

RELIGIOUS REALM. Expressions from the Various Religious Newspapers.

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

The Church Eclectic (P. E.) says: "We judge that Mr. John Fiske does not wholly reject anthropomorphism in religious piety..."

The Boston Congregationalist of April 24 says: "Last week came Good Friday. This week on Thursday is Fast Day. Out of respect to a time-honored custom..."

The Advertiser says: "The Catholic Journal has an editorial entitled 'Pray the Producers,' urging all good Catholics to pray for the Protestant preachers who do not know any better..."

The Standard (Bapt.) says: "The moral-ale hypothesis in which Professor Briggs and others of his way of thinking dispose of the books of the Bible..."

The Christian Revue (Unit.) says: "We read that the Rev. Howard MacQuary, who two years ago was an obscure country clergyman, has been 'made famous' by being tried for heresy..."

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England, as by law established, while the breath of God is in our nostrils. "Mr. Wesley never meant to form a separate religious denomination..."

The New Orleans Picayune says: "A great many men to-day look at Christianity as a thing of theory. If it is a building of moral ethics deduced from the teachings of its founder..."

The Examiner (Bapt.) says: "The description of the Twenty-third street and Madison Square sects by the churches is curious illustration of their trend away from the centers of the city's life..."

The Independent says: "We are interested to see how the New Orleans religious papers treat the lynching in this city. Here is the New Orleans Christian Advocate (Southern Methodist)..."

Of the efforts to restore the Jesuits to Germany, Professor G. H. Schodde, writing to the Observer, says: "A characteristic representation of the attitude in this regard of the words of the Papal Nuncio, General of Constance, Dr. Wessenberg..."

The London Graphic says: "Churchmen will regard as a welcome and genuine awakening of the much-talked-of 'Nonconformist Conscience' the recent declaration of the very prominent representatives of Nonconformity..."

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thority, and we learn obedience, a hard lesson, but most salutary, and as we advance in our spiritual training, continuing in our first beliefs, steadfast in the faith, to the last, and why? Methodists leave the Church of England, God will leave them. Every year more and more they are convinced of the truth, and grow well affected toward us. It would be contrary to all common sense, as well as to good conscience, to make any separation now."

An Interesting Sermon on the Subject by Rev. J. F. von Herff, of St. Paul's Church.

On a recent occasion the rector of St. Paul's Church, in this city, preached a sermon on the following text: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap..."

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sowing and reaping. reap just what he sows. He turns to the light and his reward is that he receives more light; towards purity, and there comes a deeper love for it; love and joy, more love and joyfulness. "Blessed are the pure in heart, and why? Oh, God, wilt thou give to them houses and lands and great possessions? No, better that, for what have these material things to do with the history of a soul? No, but their vision shall be enlarged so that they shall see more of God and more of heaven."

An Exemplification of the Great Laws of Life and Destiny.

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Capay Valley Farms. Busy Fruit-Growers in a Pretty Yolo Valley—Tanager 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 Tanager.

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. Bickok, 40 acres; W. T. Barnett, 20 acres; N. T. Greathand, 20 acres; Mrs. L. Greathand, 20 acres; W. McKay, 20 acres; N. D. Barker, 20 acres; R. A. Barker, 20 acres; J. P. Brownlee, 20 acres; E. H. Haslet, 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 that 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 tract, after subdividing it according to the requirements of the subscribers. A provisional board was formed, a prospectus issued, and finally, on the 14th of June, 1890, the Western Co-operative Organization 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 Brooker and R. A. Barker; Secretary and General Manager, Neal D. Barker; Solicitor, C. E. Snook; Treasurer, First National Bank of Oakland.

The fluted is the oldest of musical instruments. Superintendent—"You are late. What detained you?" Belated Messenger—"O, just a little incident." Superintendent—"You should never let such a trifling thing as an incident interfere with your business." Belated Messenger—"But this little incident weighed just nine and one-half pounds."—Express Gazette.

Good Reason. Editor (to office boy)—"How do you spell 'tontology'?" Office Boy (promptly)—"I don't spell it at all." Editor (angrily)—"What did you go to school for?" Office Boy (sadly)—"Because I had to."

A resident of Auburn, N. Y., has a hat in his possession which is over 150 years old. "The hat my father wore," "Grandfather's hat" and "Where did you get that hat?" aren't a circumstance equipped for men to put off the sowing of good seed until the seedling time is over, and they can only reap or realize their own barrenness.

How many men there are, for example, who would gladly go back their youth and sow their seed in a cultivated method. They did not realize their opportunity then, and they sowed instead the seeds of idleness and ignorance. And they never can go back again to that earlier seed-time. The harvest has come, and the spring and the planting time is over. Thus we go on building up our destinies little by little, little by little, until our characters are fixed and destiny is molded, and the decree goes forth: "Let him that is unjust be unjust still, let him that is filthy be filthy still, let him that is righteous be righteous still, and let him that is holy be holy still!" For behold I come quickly, and my reward is with me, and I will give to every man according as his work shall be!"

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THE HELPING HAND



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