ESSENCE OF RELIGION.

The Cross the Symbol of Union With God and Man.

An Eloquent Sermon Delivered by Rev. Mr. Silcox Last Evening—"Love Thy God."

At the Congregational Church last evening Rev. J. B. Silcox, the pastor, preached the annual sermon before the Sacramento Commanedry of Knights Templar, choosing for his text: "This Commandment have we from Him, that he who loveth God love his brother also."—1. John iv., 21.

The one golden thought, he said, running through this Epistle of St. John is that the Cross of Christ brings us nearer to our brother man as well as nearer to our Father God. If we walk in the light of the cross "we have followship one with another" as well as followship with God. The Cross binds us to God. It also binds us to one another. Jesus said: "I, if I be lifted up, will draw all men unto me." The nearer we are drawn to Christ, the nearer we are drawn to one another. Thus the Cross is the symbol of union with God and of union with man. This commandment have we from Him that he who loveth God love his brother also.

When our Savior was asked what constituted the essence of religion, he answered, "Love." Thou shalt love thy God and thou shalt love thy neighbor. On these two commandments hang all the law and the prophets. In that one sentence is condensed the heart and soul of true religion. The love of man is as much a part of religion as is the love of God. "If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

As I understand the noble order of Knights Templar represented here to-night, they are a body of men who have grasped this conception of religion and are trying to give it a practical expression in their daily life. The cross that they wear is an emblem of their loyal devotion to Jesus Christ. It is a sign and symbol to the world that they acknowledge His divinity, and that they possess His spirit. They endeavor in their individual and collective capacity to show a chivalrous and helpful spirit toward the weak, the needy and the unfortunate. Respect for the feelings of others, readiness to relieve want and extend hospitality to the stranger, are cardinal virtues of the true and loyal knight. In short, loving God they strive to love their brother also. These principles are fundamental in Christianity. And as they are fundamental in your noble order, it is appropriate that we consider them for the short time we are together here to-night.

The religion that our Savior taught and lived is beneficent and humane. It begets and nourishes fraternal feeling in the hearts of all who embrace it. Christianity when real unites mankind in fraternal relations and causes them to recognize and fulfill fraternal responsibilities. Its language is: "See that ye love one another with a pure heart fervently." The royal law according to the scripture is, "thou shalt love thy neighbor as thyself."

"O, brother man fold to thy heart thy brother,
When pity dwells the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

The highest test of religion is the test of love. It is comparatively easy to conform to a rite or ceremony. It is comparatively easy to give assent to a creed. The difficult thing in religion is to maintain a loving heart and a helpful spirit toward friend and foe alike. To forgive our enemies, to pray for those who despitefully use us, to do good to those who wrong us, are the highest proofs that we are, in truth, the friends and followers of Christ.

"Wisely and well said the Eastern bard:
Fear is easy but love is hard;
Easy to glow with the Sauton's rage
And walk on the Meccan pilgrimage;
But he is greatest and best who can
Worship Allah, by loving man."

Jesus Christ distinctly taught that there could be no true worship of God where hate of man was harbored in the heart. "Wherefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and *then* come and offer thy gift." Reconciliation to man is as necessary to salvation as is reconciliation with God. Jesus said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." Therefore, as the poet of the Sierras has taught:

"Forgive if ye would be forgiven.
Forgive, aye forget, lest the ills you have done
Be remembered against you in heaven
And all the years under the sun.
For who shall have bread without labor,
And who shall have rest without price,
And who shall hold war with his neighbor
With promise of peace with the Christ?"

This commandment have we from Him, that "he who loveth God, love his brother also."

Knighthood has its roots in the fraternal and humane principles taught and lived by our Savior. The beginning of the order of the Knights of St. John was an effort to minister to the needs of the sick and the dying. It was a practical recognition of the brotherhood of man, and grew out of faith in the divinity of Christ.

In the early days of the Knights Templar no distinction of race or nationality was recognized. The order knit together, in one fraternal embrace, men of diverse rank and order and race. It was an organization to disseminate friendship, charity, benevolence and kindly feeling between man and man. This order did much to lessen the cruelties and horrors of war. The beginning of a more humane treatment of prisoners of war may be traced to the influence of the order of Knights Templar. When the celebrated Knight Bayard received his sword, his mother said to him: "Serve God and He will aid thee, be sweet and courteous to every gentleman in divesting thyself of all pride, be loyal in word and deed, be helpful to the poor and orphan, and God will regard it to thee." The Knight represented the highest order of Christian manhood. He took an oath to defend the faith, and also to defend the helpless and champion the cause of the oppressed. The love of God and the love of man were both enjoined on him.

We have been too much in the habit of considering humane and benevolent organizations as something distinct from and not as part and parcel of religion itself. We have spoken of humane work as moral work, while preaching the Gospel and saving souls we have called spiritual work. What I contend for and emphasize is this: True spirituality, or true religion, has a humane side as well as a divine side; it considers time as well as eternity; it ministers to the body as well as to the soul; it has regard for the life that now is as well as that which is to come. The man who, in the love of Christ, ministers to the physical need of humanity, is doing spiritual work, as truly as the man who is seeking to save men's souls. When Peabody gave his millions to build better homes for the poor laboring class of London, he was doing as spiritual work as though he had given his wealth to build cathedrals or endow theological seminaries. The religion of Christ calls for good homes as loudly as for good churches.

We are all in danger of becoming lop sided in religion. One man's religion is all Godward; another man's religion is all manward. One man talks a great deal about spiritual work; another man talks a great deal about humane work. Both men are apt to forget that spiritual work and humane work are the two hemispheres that together make the complete globe of Christian life and work. What is Christianity? It is love to God and love to man. Not one or other but both. That is Christ's own definition of it. Love to God we call piety. Love to man we call philanthropy. Jesus, in his teachings and practice linked these two together. What he has joined together let not man put asunder. Philanthropy, the love of man, is as much a part of religion as is piety, the love of God. We should be both pious and philanthropic. Our love and service should be Godward and manward. We should not exalt piety above philanthropy, or philanthropy above piety. We should not cultivate one to the neglect of the other. These two prosper best side by side. True philanthropy grows out of a true piety. The love of God shed abroad in our hearts will beget and foster in us the love of man. "We love because He first loved us." One of the surest proofs of genuine piety is a true and practical philanthropy. Thus John says: "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Men have pretended to be pious who were not philanthropic. They have confessed faith in God, they have gone to church, made long prayers, and when out of church have been hard and cold and unjust toward their fellow-men. They have ground the faces of the poor, they have withheld just and fair wages from their workmen, they have taken excessive rates of interest for money they have loaned. In manifold ways they have made it clear as daylight that they did *not* love their neighbor as themselves, and did *not* do to others as they would have others do to them. Their religion is a sham. Their professed love of God is spurious, because it is not associated with a true and genuine love of man. One of the best evidences that a man loves God, is the sympathy and justice and help he manifests toward his brother man. One half of the service we owe to God is the duty we owe our fellow man. He works with God who works for man. Inasmuch as ye did it unto the least of one of these ye did it unto me. In the teaching of the Bible piety and philanthropy are inseparably joined. "He judged the cause of the poor and needy * * * Was not this to know me, saith the Lord." "Is not this the fast that I have chosen to loosen the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?"

In the mind of many people religion is chiefly concerned with the invisible spiritual future world. The main benefits of religion as they regard them are future, not present. The chief reason some men give for being Christians is, it will save them from future misery and insure them future bliss. Thus there has been occasion given for the charge to be brought against Christianity; that it is "too other worldly," that it dwells too much amongst the clouds and does not come down to sweeten and brighten the world where men and women walk and work and weep.

The secularists oppose Christianity because it is not practical enough. They say that the church talks too much about Lazarus in Abraham's bosom, and neglects the Lazarus that is sick and sore in our very midst. They say that what the world wants is a religion that will care for Lazarus now, that will bind up his wounds, and give him sympathy and shelter, helping him until he is able to help himself. Your humane order says this; and you are right. Christianity is the Good Samaritan, taking care of the helpless man until he is able to take care of himself. This is what Christ did. He ministered to men's earthly needs as well as made provision for their heavenly estate. He cared for men's bodies as well as for their souls. This His followers will do, if they follow him.

The best way to oppose secularism is to put forward a complete full-orbed Christianity—a Christianity as was taught and lived by our Savior. Christianity is the religion of humanity. It is humane because it is divine; it is secular because it is spiritual. The more spiritual it is the more secular it will be; the more divine it is the more humane it will be. Rightly understood, religion is as much for this world as it is for the next. It has to do with the life that now is as well as the life that is to come. Christianity is secular, intensely secular. It has to do with everything that affects the welfare of men, women and children in this work-a-day world. The study of social problems is obligatory on all who profess and call themselves Christians.

Jesus Christ came into this world not merely to tell us of a far-off heaven and woo us to it. He came to make this earth heavenly. He came to restore this world to its Edenic glory. He came to establish a kingdom of heaven on earth. He taught His disciples to pray and to labor, that God's kingdom might come. His will be done on earth as it is in heaven. In the mind of Christ this world, and not the other world, was to receive the fullest benefits of His divine life and sacrifice. He taught men how to live right in this world, assuring them that the best preparation for a life of love beyond the grave was a life of love on this side the grave. The great purpose of Christ was,

"To form of men one wide-spread brotherhood,
Linked only in the bonds of doing good."

Christianity takes a man out of himself and makes him intelligently interested in the welfare of his fellow men. A man who is not in sympathetic relations with his fellow-men, has not learned the alphabet of Christianity. The man who does not feel that his life belongs to the race, and that what God gives him is for man's service, has never yet touched the hem of Christ's garment. According to Christ's teaching the great life is the life that serves. He who does most for man is likest God. Jesus proved His divinity by His humanity. To the men whom John the Baptist sent inquiring whether he indeed was the Son of God, He said: "Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and to the poor the gospel is preach. Tell him you saw me healing and helping poor neglected humanity. The humanity of my work will prove the divinity of my character." So to-day we must prove the divinity of our religion by the humanity of our service.

I contend that a man's orthodoxy is to be judged as much by his love of man as by his love of God. As the heavens are gemmed with stars so the New Testament is gemmed with passages which teach that the heart and soul of religion is sympathy with humanity in its weak and needy conditions. The fact that men are degraded and destitute is the reason Christ gives why we should associate ourselves with them and help them up to intellectual, moral manhood. The worse a man is, the more he needs us and the greater is his claim on us. "We that are strong ought to bear the infirmities of the weak." That is Christianity according to St. Paul. "Be ye of one mind, having compassion one on another; love as brothers; be pitiful; be courteous." That is Christianity according to St. Peter. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." That is Christianity according to St. James.

Christianity is not a creed, though it has its doctrines. Christianity is not a church, though it has its organization. Christianity is not a ceremony, though it has its forms of worship. Christianity is right living. It is living right with yourself and with your neighbor and with your God. Or, as Paul tersely expresses it, it is living soberly, righteously and godly in this present world." The requirements of religion are simply practical and reasonable. "What doth the Lord require of thee but to do justly; to love mercy and to walk humbly with thy God."

Many men of a philanthropic turn of mind have neglected, if not abandoned, the Church of Christ and have formed organizations of a humane character, thinking that in this way they could best benefit their fellow men. They give their time and energy to enterprises that minister to man's physical well-being. They champion reforms that benefit the men who do the world's work. They demand for men shorter hours, higher wages, and better homes. All this is well. It is noble work. It is charity work. But there is a danger that the so-called humane work will be one-sided. It is apt to overlook the fact that man is something more than an aggregation of bones and muscles and nerves. In their zeal to better man's physical condition, they are apt to neglect his spiritual needs. Man's physical condition and surroundings are very largely the outcome of his inner moral and spiritual condition. Men are where they are, because they are what they are. The debasement of the soul generally precedes and is the cause of the debasement of the body. It is truer to say that men make their environments than to say that their environments make them. The man whose soul is pure will make for himself pure surroundings. True philanthropy will therefore seek to minister to man's spiritual needs. It will preach the gospel to the poor as well as carry bread to them. To minister to a mind diseased, to restore to purity a befouled imagination, to bring back to soundness a mutilated conscience, to impart new strength to an enfeebled will, to banish despair and fill the soul with the light of hope—this is the help humanity most needs, and this help comes through the ministry of the church—the gospel of Christ.

True philanthropy will, therefore, support the church as well as the hospital. It will seek to heal the maladies of the soul as well as the diseases of the body. It will have regard for man's welfare in the life to come as well as in the life that now is. It will seek to fit man for eternity as well as for time. In religion, as Christ taught it, there are faith and works, piety and philanthropy, theology and sociology, love of God and love of man. The love of man is a love for his soul as well as for his body. He is a poor philanthropist who does not recognize and provide for man's spiritual immortal nature.

To-night we have been considering fundamental truths in religion. The two central dominant doctrines in religion, as Christ taught it, are, the fatherhood of God and the brotherhood of man. These two doctrines are inseparably linked and locked together. You cannot repudiate the one and indorse the other. When Jesus taught us to pray, "Our Father, who art in heaven," He taught us a prayer that binds us to God and to one another. That prayer compels us to recognize the truth that God hath made of one blood all the nations of the earth. Christianity insists on the inherent worth of every human soul. It will not allow us to call any man or any set of men common or unclean. It bids us reverence man wherever found, for man was made in the image of God, and for his redemption the Son of God died on Calvary's cross. The cross of Christ proclaims the sacredness and worth of man. The greatness of the sacrifice argues the greatness of the object for which the sacrifice was made. Christ died for man because man was worth dying for. The highest type of philanthropy is that revealed by the cross when the Son of God died for the salvation of men. Heaven is love, the love of God to man, and "if God so loved us we ought also to love one another."

Men and brethren, noble Sir Knights, you have chosen the cross as your symbol. In this sign thou shalt conquer. It is a holy sign. It is a sacred symbol. That cross bore Him who bore our sins. Once it was the symbol of shame. Jesus touched it and transformed it into a symbol of honor. To-day that cross represents the highest civilization known on earth. It represents the holiest relation between God and man. It is the barrier that heaven has erected against the tyranny and triumph of evil. That cross leads the generations on, and will lead them until truth and right and love are regnant over all the earth. That cross demands of all who wear it the highest type of holy manhood. May God give you grace to worthily wear it and loyally serve Him who first bore it.

In the early days of knighthood, the red cross on the arm was a sign to all the world that the wearer had sworn allegience to the great Christ, and would in His name minister to the needy, deliver the oppressed and defend the weak. If you are true to the noble principles of your order, and true to the splendid history and traditions of knighthood, and true to the cross you wear, you will be superior men in the community. The man who takes the oath of a Knight solemnly binds himself to live a purer, nobler life than that of ordinary men. To be a true Sir Knight demands constant watchfulness and unceasing prayer.

To-day we celebrate the resurrection of our Lord. Christ has ascended to His Throne of Glory. He has committed unto you and to all who bear His name, the work of spreading His truth and elevating mankind over all the world. Ye are His witnesses. You are his mailed and helmeted soldiers of the cross. His truth must be taught, His life must be lived, His battles must be fought by you who own Him King.

When the hosts are rallied
Dare your Lord confess;
Dare to bear your witness
Other hearts to bless.

Armed with Christ's own Spirit,
Strike at every wrong;
Think not of your weakness,
He will make you strong.

Hear the royal promise,
Victory is sure;
Wrong shall be defeated,
Right shall reign secure.

March we on with courage,
Help to save the world,
By this conquering banner
O'er all lands unfurled.

By the sign of the cross, by the truth of the cross, by the spirit of the cross you shall conquer; and having followed the Captain of your salvation here, you shall rise to meet Him in the commandery above. God give you grace to so live that the cross shall suffer no loss from your hands, and may every bearer of the cross on that day be a wearer of the crown.

The Father of Many Ills.

Constipation leads to a multitude of physical troubles. It is generally the result of carelessness or indifference to the simplest rule of health. Eugene McKay, of Brantford, Ont., writes:

"I had for several years been a sufferer from constipation, had taken a great many different remedies, some of which did me good for a time, but only for a time, then my trouble came back worse than ever. I was induced by a friend, whom BRANDRETH'S PILLS had benefited, to try them. I did so, taking two each night for a week, then one every night for about six weeks. Since that time I have not experienced the slightest difficulty whatever, and my bowels move regularly every day. I believe firmly that for sluggishness of the bowels and biliousness BRANDRETH'S PILLS are far superior to any other."

The heirs of a wealthy Austrian who died recently have given $15,000 to found a school of housekeeping for girls.

EASE your cough by using Dr. D. Jayne's Expectorant, a sure and helpful medicine for all throat and lung ailments, and a curative for asthma.

Dr. Price's Cream Baking Powder.
Used in Millions of Homes—40 Years the Standard.

Royal Baking Powder.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder
ABSOLUTELY PURE

SUPREME COURT CALENDAR.

MAY TERM—SACRAMENTO.

MONDAY, May 4, 1891.

Court meets in bank at 2 o'clock P. M.

MOTIONS.

Examination of class of applicants for admission to practice.

TUESDAY, May 5, 1891.

Motions and continuance of class of applicants.

WEDNESDAY, May 6, 1891.

12,996—Callahan vs. Warder.
13,489—Alexander vs. Jackson et al.
13,555—Redd vs. Murry et ux.
13,945—Golberg vs. Thompson et al.
13,911—Montgomery vs. Sayre.
14,016—Prescott et al. vs. Grady.

THURSDAY, May 7, 1891.

20,779—People vs. Freeman.
20,805—People vs. Ah Sam.
20,806—People vs. Parker.
20,814—People vs. Thomson.
20,815—People vs. Wong Gunn et al.
20,820—People vs. Hong Quin Moon.
20,821—People vs. Wong Wang.
20,822—People vs. Ah Ung.
20,823—People vs. Willard, alias Collins.

FRIDAY, May 8, 1891.

14,100—Merced County vs. Widman.
14,101—Merced County vs. Moran.
14,122—Merced County vs. Devours & Ladouceur.
14,123—Merced County vs. Bertrandias.
14,124—Merced County vs. Packer.
14,125—Merced County vs. Smith.
14,126—Merced County vs. Fahey.
14,127—Merced County vs. Fleming.
14,128—Merced County vs. Kaehler Bros.
14,129—Merced County vs. Baker.
14,130—Merced County vs. Grogan.
14,131—Merced County vs. Roy & Devours.
14,132—Merced County vs. Thornton.
14,133—Merced County vs. Helm & Nolan.
14,134—Merced County vs. Egan.
14,152—Merced County vs. Barillas.
14,201—Merced County vs. Egan.
14,202—Merced County vs. Devours.
14,203—Merced County vs. Smith.
14,204—Merced County vs. Bertrandias.
14,205—Merced County vs. Baker.
14,206—Merced County vs. Thornton.
14,207—Merced County vs. Fahey.
14,208—Merced County vs. Packer.
14,209—Merced County vs. Fleming.
14,210—Merced County vs. Devours & Ladouceur.
14,211—Merced County vs. Helm & Nolan.
14,212—Merced County vs. Kaehler & Kaehler.

MONDAY, May 11, 1891.

DEPARTMENT ONE.

14,186—Galliano vs. Kilfoy.
14,319—Stanton vs. French.
14,096—Richards vs. Griffith et al.
14,195—Farnum vs. Hefner.
14,196—Cowan vs. Abbott et al.
14,408—Smullen vs. Phillips.
14,107—Davis, Executor, vs. Browning. Administrator, etc.
14,318—Hudepohl vs. Liberty Hill Water and Mining Company et al.

DEPARTMENT TWO.

14,153—Miller vs. Johnson et al.
14,283—Dyer vs. County of Placer.
14,238—Eastman vs. Cook et al.
14,111—Udell vs. Udell.
14,135—Mendenhall vs. S. P. R. R. Co.
14,183—Byrum vs. Stockton Combined Harvester and Agricultural Works.
14,264—Tregea vs. Owens, Collector, etc.
14,336—Lord vs. Thomas.

TUESDAY, May 12, 1891.

DEPARTMENT ONE.

13,943—McFadden vs. Tennent.
14,147—Marsh vs. Hendy.
14,159—Bennett vs. Hyde.
14,258—Zumwalt et al. vs. Dickey.
14,260—Maddux vs. Brown.
14,281—Eltzroth vs. Ryan et al.
14,289—Anderson vs. Yoakum et al.
14,384—Mickle vs. Heinleu.
14,390—Fitzgerald, Assignee, etc., vs. Neustadt.
14,389—Cohn vs. Brownstone.

DEPARTMENT TWO.

13,807—Lillis, et al. vs. People's Ditch Company.
14,021—Brandt vs. Thompson et al.
14,065—Jackson vs. Hyde.
14,121—Forsyth vs. Dunagan et al.
14,176—Caruthers vs. Hensley et al.
14,383—Meux vs. Hogue et al.
14,269—McTarnahan et al. vs. Pike.
14,366—Trewatha vs. Buchanan Gold Mining Company.

WEDNESDAY, May 13, 1891.

DEPARTMENT ONE.

14,274—Brickell, et al. vs. Henry.
14,365—Wixson vs. Devine.
14,256—Cavanaugh vs. Jackson.
14,406—Bohnert vs. Bohnert.
14,120—Billington vs. Billington.
14,236—Worley vs. Nethercott.
14,270—Crooker vs. Benton.

DEPARTMENT TWO.

14,387—Coffey vs. Lyman.
14,292—Hughes vs. Cannady.
14,106—Moore vs. Earl et al.
14,167—Shamrahan vs. Crampton et al.
14,173—Acock vs. Halsey et al.
14,191—Olson vs. Lovell.
14,407—Landregan vs. Peppin.

THURSDAY, May 14, 1891.

DEPARTMENT ONE.

14,104—Visher vs. Smith et al.
14,168—Gambetta vs. Cunningham (Sheriff) et al.
14,239—San Joaquin Land and Water Company vs. West et al.
14,271—Magary vs. Bisagno et al.
14,288—Watkins vs. Bryant et al.

DEPARTMENT TWO.

14,275—Estate of Moore.
14,311—Covell vs. Washburn, Administrator, etc.
14,327—Pennie, Administrator, vs. Visher et al.
14,381—Ebel et al. vs. Chandler.
14,382—Lovejoy vs. Chandler.

"Good Old Times."

The first draft of the laws of Massachusetts, prepared by John Cotton, a Puritan minister from Boston, England, embraced the following stringent specifications:

"Whoever shall profane the Lord's day by doing unnecessary work, by unnecessary traveling, or by sports and recreations, he or they who so transgress shall forfeit forty shillings, or be publicly whipped; but if it shall appear to have been done presumptuously, such person or persons shall be put to death, or otherwise severely punished at the discretion of the court.

"No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to or from meeting.

"No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

"No woman shall kiss her child on the Sabbath or fasting day.

"If any man shall kiss his wife, or wife her husband, on the Lord's day, the party in fault shall be punished at the discretion of the magistrates."—*New York Ledger*.

Persons sitting by a coal or wood fire are aware of a sharp crackling sound as the coal and wood unite, but few know the reason for it. A gentleman of a scientific turn of mind explains that it is due to the air or liquid contained in the pores expanding by heat and bursting the covering in which it is confined.

CAST YOUR [eye] OVER THIS.

SICK PEOPLE write for free illustrated family paper on surgical operations tumors, fistula, piles, varicocele, hydrocele; braces, appliances for deformities, female complaints; also, confidential book for men, explaining why thousands cannot get cured of special, private, chronic diseases, eyes, ears, lungs, seminal weakness, loss of manhood, gleet, syphilis, unnatural losses, results of abuse or excesses, which unfit all for marriage, happiness, or life's duties. DR. LIEBIG'S WONDERFUL GERMAN INVIGORATOR, the greatest remedy for above complaints. To prove its merits, $1 trial bottle sent free. Address, DR. LIEBIG & CO. 400 Geary St., San Francisco, Cal., or 301 W. 9th St., Kansas City, Mo.

FRIEND & TERRY Lumber Company.

MAIN YARD AND OFFICE 1310 Second street. Branch Yard, Corner Twelfth and J streets.

CAUTION AGAINST FRAUD.

IN THE MATTER OF THE ESTATE OF Thomas Harrigan, deceased, now pending in the Probate Court, no final account has ever been made nor no final settlement as yet. MARGRET HARRIGAN, executrix and administratrix. ja8-tf

Meeting Notices.

SACRAMENTO LODGE, NO. 11, K. of P.—Regular meeting THIS (Monday) EVENING, March 30th, at 7:30 o'clock. Degree work in the amplified form. A full attendance is requested. 1t* RUPERT MELLER, C. C.

STATED ASSEMBLY OF SACRAMENTO Council, No. 1. R. and S. Masters, THIS (Monday) EVENING, 7:30 o'clock. Work. The Grand Master will officially visit the Council. A full attendance is requested. Sojourning companions cordially invited. [1t] HARRY INGHAM, T. I. M.

MEMBERS OF COURT CAPITAL OF Cal., No. 6,742, A. O. F. of A., you are hereby summoned to attend the quarterly meeting of your Court THIS EVENING at 8 o'clock. Election of Delegates to Grand Court and adoption of by-laws. Every member is expected to be present.
F. W. CARPENTER, Chief Ranger.
ED. MORRIS, Secretary. [N. C.] 1t*

Wanted.

WANTED—A GIRL TO DO LIGHT housework. Apply at 1313 G st. mr30-2t*

WANTED—A THOUSAND HEAD OF cattle to pasture on the Horendon Ranch (late the G. D. Connors Ranch), on the Cosumnes: also, a thousand acres for summer-fallow. Apply on the ranch to MR. GONZELL, Overseer. mr29-tf

WANTED—YOUNG MAN OF GOOD ADdress, as collector. 500 M street, A. R. EMERY. mr29-tf

WANTED—SITUATION AS GARDENER by one who understands his business. Address GEORGE, this office. mr28-3t*

WANTED—A FIRST-CLASS MILLINERY saleswoman; one who has had years of experience. Apply to C. H. GILMAN, Red House, between 9 A. M. and 4 P. M. mr24-tf

WANTED—ALL PERSONS WANTING reliable male and female help will call at J. J. SMITH'S EMPLOYMENT OFFICE, 524 K street, at the office of Capital Transfer Company. mr1-1m*

WANTED—TEAMS.—PARTIES WITH teams or traction engines to take contract to haul three million feet of lumber; all summer's work. For further particulars address EL DORADO MILL AND LUMBER CO., Diamond Springs, Cal. fe14-tf

WANTED—MEN FOR FARMS, VINEyards, dairies and all kinds of labor; women and girls for cooking and general housework; plenty of work for desirable help. Apply at EMPLOYMENT OFFICE, Fourth street, K and L.

Lost—Found.

LOST—A BROWN PUP ABOUT 7 MONTHS old, white breast, two front feet white and white tip on tail, answers to name of "Junie." Return to P. J. GLAS, 1406 Fourth street, and be rewarded. 1t*

To Let or Rent.

TO RENT—FURNISHED ROOMS TO rent, front room and housekeeping room. 724½ K street. mr30-2t*

TO LET—THREE NICELY FURNISHED rooms for light housekeeping; centrally located; reference required; Apply at this office. mr29-3t*

TO LET—NICELY FURNISHED ROOMS, single or double, at 422 L street. mr28-7t*

TO RENT—FIRST-CLASS, NEWLY FURnished rooms at "The Pacific," 727 J street. ANNA E. PRATT. mr25-1w*

HOTEL OF 100 ROOMS, ALL FURnished, full of boarders and roomers, to lease; best location. Inquire at 1007 Fourth street. mr2-tf

FURNISHED ROOMS AT CENTRAL House, from $5 per month upwards; also family rooms at low prices. HORNLEIN BROS., Proprietors. mr19-1y

TO LET—THREE TENEMENTS, THREE rooms each; also one house, 8 rooms, partly furnished (suitable for lodging or boarding-house); also some rooms, furnished or unfurnished, suitable for light housekeeping. For particulars apply at WOOD YARD, 401 I street. All cheap rent. mr6-tf

TO RENT—FURNISHED AND UNFURnished rooms, suitable for housekeeping; rents from $4 to $8. Inquire at 309 M st. fe6-tf

For Sale.

FOR SALE CHEAP—A HANDSOME BABY buggy, nearly new. Inquire at 719 L street. mr29-tf

FOR SALE CHEAP—A LARGE SECONDhand farm wagon in good condition. Apply at 1021 Tenth street. mr28-4t

$20. NEW STYLE WALNUT FRAME patent bed lounges, covered in crushed plush, silk-trimmed; latest out. For sale at CHAS. M. CAMPBELL'S, 409 K street. Upholstering and repairing. m28-6t

FOR SALE—A PRETTY GOOD FARM AT a very low price, between much praised Hickey and Light tracts; 80 acres, all fenced; 30 acres in wheat, 2 in alfalfa, 2 in potatoes; small bearing orchard and vineyard, house of 4 rooms; out-buildings; 2 living springs, running all the year round, and the whole farm lays under and only one-fourth of a mile from the main Bear River ditch and can all be irrigated; only four miles from Loomis depot; price, $2,500. Apply to CARL STROBEL, broker, 317 J street. mr27-5t

FOR SALE CHEAP—ONE FOUR-HORSE power upright engine and one small Prentice Bros. screw-cutting lathe. Inquire at 1303 G street. mr22-2w*

FOR SALE—ON INSTALLMENTS, FIVE desirable building lots, with or without houses, in South Sacramento. Inquire Melvin's Installment Store, 718 K st. mr21-tf

$1,200 FOR SALE—PAID-UP LEASE TO Blue Canyon Hotel, worth $450, and furniture, etc., worth $1,000; will sell lease, furniture and goods in house for $1,200. For terms and particulars apply to L. E. SMITH, Trustee, 1217 L street, or FELTER, SON & CO., Second street, between J and K, Sacramento. mr14-tf

FOR SALE ONE OF THE FINEST AND largest saloons in the city; extra family entrance; best location; stock and lease. Inquire at this office. mr9-tf

FOR SALE OR TO RENT ON LEASE—TEN acres of bottom land, one mile below Washington, Yolo County; if sold will take small payment down. Apply to EDWIN K. ALSIP & CO., Real Estate and Insurance Agents, 1015 Fourth street. fe22-tf

General Notices.

THE SOCIAL OF FAIR OAKS CORPS TO Fair Oaks Post, announced for next Tuesday evening, is postponed until further notice. By order EXECUTIVE COMMITTEE. [B.C.] 1t*

AGENCY OF SMITH PREMIER TYPEwriter at room 17, Postoffice building, Fourth and K streets. mr29-3t*

—WHY—
WASTE MONEY
ON LAMP CHIMNEYS
Made of common glass, when you can buy
"THE JEWEL TOP"
which will stand the heat of any burner without breaking, for a trifle more?
Ask your dealer for it and take no other.
Every Chimney is labeled and wrapped in pink paper.

Manufactured only by
DITHRIDGE & CO.
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CARRIAGES, VICTORIAS, PHAETONS, Buggies and Spring Wagons.
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Edwin K. Alsip & Co., Real Estate Agents.

It is the duty of every man of family to provide them with a home. To enable him to do so, we will hold the second

--GRAND--
AUCTION SALE
—OF—
City Lots in South Sacramento,
Lying East of Sacramento Avenue, at that Large Store,
NO. 519 J STREET,
—ON—
THURSDAY EVENING, APRIL 2,
At 7:30 O'Clock.

We hold the sale in the evening to enable those who are employed through the day to attend.

The former Auction Sale was a success. ONLY A FEW LOTS LEFT IN THIS SUBDIVISION (71 lots having been sold at previous sale). We have determined upon closing them out, and this will be THE LAST OPPORTUNITY TO OBTAIN A CHEAP AND DESIRABLE BUILDING LOT, where streets are all graded and high taxes avoided, with clear and pure water in abundance, at a much less cost than in the city.

The Electric Railway being an assured success, fifteen minutes more time is only consumed in going from a point in the city to South Sacramento, where Lots will be sold for 600 per cent. less.

Lots Will be Sold Without Reserve to the Highest Bidder, Consequently a Bargain Will be Secured.

TERMS—One-fourth cash, deferred payment in monthly installments of $10, with interest at 7 per cent. per annum, purchaser paying taxes.

EDWIN K. ALSIP & CO.,
Real Estate and Insurance Agents, No. 1015 Fourth Street, Sacramento,
MANAGERS OF SALE.

Business Cards.

DR. S. BISHOP.

LATE RESIDENT PHYSICIAN AND SUperintendent of the Nevada State Insane Asylum. Office, room 12, Postoffice Block Residence, 1516 O street. mr11-1m

ARCHITECTS.

N. D. GOODELL AND F. H. SCHARDIN have associated themselves together as Architects and Builders. OFFICE, Pioneer Hall, Seventh street, between J and K, Sacramento, Cal. Consultation and estimates made free of charge.

MRS. MARION STIRLING, M. D.

LATE LADY PRINCIPAL OF DUFFERIN Medical College for Women, and Superintendent of Women's Hospitals and Dispensaries in Northern British India. Diseases of women and children a specialty. OFFICE, Room 7, Odd Fellows' Temple.

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PALM DAIRY AND TABLE SALT.

BEST IN THE WORLD. SAMPLES FREE. Address E. P. FIGG, New Liverpool Salt Depot, 1119 Fourth street, Sacramento City, Cal. mr28-1m

S. CARLE,

SUCCESSOR TO CARLE & CROLY, CONtractor and Builder. Orders solicited and promptness guaranteed. Office and shop, 1124 Second street, between K and L.

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THOMAS W. HUMPHREY.

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Dentistry.

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DENTIST, 914 SIXTH ST., between I and J, west side, opposite Congregational Church.

DR. W. C. REITH,

DENTIST, LINDLEY BUILDing, southeast corner Seventh and J streets, Sacramento.

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—WE WILL SELL—
CALIFORNIA GLAZE FRUIT
—AT—
FIFTY CENTS PER POUND.
Send a Box to Your Eastern Friends.
H. FISHER & CO., 510 J STREET.
mr1-tf

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Ice Cream and Candy Parlors
WHOLESALE ICE CREAM ORDERS A SPECIALTY.
NO. 824 J STREET.
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Guaranteed capital	$410,000
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To encourage children and people of limited means to save, deposits of $1 will be received and interest paid thereon. For further information address,
WM. BECKMAN, President.
GEO. W. LORENZ, Cashier.

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Sacramento, Cal.—Founded 1850.

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FRANK MILLER, Cashier	351 Shares
C. F. DILLMAN, Asst. Cashier	125 Shares
Other persons own	1,198 Shares

Capital and Surplus, $600,000.

Chrome Steel Safe Deposit Vault and Time Lock.

FARMERS' AND MECHANICS' SAVINGS BANK

Southwest corner Fourth and J streets, Sacramento, Cal.

Guaranteed Capital.......$500,000

LOANS MADE ON REAL ESTATE. Interest paid semi-annually on Term and Ordinary Deposits.

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THE OLDEST SAVINGS BANK IN THE city, corner Fifth and J streets, Sacramento. Guaranteed capital, $500,000; paid up capital, gold coin, $300,000; Loans on real estate in California, July 1, 1890, $2,898,442; term and ordinary deposits, July 1, 1890, $2,709,394. Term and ordinary deposits received. Dividends paid in January and July. Money loaned upon real estate only. The bank does exclusively a savings bank business. Information furnished upon application to W. P. COLEMAN, President.
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SACRAMENTO.......CALIFORNIA.

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