Jewish prophets did that we can avoid the pitfall of Pantheism—and in this light this far-off song of the *Benedicite* is a spiritual creed and hymn in one, as it calls upon all created forces to own the will and the power which is behind the outer covering of law, and to praise not the works, but the Great Worker, and to bless not creation, but the All-Wise Creator.

"And thus the Easter lesson which the *Benedicite* teaches us as a great resurrection psalm is this: That nothing in death can be stranger and more wonderful than the forces and powers we find in life; and that if nature dies and comes to life again, and if the historic Christ dies and comes back to life again, even so by the power of that God who is back of nature, and of man, and of human history, that God to whom this *Benedicite* is the ever-loving tribute of all things created by Him, shall we live again, according to the Apostle's words: 'If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection.'"

The *Churchman* notices the drift of the liturgical tendency in the proposed Book of Common Prayer for use in the Unitarian churches. It says: "The movement has apparently very little significance at present, but it is mainly an affair of convenience and taste, particularly of taste. Circumstances have pointed for a long time to a revival of taste among Unitarians or, otherwise, to virtual extinction. The elder Unitarians were strong in point of taste and made great profit out of it, rightly and properly. But the moderns on this point are weak, and have been losing. We speak generally, but certainly in their representative publications the note of provinciality has grown loud, the air of them is that of remoteness from the center; they are not only trivial but *banal.* In these conditions liturgical approach to the center is an excellent way, since a liturgy cannot be made, but must be taken as it has grown, becoming in its growth the best recorded thought of mankind on the subject. What religious use Unitarians can make of any liturgy ever developed (as all have been) by Catholic faith and practice we do not undertake to say."

In a recent letter to the London *Church Times* on the subject of non-communicating attendance, Bishop Smythies, of the Universities' Mission to Central Africa, writes as follows: "I should shrink very much from urging every one who was being prepared for confirmation to make a rule of communicating every Sunday, but it is only too easy for those who make a rule of communicating at stated intervals, say once a month, to slip away from their rule, and nothing is more likely to keep it before them than attendance at the Holy Eucharist as the great Sunday service every Sunday. I believe this from experience and what seems to me common sense, but I should contend that it was right on the higher ground that it is the divinely ordered service for Christians, and, consequently, that it is the intention of our Lord that He should be honored on His day by all His faithful servants joining in this great act of worship.

"I should say that after our Lord went up to Heaven the Holy Eucharist was the only great Sunday service to which all Christians came for, perhaps, 300 to 400 years, and if so, the worship in our churches in England presents a very great contrast to the worship of the primitive church, and to me a very sad one."

In a review of Canon Luckock's recent book entitled 'The Intermediate State Between Death and the Judgment,' the *Church Eclectic* says: "He advances the idea with great force and clearness, that a powerful factor in the development of the soul hereafter may be the ministering of spiritual service to other souls, who perhaps have had few advantages here. This the writer affirms is no idle speculation of private judgment, if the ideal and pattern man is a model for us to follow in death as well as life. His descent into Hades was a necessity of His perfect humanity. St. Peter tells us 'He preached to the spirits in prison'—He carried on His work in the land of disembodied souls, and being the type of our life on earth, may we not believe that He is also the type of our life in the unseen world?

"The author fully believes that in the intermediate state there will be possibilities of salvation for those who have had no fitting opportunities in this life of kowing God's will; that a revelation of the truth will be made to them there, and in such a manner that they will be made capable of all the blessings of the incarnation—and this not for the heathen alone, but for those in Christian lands who had not had the truth adequately presented to them. The threats in holy Scripture are leveled against those who have rejected the truth, not against those who have had no chance of rejecting it, and justice demands that if they have not had a fair trial in this life they should in the next have at least a free choice for the acceptance or rejection of what is the highest good. There is not the slightest support given, however, to the idea that there can be a second probation for those who have failed in the first, this being entirely inconsistent with the teaching of Scripture and the Church.

"Prayers for the departed and Communion of Saints follow legitimately from all that has preceded, and the writer carries you with him in the conviction that his thoughts are not speculation but religious verity the purest and highest; and in proportion as we are able to grasp this conception of the intermediate state, shall we find hope and consolation in time of sorrow and strength and encouragement to strive after greater holiness and purity of life. It is a book to be grateful for."

LIFE'S STRUGGLE.

We are striving all for victory
On the battlefield of life,
And tho' the spirit weakens,
We must still keep up the strife.
From foes without and foes within,
God makes us conquerors of sin!
The foes which us assail without,
Are but a small array.
To those within, a mighty host,
That threatens us each day,
Till contentment seems a foreign word,
Whose meaning we have never heard.
Of all the motley throng, I deem
Base envy leads the van,
And goads us on with whip and spur,
Through all life's little span.
So prone to view our neighbor's lot
As something better than we have got.
Perhaps, if we could know the facts
About our neighbor's case,
We would not feel one envious pang
Nor wish to change our place.
Each heart hath its own bitterness
Full measure given, be sure of this.
Anticipation of life's ills
Fill all our days with worry;
We cross the bridge ere it is reached,
As in the olden story;
We dread the future's woes untold,
And thus lose all the present's gold.
We reach afar for happiness,
With sighs and tears galore;
Erstwhile the gentle maiden stands
And knocks at our back door,
Thus proving that in humble joy
Is love and peace without alloy.
God never meant that all our woes
Be crowded in one day,
Nor will the burden greater prove
Than we can bear, alway,
If trusting in the God of prayer,
We give each hour its proper share.
E'en the manna in the desert
Was sent for every day,
And so we must our lives conform;
There is no other way.
Fresh strength be sought for every task,
And that is all we need to ask.
One by one the sands of earth
Slow drifting into mountains are;
One by one the sands of life
Float out beyond the harbor bar;
Let each one bear a message bright
Of duties done and deeds of right.

—*E. W. P. in Farm and Fireside.*

Mr. Stead's American Venture.

W. T. Stead, the famous English editor, is determined to conquer America with his *Review of Reviews.* Under the new arrangement the magazine will be entirely reset in this country, new plates of the portraits made, and American matter added. The English editor has been fortunate in his selection of two very clever men as editor and business manager of the American edition, and he intends that the venture shall be a success. One thing is certain, the magazine never could have approached anything like a profitable point in its English form, for a poorer made up and printed magazine has never been offered to the American public. The illustrations were wretched, and the whole appearance of the book on a par. In England the *Review* is a big success, and I know for certain that it has an actual sale of 125,000 copies each month. But England is not America, and it remains to be seen whether the periodical, even in its new form, will even pay for itself. Stead is an erratic fellow, one of the worst men in the world with whom to have business relations, and I do not envy his American representatives their positions.

No wonder the boys are deserting the farms when a good, industrious hand can make $3,500 a season as a baseball pitcher.

THE SUNDAY PAPER.

Rev. M. J. Savage Preaches a Sermon on It in Bostou.

A Unitarian View of the Sabbath—The Evolution of the Puritan Idea and Its Defects—How the Paper Should be Read.

From the pulpit of the Church of the Unity yesterday morning Rev. M. J. Savage, taking as his text: "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day," spoke on the subject: "Sunday and the Sunday Papers." He said: One thing is to me a constant source of surprise—to see how largely people follow tradition and custom; and all the more so when, taking their authority from the Bible, they persist in telling the world they ought to do things which it does not command, and not to do things which it does command. Most people fail to look up the source of authority in hereditary customs.

There has been recently held an important convention to re-establish certain features of the Puritan Sunday, the publishing of Sunday papers, and these men evidently suppose they are following the command of the Bible.

Let us see what the Bible teaches on this subject. I propose reading all the important biblical allusions.

First, then, I refer to Exodus xx., 8, 9, 10. You will note, the reason dates back to creation, and in commemoration of his rest he commands us to rest also.

In Deuteronomy v., 14 and 15, however, the reason dates back to the delivery from Egypt, and nothing is said about the creation; and that this command is simply and only a command to abstain from any kind of work—nothing else—extending to your servants and cattle and horses; and I do not believe that a single member of the convention recently met even thinks of obeying it.

There is another passage, Isaiah lviii., 1, 3, 4, reiterating the command to a people who had fallen away.

Let us for a moment consider this Old Testament day. It was nothing like any Puritan Sunday that ever existed. In the best Jewish authority the Jewish Sabbath was never a gloomy or sad, but a social day—a day of feasting, very like our Thanksgiving Day. The only thing the Jews did not do was to labor. When the day is spoken of as "made holy," keep in mind their meaning of holy. It means just "set apart"—dedicated to special purpose. A man could do anything but labor, and within the limits it was a day of joy.

First, Mark ii., 27. Jesus had not broken the original law, but the tradition, so that the priests charged him as a Sabbath-breaker. In Romans xiv., 5, Paul says: "Let each man be fully armed in his own mind, not esteeming one day above another." In Colossians ii., 16, in the important passage that I have taken as my text, the law has been distinctly abrogated—declared no longer of any authority. Jesus breaks the Sabbath and defends himself.

The Old Testament, then, simply forbids work. The New Testament says the Sabbath is not binding in Christendom, even to the extent of abstaining from work. That is the entire sum and substance of Bible teaching.

Now, let us see what the early church did with the day. Those Jews who became Christians kept the Jewish Sabbath still. But when the conflict arose between them and those Gentiles who had become Christians, and whom Paul had taught not to obey the laws of Moses. And so the custom grew up, as years went on, of taking Sunday morning to celebrate the Lord's Supper, because tradition said that then it was Jesus was seen alive, after his death. The day thus was forever made holy to them by this reappearance.

After this morning meeting, for more than 300 years, it was customary to go about business, work or play, whatever it might be, exactly like the rest of the week. It never occurred to them to mix the Jewish Sabbath and the Lord's Day, Sunday; they were entirely distinct and separate. As the church became made up of Greeks and Gentiles, the keeping of the Jewish Sabbath altogether died out, and Sunday was the only day, a day, except for the morning meeting, just like any other day of the week.

In 321, Constantine issued a famous edict, making the first day of the week a legal holiday. In accord with this, until the sixteenth century what is now called the "Continental Sunday" was the Sunday of the church.

To hear people talk, one would think the Puritan Sunday was commanded by the Lord from Sinai, whereas, it came into existence only with the rise of Puritanism in England. There were two causes that led to it. Sunday had become a day of gross and cruel amusements. The Puritans, be it said to their honor, were shocked by the drunkenness and degradation in England.

The other cause was the reversion of the Puritans to the Mosaic legislation. They seemed to care more for Moses than for Jesus, and seemed to think they were reviving the old Jewish Sabbath when they legislated for the new day. You know what the Puritan Sunday was.

I remember well. I had to go to church morning and afternoon; to Sunday-school at noon; to prayer meeting in the evening. I was not allowed to read a story; to walk in the fields; to laugh aloud.

Let us now come to the true use of the first day of the week. We have this day; no matter whence it came; it is ours by inheritance set apart. What shall we do with it? I would not work on it if I could help it, friends; if it is absolutely necessary that you must work, why, then, do it with a free heart.

Six days seems enough for toil, drudgery, confusion. It seems to me you make an enormous mistake if you concede one single hour of the seventh day to the common place. In the first place, rest; recreate physically; mark you, however, the great difference between recreation and dissipation. Use it for religion. It seems to me that were I a business man, I should like to go to church at least once in the week, and see, if possible, into higher and better things than I lived with every day; to see those things that distinctly mean manhood and womanhood.

Since this time is set free, use it to lift the manhood. Come up into the free air where the eternities are about you.

I would make the day one of rest, of joy, of communion with my friends; a day for living in the higher and finer part of my nature.

Now, if you have understood me aright, you have heard about the Sunday papers all the way long. If a man wishes to avoid all complicity with labor, it is the Monday morning paper he must not read; the paper that demands the Sunday work.

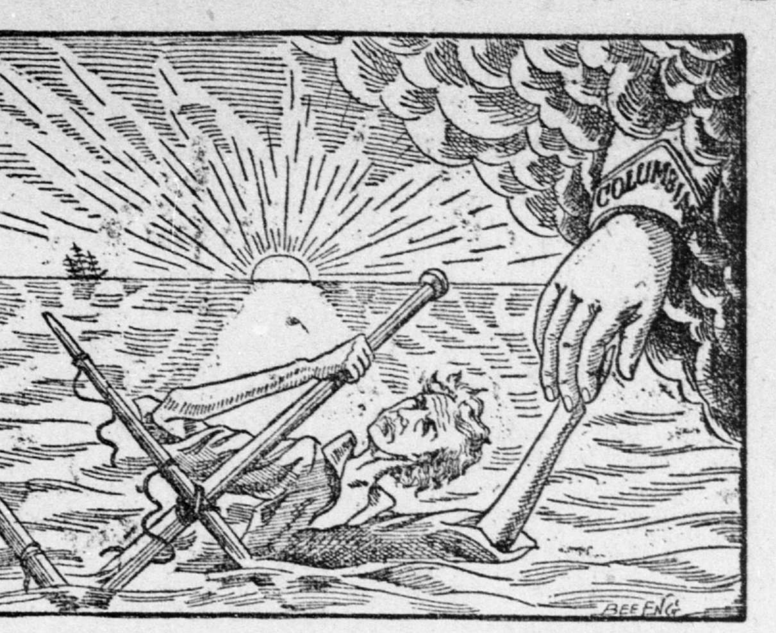
How much time you should give to the paper? That depends on what else you have on your hands. Think what you get, for a moment, in the Sunday morning papers. As much and as good as many of the books which you buy. If there are things there you do not need and want, you are not obliged to read them.

But mark this: Do not let the paper stand in the way of more important things. If so, you wrong yourselves more than you know. Too much paper reading dissipates the mind; it destroys the power of application, for it is necessarily scattered and incomplete. Teach yourself to read something more important than any paper; train yourselves to do that and then to do better.

Go from what you want and need there to the higher work the day should have for you.—*Boston Herald.*

English girls are said to be growing taller and the men shorter. The circumstance is attributed to the smoking habits of the young men, which stunt their growth.

THE HELPING HAND



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No. 7356. SACRAMENTO, March 10, 1891.
I wish to make a proper statement, as it may be of some benefit to some one else suffering as I did.

I have been troubled with asthma for thirty-five years. I have been a great sufferer for past twelve years, and tried physicians here and in San Francisco, and as many patent "Sure Cures" as I could get money to buy, and only got temporary relief. My stomach got so bad with catarrh and ulceration that I could not eat or drink anything but what filled me with pains and caused severe spells of coughing and vomiting. * * * Last November I was confined to my bed. * * * Weighed 101½ pounds. * * * My friends said I was GONE IN and would never see the shops again, and I, began to think I should have to give up the ship. Now, after three months' treatment with the COLUMBIAN SYNDICATE, I weigh 112 pounds; my stomach trouble is all gone, my food agrees with me and I am resting well at night. I can do a full day's work. In fact I have not enjoyed as good health for years.

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Sacramento, - - - California.

ART NOTES.

M. Munkacsy has received a commission for a large picture for the Chamber of Deputies in the new Parliament Palace at Buda-Pesth. The sum voted to the artist is said to be equal to $40,000.

Lady Shelley has completed arrangements for the placing of the monument designed by Mr. Onslow Ford, and destined for the grave in which Shelley's heart lies buried in the English cemetery at Rome.

The annual exhibition of the Sacramento School of Design will open on Monday evening, April 13th, at the E. B. Crocker Art Gallery. The people should encourage the school by large visitations to the exhibition.

Two collections of oil paintings, one belonging to Montefiore Isaacs, and the other to the estate of the late Allen Thorndyke Rice, were recently sold in New York. There were over seventy pictures, and the receipts amounted to $9,913 50.

Writing in "Essays of Little" of Paul Dombey's remark, "Tell them the picture on the stairs at school is not divine enough," Andrew Lang says: "That is not the delirium of infancy; that is ar criticism; it is the *Athenæum* on Holman Hunt."

Among the many paintings on exhibition in New York are a few very clever landscapes by Mr. Van Boskerck, the result of his last summer's trip to England. They are exceedingly smooth and quiet in tone, thoroughly in accord, indeed, with that quietness and restfulness which seems to pervade every pretty bit of country scenery in England.

The original painting by John Henry Fusell, R. A., of the "Ghost Scene from Hamlet," painted about 1778, from which the well-known engraving was made, which is included in Boydell's "Shakespeare Gallery," has been presented to the Actors' Fund of America by Wm. Thomas Wright, of London, through President A. M. Palmer.

"The Baseball Pitcher," a bronze, larger than life, shown at Paris in 1889 and in New York last year, is now owned by W. E. Brown, of San Francisco, proprietor of the Palace Hotel. It is the work of Douglas Tilden, a deaf mute. Mr. Brown has presented it to the Golden Gate Park Commission, and it will soon be set up in the central portion of the Park.

TRADE MARK.

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Real Estate, Etc.

A RARE OPPORTUNITY

Good Agricultural Land for $10 to $20 per Acre.

The Pacific Improvement Company has recently purchased twelve thousand acres of land in the heart of Tehama County, for the purpose of promoting subdivision and settlement. This land embraces lands from first-class Sacramento Valley agricultural land, to land of fair average quality, and is offered at from $10 to $20 per acre, in subdivisions of 40, 80, 120, 160 and 320 acres.

The terms upon which these lands are offered are especially attractive. They will be sold in subdivisions, as above indicated, by the payment of interest only for three years, at which time the purchaser can begin the payment of principal by paying the first of five equal annual installments. Thus no part of the principal is to be paid for three years, and then the purchaser is to have five years in which to pay five equal annual installments, with interest at the rate of 7 per cent. per annum, making payments extending over a period of eight years. Intending purchasers are assured that this is an opportunity to purchase land of fair average quality at $10 per acre, and good agricultural land at $20 an acre, with other grades of land at prices to correspond between these figures.

The assertion is frequently made that good lands, suitable for general farming, and especially adapted for fruit-growing, cannot be had in California for less than from $60 to $100 an acre. An examination of the land subject of this advertisement will prove to home-seekers that this is an opportunity for the purchase of good agricultural land at $20 an acre, and for qualities grading down to fair agricultural land at $10 an acre, on terms of payment which should make the disposition of these lands to actual settlers a result easy of accomplishment.

The primary object of the purchase of this body of land was the breaking up of a large holding for the purpose of promoting its settlement in smaller quantities and its devotion to diligent husbandry.

For further particulars, call upon or address WM. H. MILLS, Land Agent of the C. P. R. R., Fourth and Townsend sts., San Francisco, Cal. fe14-2m

Railroad Time Table.

SOUTHERN PACIFIC COMPANY

[PACIFIC SYSTEM.]

JANUARY 19, 1891.

Trains Leave and are Due to Arrive at Sacramento:

LEAVE	TRAINS RUN DAILY.	ARRIVE
6:15 A	Calistoga and Napa	11:40 A
3:05 P	Calistoga and Napa	8:40 P
12:50 A	Ashland and Portland	5:55 A
4:30 P	Deming, El Paso and East	7:00 P
7:30 P	Knights Landing	7:10 A
10:50 A	Los Angeles	9:35 A
12:05 P	Ogden and East—Second Class	2:25 A
11:00 P	Central Atlantic Express for Ogden and East	8:15 A
3:00 P	Oroville	10:30 A
3:00 P	Red Bluff via Marysville	10:30 A
10:40 A	Redding via Willows	4:00 P
2:25 A	San Francisco via Benicia	11:40 A
6:15 A	San Francisco via Benicia	12:35 A
8:40 A	San Francisco via Benicia	10:40 P
3:05 P	San Francisco via Benicia	8:40 P
*10:00 A	San Francisco via steamer	‡6:00 A
10:50 A	San Fran. via Livermore	2:50 P
10:50 A	San Jose	2:50 P
4:30 P	Santa Barbara	9:35 A
6:15 A	Santa Rosa	11:40 A
3:05 P	Santa Rosa	8:40 P
8:50 A	Stockton and Galt	7:00 P
4:30 P	Stockton and Galt	9:35 A
12:05 P	Truckee and Reno	2:25 A
11:00 P	Truckee and Reno	8:15 A
12:05 P	Colfax	8:15 A
6:15 A	Vallejo	11:40 A
3:05 P	Vallejo	†8:40 P
*6:35 A	Folsom and Placerville	*2:40 P
*3:10 P	Folsom and Placerville	*11:35 A

*Sunday excepted. †Sunday only ‡Monday excepted. A.—For morning. P.—For afternoon.

RICHARD GRAY, Gen. Traffic Manager.
T. H. GOODMAN, General Passenger Agent

Capay Valley Lands.

A CAPAY COLONY.

Busy Fruit-Growers in a Pretty Yolo Valley—Tancred and Its Adjoining Farms.

IN THE SPRING OF LAST YEAR Robert A. and Neal D. Barker associated themselves with William McKay, all of Oakland, with a view of searching out a suitable location in which to engage in the profitable occupation of fruit-growing. After visiting many localities, they decided on the Capay Valley, Yolo County, and the Rhodes tract at Tancred.

Negotiations were opened with the Capay Valley Land Company, owning the tract in question. With W. H. Mills, the General Agent of that company, they arranged for the purchase of about 220 acres of foothill land This being more than they had thought of taking for their own use, they spoke to a number of friends about it, with the result that the tract was divided among the following people: B. L. Hickok, 40 acres; W. T. Barnett, 20 acres; N. T. Greathead, 20 acres; Mrs. L. Greathead, 20 acres; W. McKay, 20 acres; N. D. Barker, 20 acres; R. A. Barker, 20 acres; J. P. Brownlee, 20 acres; E. H. Haslett, 10 acres; Joseph Barker, 10 acres; A. W. Kelly' 10 acres, and Frederick Kelly, 10 acres.

So far this had been merely a private venture of the gentlemen above named, but in talking up the question of dividing the land already purchased, it was found that so many more would like to join it than the area of the purchase would admit of, that it was suggested on all hands, "Why not get some more land and divide it up in the same way?" Then followed the idea of a stock company to take hold of a larger tract and arrange for the cultivation of the whole of it, after subdividing it according to the requirements of the subscribers. A provisional board was formed, a prospectus issued, and finally, on the 5th of June, 1890, the Western Co-operative Colonization and Improvement Company was duly registered and proceeded to business, with the following officers: President, William McKay; Vice-President, M. P. Brown; Directors—H. C. Ellis, Charles Brooke and R. A. Barker; Secretary and General Manager, Neal D. Barker; Solicitor, C. E. Snook; Treasurer, First National Bank of Oakland.

The balance of the tract, 373 acres, was purchased. A contract was entered into for the purchase of a large number of fruit trees, vines, etc. This early purchase of trees was the means of saving between $3,000 and $4,000 to the company, the prices in some cases having more than doubled since then.

The ideas which the prospectus set forth have been but slightly modified and the progress of the company has been uninterrupted. Those who went into it doubtingly have become enthusiastic, and almost all the members arranged to set out all their lands in fruit trees, etc., the first year. Consequently in this, the first season, some 40,000 trees and between 20,000 and 30,000 vines will be planted.

The satisfactory working of this scheme has had the effect of attracting considerable attention to the work of the Colony Company, and a number of people are now desirous of joining in with them. An additional 200 acres have been added to the sixty acres originally purchased.

For the company is predicted a very bright future, as well as for the beautiful valley in which their operations are conducted. How this marvelous little garden has come to be so long neglected is a puzzle to every one who has visited it, but one thing is very sure, and that is that this neglect will never again be felt in the valley.

The fruits set out are mostly of the standard varieties—peaches, apricots, Bartlett pears, prunes, figs, raisin grapes, etc., while along both sides of the avenues, throughout the tract, walnuts will throw their graceful shade. A considerable number of citrus trees are also being set out; quite a sufficient number to demonstrate that these fruits can be successfully grown in the valley, about which the colonists appear to have no doubt, provided proper care is given to the young trees. Neal D. Barker, General Manager of the company, resides on the tract, and to his care is to be ascribed much of the success of the venture.

Mention should be made of the town-site, about which there is a pleasant innovation which might with profit be followed by more ambitious places. A small park of some three acres has been laid out right in the center of the town. This park it is proposed to beautify by planting in it from time to time as many of the beauties and curiosities of tree and shrub life as may be obtained by diligent search and a wise expenditure of money. It is not expected that Tancred will ever be a large and busy city, but it is thought that it can be made a very pleasant little place to dwell in.

A petition has been circulated recently and very largely signed, asking the county to accept Island avenue, on the colony tract, as a county road, and to build a bridge across Cache Creek at this point, in order to give the settlers on the east side of the creek access to Tancred Station. The Tancred colonists are quite willing to give the necessary right of way, and are very desirous of having a bridge there, as the colony lands extend along both sides of the stream. It is thought that it would be a very wise expenditure of public money to grant them this very necessary improvement, as the operations of such companies are of widespread benefit to the whole county and State. The attractions and comforts of the cities are well known, but to those who are willing to settle on the land and show that the country also affords attractions and comforts and ways of making money pleasantly, every inducement should be held forth.

The following is a list of the principal members of the Tancred Colony, with the number of acres owned by each, and a fact worthy of mention is that in each contract or deed issued by the Colony Company there is a provision that no intoxicating liquor shall ever be manufactured or sold on the land. The apparent success of the enterprise shows that the ideas and plans of the colony, as set forth in the prospectus some time ago, are not impracticable: C. T. Hull, Berkeley, 5 acres; W. P. Hammon, Oakland, 14 acres; C. S. Kasson, San Francisco, 11 acres; Jos. Barker, 10 acres; A. W. Kelly, Kincardine, Ont., 5 acres; N. T. Greathead, 5 acres; R. G. Greathead, Oakland 10 acres; R. A. Barker, San Francisco, 10 acres; N. D. Barker, Tancred, 10 acres; Dr. K. Favor, San Francisco, 27 acres; J. P. Brownlee, Kincardine, Ont., 9 acres; W. T. Barnett, Berkeley, 5 acres; M. P. Brown, 10 acres; Chas. Brook, Sr., Oakland, 10 acres; W. C. Boutelle, Berkeley, 20 acres; Mrs. T. A. Crelin, Oakland, 5 acres; C. H. Peach, Tancred, 5 acres; H. C. Ellis, Oakland, 10 acres; J. Vanstone, Winnipeg, 10 acres; E. A. Vanstone, Tancred, 5 acres; E. Wadsworth, Sacramento, 5 acres; M. A. Thomas, Oakland, 6 acres; James Graham, San Francisco, 11 acres; A. Stark, 12 acres; J. Stark, 10 acres; Mrs. M. Vrooman, 5 acres; C. E. Snook, 10 acres; C. T. Greathead, 12 acres; Wm. McKay, 5 acres; Mrs. Wm. McKay, Oakland, 5 acres; Mrs. E. C. Wooley, Brooklyn, N. Y., 10 acres; Mrs. H. Beckley, Oakland, 5 acres; T. A. Marriett, 5 acres; J. C. Harrison, Tancred, 5 acres. The land reserved by the Colony Company, including townsite, consists of 61 acres.

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