SOWING WILD OATS.

"Whatsoever a Man Soweth, That Shall He Also Reap."

Entertaining and Forcible Lecture Delivered by Rev. J. B. Silcox at Congregational Church.

On Sunday evening last the Rev. J. B. Silcox delivered a sermon to young men, at the Congregational Church, which has been commented upon so much during the week that we herewith present it in full:

Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.—Gal. vi., 7.

I want to carry your reason and your conscience with me as I discuss this statement of divine truth. The truths of revelation are truths of reason. They are addressed to our reason, and our reason admits the reasonableness of them. When the light shines from the sun, the eye welcomes and responds to it. The light was made for the eye and the eye for the light. They are mated. So God's truth and man's mind are mated. The mind needs truth, the soul needs religion, as the body needs food.

The primary truths of religion are self-evident truths. They are what axioms are in mathematics. They only need to be stated in order to carry conviction with them. No elaborate argument is needed. The clear, full statement of a divine truth is its own argument. It will make its way to the heart and conscience. By its native inherent power it will compel the assent of the reason and the indorsement of the conscience.

The text I have read is of such a character. "Whatsover a man soweth, that shall he also reap." The reason and conscience cannot do otherwise than assent to this revealed truth of religion. The principle is true in the natural world. We conclude at once that it is true in the moral and spiritual world.

There are close correspondences between the natural world and the spiritual world. Both are governed according to law. There are laws operating in the spiritual world just as truly as there are in the world of nature.

In the minds of many religion rests largely on authority, partly on the authority of God and partly on the authority of man, or what is about the same thing—the church. This is not wholly wrong, nor is it wholly right. It is more wrong than right. Men have been told to do this and believe that, and when they asked the reason have been told, God has so commanded it or the church has so decided it. The impression has gone out that religion rests on arbitrary rules.

Man is a reasoning creature. He wants to know the why and how of things. I believe that every command and prohibition of God is based on the granite foundations of reason. The words "because" and "therefore" are found all through the Bible. It it is not a sin for a man to ask for the reason of things. God says let us reason together. There is no antagonism between faith and reason. It would be an immense gain to religion to show men that there are great universal laws silently operating in the spiritual world as there are in the physical. And religion in the highest sense means harmony with and conformity to these laws and principles. The universe is one, and law prevails everywhere. The moral and spiritual world is not governed by chance or caprice any more than is the physical world. We all understand that there are laws operating in the world of nature. The law of gravitation pervades this entire universe. No wise man will ignore its existence. If we regard that law and live in harmony with it, it is our friend and helps us. If we disregard it or violate it, it is our enemy, and harms us. And we all admit that it is well it is so. There are laws of health; if we observe them we are rewarded; if we violate them we are punished. If a man overeats or eats what is not digestible and becomes a dolorous dyspeptic, we do not say that God has afflicted him with this dismal disease. We say his misery was produced in a natural way; it was brought on by the disregard or violation of hygienic laws. So in the spiritual world. There are and must be great universal and unchanging laws operating in the higher kingdom, as there are in this lower. We cannot do such injustice to our reason as to imagine that law and order prevail in the lower sphere and that caprice and chaos rule in the higher.

When a man disregards or violates the great laws that prevail in the moral and spiritual world and suffers the legitimate penalty that follows, we should not say that God has inflicted punishment on the man. The man has brought harm on himself. The law or moral principle that he has transgressed has simply asserted itself. In going contrary to law and reason, the man went contrary to the constitution or plan of the universe. This world, in its entirety, is made on a plan. If a man is fool enough to put himself in opposition to the plan of the universe, he will find that the stars in their course will fight against him as they did against Sisera, and he will suffer harm. His suffering is not God-inflicted, but self-imposed. If a man transgresses the laws of the nation, and finds himself in the penitentiary, he must not blame the State for his cramped, uncomfortable quarters. He must blame himself. A man has no right to expect that the law of gravitation will suspend its operation for his convenience. And he has no right to expect that the great moral laws will suspend their operation for his convenience to sin.

In the light of what has been said, consider the statement of the text. "Whatsoever a man soweth, that shall he also reap." A law which we all admit is operative in the natural world is, we are told, operative in the moral and spiritual world. We are spiritually subject to the same law that we are subject to physically. In the natural world it is a fixed, invariable law that like produces like. That law was stamped on the world at its creation. The world was made so. The seed reproduces itself, each after its own kind. Sow wheat, and you will reap wheat, and not elephants. Plant onions, and you will raise onions, and not angels. In every case the harvest will be according to the sowing. Peach trees never sprang from acorns. You never gathered figs from thistle stalks. This same law is absolute and universal in the moral and spiritual world. It binds all and exempts none. There is nothing truer or more certain in God's universe than what a man sows he shall also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth unto the spirit shall of the spirit reap life eternal. Every seed will produce its own appropriate harvest. It is not God that I fear. What I fear is the natural and inevitable working out of his laws that rule in the great universe of God. What the sower scatters to-day the reaper will gather and garner to-morrow. What the sower sows in time the reaper will harvest in eternity. And the reaper and the sower are the same person. Listen—You and I, and all of us, are pouring into the granary of the future that which will feed our misery or augment our joy, so long as we have an existence. We are day by day making our future, determining our destiny. What we are to-morrow depends on what we are to-day. Our future grows out of our present. Our present conduct and actions are the seed. The natural consequences of our actions is the harvest.

It would be well for each of us to think oftener than we do of the reproductive power of human actions. Each thought or act of our life is not only the child of some other thought or act, but becomes itself the prolific parent of other thoughts and acts of the same kind. Thus our thoughts and our deeds—whether good or evil—reproduce themselves and multiply. By our actions we form habits. Our habits mold our characters. Our characters determine our destiny. Or, as someone has put it, "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

Somewhere in one of Victor Hugo's works I met this significant sentence: "Every thought is inexorable and will certainly become a deed." The thought of evil is the seed from which springs the evil deed. Like produces like in the moral world as in the physical world. Take Victor Hugo's sentence about the evil thought in the mind and let it develop itself. Every thought is inexorable and will certainly become a deed. Every deed is inexorable and will certainly become a habit. Every habit is inexorable and will certainly become a character. And the character determines whether we shall dwell with the angels in light or with the demons in darkness.

When young men are spoken to on the subject of religion; when they are urged to form their character and conform their conduct after the teaching and example of Christ; when they are exorted to deny ungodliness and worldly lusts, and live soberly, righteously, godly in this present world, they often dismiss the subject of religion by saying, "There is time enough yet to consider these things. I am young and must enjoy myself. You must not be too exacting. You must allow us some margin. We must sow our wild oats, you know. 'Tis true, we allow ourselves little indulgences here and there. But we will get over these things after a while. We do not intend for one moment to live our lives through in this loose, irreligious fashion."

If any before me propose to sow their wild oats in this way, I have this to say to them: You may do so, but do so with your eyes open. Listen! Either in this world or the next, and perhaps in both, you will have to reap every acre of wild oats that you sow. The sowing is optional. You may sow or not sow, as you decide. But the harvesting is not optional. If you sow you must reap. You cannot escape the consequences of your own deeds. Every immoral thought you indulge in, every immoral act you commit, will mar and scar your moral nature. You can no more prevent the recoil of your evil deed on yourself than you can prevent the tide from returning to the shore.

Our American humorist, Burdette, has put this truth clearly when he says: "Young man, it doesn't hurt you a particle to sow wild oats. Go ahead and sow as you wish. But it is the gathering in of the crop that will make you howl. And you have to gather it, too. If you don't it gathers you, and the one is a great deal worse than the other."

You say that after a few years of riotous living you will come back, like the Prodigal, receive the father's ring and robe and kiss and live the rest of your days a moral and Christian life.

In the gospel of the grace of God there is a way back, I know. It is possible for a man to be cleansed of sin's defilement and be made pure in heart again. It is possible to clear the ground of a man's life from the weeds of sin and replant it with the fruits of the Spirit. But while the story is told of the one prodigal who found his way back, I think with sorrow of the many who never come back. There are returnless paths of sin. The law of my text prevails in the kingdom of grace. And, men, I tell you the truth when I say that the way back from a life of vice to a life of virtue is difficult—always difficult. It is easy to drift down the stream of self-indulgence. It is hard to row up the hights again.

You know something of cut-rates on the railroad. When in St. Paul a few years ago they cut rates from St. Paul to Chicago for two dollars. A young man intent on pleasure buys a ticket and soon finds himself in the big city, having a grand time. When he came to buy his ticket home he found, to his dismay, it was full fare back. When he started away from home he did not count the cost of return.

Satan may allure you away into the far country of sin by offering you cut-rates. But when, Prodigal-like, you think of returning home, you will find, to your dismay, it will be full fare back. The Prodigal could ride away from home in a cushioned Pullman, but he had to tramp back barefoot. The way back is hard. Before you start away, I ask you to consider what it will cost to come back from a life of vice to a life of virtue. Before you sow the field of your life with wild oats, consider what it will cost you to reap them. A child can form an evil habit; it wants a Hercules to break one. To root up and root out the evil that intrenches itself in one's nature by a few years of indulgence in sinful habits is never an easy task. To break away from habits of vice and reform habits of virtue is difficult—always difficult. With the help of God it can be done. It is not impossible. And yet, in reference to this, one realizes the force of the prophet's words—"Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil." Man first forms the habit, and then the habit forms the man. It *has* him, it holds him.

Carlyle says "habit is the deepest law in human nature." Bacon says "habit is second nature." Wellington said, "habit is ten times nature." Lamartine says "habit, with its iron sinews, clasps and leads us." Thus men are bound by chains of their own forging, and these chains are generally to small to be felt until they are too strong to be broken. Therefore, before you begin to sow your wild oats, think what the harvest is likely to be. Before you buy your cut-rate ticket away from home, and virtue and God, think what it will cost you to come back. The way back is a hard, steep, difficult path, and few there be that find it. The young woman toyed with the tempter and at last fell. When her true position dawned on her, she regretted and repented her folly and sin and longed to return to virtue again. She wanted to come back to home and society. She wanted to come back to the confidence and respect of the community. Does she find the way back easy? Never!

If one hundred young men would form a club to live a fast life; to live as gamblers and libertines; to drink and indulge in all the pleasant vices, how many of them would come back to virtuous, honorable manhood? Not five out of the hundred. The biography of many a moral wreck may be written in one sentence, "I got a-going in a wrong way and couldn't stop." It is the supreme folly if not the supreme insanity of man, to suppose that he can spend the first ten or fifteen years of his young manhood in sowing wild oats, and then suddenly turn about, and, by the incantation of some prayer or ceremony, dodge the results of his sinful sowing and reap the golden sheaves of virtue and religion. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

When you look at this business of sowing wild oats straight in the face, what does it mean? It means that a young man must ruin his health before he begins to save it. It means that he must contract bad habits before he begins to form good habits. It means he must live a debauched life before he lives a sober life; that he must be profane before he becomes reverent. It means that he must wallow in the mire of sensual lust before he enters the crystallized bowers of a pure love. It means that he must make a fool of himself before he begins to make a wise man of himself. It means that he must develop what is coarse and carnal in his nature before he begins to cultivate what is refined and spiritual. It means that he will let Satan hold riot in his heart and make it foul before he will open it to admit the Savior to enter and dwell there. All this is folly, as well as sin. You can see young men, and young women, too, all around you sowing seeds that will be thorns in their future pillows. They are making their future as dark and cheerless as a charnal house. They are

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame.
And sure, ah, sure, will the harvest be.

Reason as well as revelation tells you that it must be so. It has ever been so. Away back in the morning of the world's history, as early as the Book of Job, you hear the writer saying, "Even as I have seen they that plow iniquity and sow wickedness reap the same." The Prophet Hosea repeats the same truth, "Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies." In stronger language still he states the principle, "They have sown the wind and they shall reap the whirlwind." The evil seed and evil deed grows. The wind becomes a whirlwind. Solomon emphasizes the same truth when he says, "Therefore shall they eat of the fruit of their own way and be filled with their own devices." Our best literature with constant reiteration teaches the same truths. Horace Mann says, "Obey, if you will, the law of the baser passions—appetite, pride, selfishness—but know they will scourge you into realms where the air is hot with fiery-tongued scorpions that will sting and torment your soul with unutterable agonies." Byron wails out this truth in bitterness of soul when he says, and it's his own experience he is telling—

The thorns which I have reaped are of the tree I planted.
They have torn me and I bleed.
I might have known what fruit
Would spring from such a seed.

He sowed to the flesh and of the flesh reaped corruption. Young men, listen. As certainly as you sow wild oats, so surely will you reap the harvest of sorrow and shame and want. The harvesting of your evil deeds will come, either in this world or in the next. When that day comes it will be a day of grief. It may be an eternity of grief. In that day of bitterest, blackest sorrow, the tempter who deceived you will taunt you with your folly. He will stand grinning by your side and say: "God did not inflict this punishment on you; I did not; you did it yourself. 'Ye blew the fire that burns you.' You sowed the wind, now reap the whirlwind—eat the fruit of your own doings. Thou hast destroyed thyself."

Listen to the strong, manly words of one of the manliest of men, the author of "Tom Brown at Rugby": "In all the wide range of British maxims there is none that, take it all in all, is more thoroughly abominable than this one as to the sowing of wild oats. Look at it on what side you will, I defy you to make anything of it but a devil's maxim all through. What a man, be he young or old or middle-aged, sows, *that*, and nothing else than that, will he reap. The only way to do with wild oats is to put them carefully into the hottest part of the fire and get them burned to dust, every seed of them. Young men, put this good counsel into practice. Burn your wild oats, or your wild oats will one day make a bonfire that will burn you."

The history of men and nations afford abundant confirmation and illustration of the principle of my text: People are forever discussing future punishment. I wish they would think oftener of punishment right here and now in this world. Every guilty deed holds within itself the seed of retribution. Men on this side of the grave, as truly as on the other side, reap what they sow. Jacob deceived his father. He reaped the bitter fruit of that deception all his life. His uncle deceived him, his wife deceived him, his children deceived him as he before had deceived his father. Haman, Prime Minister of the Court of Persia, hated Mordecai and plotted his death. He built a gallows fifty cubits high and waited the coming of the day when he could see the hated Jew hanging there. The day came round, but the scene was changed. They hanged Haman on the gallows he had built for Mordecai. He reaped what he had sown. The biter was bit. That cruel fiend, Agog, had for years been dabbling his hands in the red blood of innocent men. But though the mills of God grind slowly, yet the day of retribution came round. He was arrested and brought before Samuel, the Judge, and the Judge pronounced on him this death sentence: "As thy sword hath made women childless, so shall thy mother be childless among women," and Samuel hewed Agog to pieces before the Lord. It was a judicial sentence on a murderer judicially executed. The murderer reaped what he had sown.

Some men criticise and some men apologize for the imprecatory psalms. I do neither. As I read them they are simply a different way of expressing the principle of the text. For example, (Psalms 109:17), "As he loved cursing, so let it come upon him, as he delighted not in blessing, so let it be far from him." That is the text put in other words.

Sometimes a man reaps the harvest of his sin in his own family. Hereditary diseases, in many cases, are nothing more than the working out of this principle. By indulgence in low vices men contract diseases which they transmit to their offspring. Some children are not born but damned into life.

David violated the sacred law of marriage by taking another man's wife. In his own family he reaped the bitter harvest of violated marriage vows. "The word of the Lord came to him saying, "I will raise up evil against thee out of thine own house." His beautiful daughter Tamor was disgraced and ruined by her half-brother Ammon, heir to the throne. Ammon for his fiendish deed was struck to the death by his brother Absalom. Later on Absalom fell into a grave of dishonor.

Add to this the downward career of Solomon, and what a startling illustration of the text we have. The father went so far and stopped. But the son of that illicit marriage went further and deeper into the pit of sensual shame. The father sowed the wind, the son reaped the whirlwind. God did not suspend the law even for David, but let it go crashing on, breaking up and almost destroying his entire family. "They enslave their children's children, who make compromise with sin." In my own short life I have seen that same sin of David's reproduce itself in the children's children. Sexual sins take a bitter revenge on their victims. The Nemesis of evil often overtakes men this side of the grave. It is not of sin's consequences in the other world alone that I fear. What I tremble for are sin's consequences here and now in this world.

Consider for a moment the application of this principle to our life beyond the grave. Sit down one hour and think of the hereafter of sin. The teaching of the Bible concerning men's future is that they will reap beyond the grave what we have sown this side. What we weave in time we wear in eternity. As men suffer for sin in this world, it is reasonable to believe they will suffer for sin in the world to come. It is not according to reason or revelation that he who lives a life of vice here will reap the rewards of virtue yonder. God does not arbitrarily determine men's destiny. He does not send one to heaven and ten to hell because He can. Men make their own heaven or hell. They fit themselves for one or the other place. As it is the nature of strychnine to produce physical suffering and death, so it is the nature of sin to produce moral suffering and death. "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death."

You ask will men suffer eternally for their sins in the other world. I do not know. This I know, as long as men sin so long will men suffer. Sin and suffering are yoked as eternally as cause and effect. "Crime and punishment grow out of one stem."

What is a prison? It is consequences. The men there suffer the consequences of their own deeds. What is hell? Hell is consequences. One of the most terrific passages of revelation is that verse in the last chapter of the last book of the Bible: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still." The envious increase in envy. Vice increases like money at compound interest. Men grow in iniquity and become confirmed in vice. There can be no heaven without holiness; there cannot be anything but hell for unholiness. Hell is consequences. Judas went to his own place. Every man will go to his own place. We will go where we are fit to go.

If the fires of hell could turn a soul from sin to holiness by so doing, they would free that soul from suffering. But does suffering do this? The drunkard suffers for his sins here. Drink kindles a fire of hell in his brain and nerves, but he drinks on and adds fuel to the flame that burns him. It is possible for men to become confirmed in wrong-doing. "Unwillingness to goodness here may ripen to eternal opposition to it." Evil increases in almost geometrical ratio.

I do not doubt God's willingness to save a soul from the depths of perdition itself. For His mercy endureth forever. I believe that; with all my heart I believe it. If a prodigal came back from the far country of the bottomless pit itself, and penitently knocked at heaven's gate for mercy, I believe that gate would open. I set no bound or limit to God's forgiving love. What I fear is that the sinning man will lose all desire for holiness, and go from bad to worse in an ever-descending scale, and so sink deeper and deeper into the bottomless pit of sin and suffering.

Our good Quaker poet Whittier preaches this truth with language as felicitous as it is forceful:

Though God be good, and free be heaven,
No force divine can love compel;
And though the song of sins forgiven
May sound through lowest hell.

The sweet persuasion of His voice
Respects thy sanctity of will;
He giveth day, thou hast thy choice
To walk in darkness still."

No word of doom may shut thee out;
No word of wrath may downward whirl;
No sword of fire keep watch about
The open gates of pearl.

A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be dear and dim.

Forever round the mercy seat
The guiding lights of love shall burn.
But what if habit bound thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

O! doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of thy soul.

May God in His great mercy write these solemn truths upon our hearts and consciences, and may each one of us from this hour forth sow to the spirit that we may of the spirit reap life eternal.

For the RECORD-UNION.]

A MOTHER'S GRAVE.

There's a place above all others
That is dearest to my heart;
'Tis a spot I love to visit
When I'm weary and oppressed.
Angels seem to hover 'round me,
Voices whisper in the air.
And again I hear the footsteps
Of a mother dead and gone.

What is life without a mother?
What is home without her there?
When her smile no longer greets us,
And her voice is still in death,
Ah, too late we learn to know her,
When we lay her in the grave,
And the place we love to visit
Is a sainted mother's grave.

O! blow gently, storms of winter,
Spare the blossoms on her grave;
Lightly rest the turf above her,
Softly fall the vernal showers;
'Neath the trees she loved so fondly,
In the land she loved so well,
Sadly, lovingly, we laid her
In the city of the dead.

—E. G. JONES, M. D.

Paterson, N. J., March 19, 1892.

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The RECORD-UNION and WEEKLY UNION make an announcement which will attract a great deal of deserved attention. The management of the two papers has affected an arrangement with the Chicago *Weekly Inter-Ocean*, one of the largest, best and all-around attractive and valuable newspapers in the world, by which the WEEKLY UNION and *Weekly Inter-Ocean*, issued from the *Daily Inter-Ocean* office, will, from this date to the close of the year of the Columbian Exposition and World's Fair at Chicago, be furnished for the very low price of $2 a year for both papers, or the *Weekly Inter-Ocean* and the DAILY RECORD-UNION for $6 50 a year.

The meaning of this is that the subscriber to the WEEKLY UNION of twelve pages, and 84 columns a week, will also receive the *Weekly Inter-Ocean* of twelve pages, and 108 columns a week, or 24 pages in the aggregate for $2 a year.

It must be borne in mind that the activities concerning the World's Fair are already well-advanced. Nearly all the great buildings are under construction, foreign commissioners and workmen are arriving, and a constant, and lively and ever increasing interest is now begun. To fully get the benefit of all matters concerning the great exposition, one should begin now with its history and follow it through all its development and up to its close.

Now the Chicago *Inter-Ocean* is a clean, nigh-minded paper. It can with perfect confidence be placed in the hands of youth with assurance that it will be to them helpful and elevating. It is a splendid literary journal, full of matters of greatest interest to home—kitchen to parlor—office, business mart, library, studio, lecture-room, school, church, theater, shop, harbor, field, orchard—indeed its great success has been won by reason of its skill in acceptably addressing varied tastes. Every one knows what the WEEKLY UNION is, it needs in these columns no introduction. It is proud, however, to associate itself with a journal of such world-wide reputation as the *Inter-Ocean*.

That all subscribers may profit by the arrangement announced, we are able to say that old subscribers to the WEEKLY UNION, on renewal, may avail of the new offer by paying the few cents additional, and which really does not equal the cost of the white paper upon which the *Inter-Ocean* or the WEEKLY UNION is printed.

The WEEKLY UNION makes this Columbian year present to its patrons, new and old, as a means of gratifying a long-entertained desire to afford its readers full and accurate information about the wonders and wealth of the great World's Fair. We might have expended a large sum in extra special correspondence, and we will have special writing and news from the great fair, but it could not begin to be so extensive, so elaborate, as will be the matter published on the ground from day to day by the *Inter-Ocean*, nor could any correspondence be one-twentieth so detailed as will be the reports in the *Inter-Ocean*.

The offer made, therefore, is one that we anticipate will be widely appreciated. It has been made possible only by great difficulty and at heavy expense to the WEEKLY UNION, but it enables the latter to supplement its own efforts, which are being constantly augmented, with the best news and family paper published in Chicago. The *Inter-Ocean* management has nothing to gain by the new arrangement, beyond the introduction of its weekly more generally in California. It will not make a similar arrangement with any other paper; it did not suggest it to the WEEKLY UNION, but it is the result of the labor and solicitation of the management of the latter alone. It will be realized, therefore, that it is a special, unprecedented and exceedingly valuable offer, one we think that has not been paralleled in the history of journalism.

It means that for $2 a year there will be mailed free of postage and neatly wrapped, to any subscriber, twenty-four pages weekly of two of the best general news, family, business and literary papers in the world, or 1,248 pages and 9,984 columns at a cost of less than four cents a week.

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To those who wish the daily RECORD-UNION and the weekly *Inter-Ocean* for the same period, we make the offer to furnish both papers for $6 50 a year. The price of the daily RECORD-UNION is $6 alone. Thus this offer means that for 50 cents added to the regular price of the RECORD-UNION we will furnish two thousand, four hundred and ninety-six pages of newspaper matter for a year, or eighteen thousand seven hundred and twenty columns of matter printed in two distinct sections of our common country.

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Bodie	55c	Occidental	30c
Bullion	7 5c	Ophir	2 90@2 95
Caledonia	30c	Potosi	1 15@1 20
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H. & N.	1 50	Summit	10c
Justice	35c		

Berlin Cough Cure.

For coughs and colds and all lung and throat affections this article has superior merit. It is perfectly harmless, gives immediate relief and cures the worst cases in from two to three days. Indorsed by our best physicians. Try a bottle and you will always keep it. Price, 50 cents a bottle.

C. C. Liniment, the best remedy for aches and pains.

Compound Sulphur Powder, the most perfect laxative and cathartic known. Gives instant relief in cases of constipation, indigestion, piles, biliousness, liver troubles, rheumatism, gravel, etc., etc. A great blood purifier and pleasant to the taste. The W. H. Bone Company, San Francisco, sole proprietors. Kirk, Geary & Co., Sacramento, sole agents.

THE ONLY CURE

For Nervous Prostration, Nervous and Physical Debility, Vital Exhaustion, Insomnia, Pain in the Back, Cold Hands or Feet, Bad Circulation, Blue Lines under the Eyes, Pimples and all other Nervous or Blood Diseases in either sex. They make new healthy blood, restore the Nervous System, and bring to the FADED cheek, the roseate flush of health. Sufferers from Derangement of the Nerves, Impure Blood or Past Errors, should at once take DR. HOBB'S Nerve Tonic Pills, the Great Life Restorer. 50 cents a vial. For sale by Druggists, or sent by mail.

Dr. Hobb's Nerve Tonic Pills

SAFE, CERTAIN, SPEEDY.

HOBB'S MEDICINE CO., SAN FRANCISCO or CHICAGO.

Weekly Union and Home Magazine.

A GREAT OFFER. A GREAT OFFER.

THE WEEKLY UNION

—AND—

THE HOME MAGAZINE

OF WASHINGTON, D. C.,

FOR $1.75 in Advance.

The HOME MAGAZINE is conducted by Mrs. John A. Logan. A periodical pre-eminently for the home. Over 200,000 subscribers in three years. A feat without precedent in journalism; the strongest evidence of its merits. More than a dozen different departments, touching every interest of the home and family. In the quantity and quality of its matter fully equal to any three-dollar publication. Do not miss the opportunity.

MORE THAN 200,000 SUBSCRIBERS!

More Than 1,000,000 Readers!

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A MAGAZINE FOR THE HOMES OF AMERICA.

The best low-priced periodical ever printed anywhere, in any language. Twenty-four to thirty-two large pages monthly, equal to more than a hundred pages of the ordinary sized magazine.

More than a dozen departments, each putting itself in closest touch with the wants and needs of the home.

Literature of the very highest standard, contributed by the best and most popular writers of the day.

Holds all its old friends, and is continually making hosts of new ones. Wherever it goes, it goes to stay—becomes a part of the home life and thought and conscience in every family.

"NOTHING SUCCEEDS LIKE SUCCESS," but in these days of sharp competition, there is no permanent success without merit. The HOME MAGAZINE has won its present enviable place in American literature, and in the homes and hearts of the people, by deserving it.

We have made arrangements by which we can furnish this valuable periodical and the WEEKLY UNION one year for $1 75 in advance. Do not miss this opportunity to secure your home paper, and a valuable family periodical in addition for a little more than the price of the one.

USUAL COMMISSION TO AGENTS AND POSTMASTERS.

Address

SACRAMENTO PUBLISHING CO.,
Sacramento, Cal.

Real Estate, Etc.

AUCTION! AUCTION!

BY ORDER OF THE EXECUTOR OF the Estate of JOHN EITEL, deceased, we will sell at public auction, to the highest bidder, that desirable

CORNER LOT

Located at the southeast corner of Nineteenth and L streets,

Tuesday, March 29th,

At 10 A. M.

This property is one of the few corner lots that is left on L street, one of Sacramento's favorite driving streets. There is a small frame dwelling on the lot and rents steadily to good tenants.

Sale to take place on the premises and upon the terms mentioned in the executor's advertisement.

ALSO,

We will sell, immediately after the above sale at above place, for the said executor,

TWO LOTS,

37½x80 feet each, situated on the west side of Twenty-eighth street, between Q and R. These two lots front on the electric railway and will be fine property in a short time for business purposes, being near Snowflake Park.

EDWIN K. ALSIP & CO.,
Real Estate and Insurance Agents,
1015 Fourth St., Sacramento.

BRANCH:
22 Montgomery St., San Francisco.
W. H. SHERBURN, Auctioneer.

W. P. COLEMAN,
Real Estate Salesroom, 325 J St.

Some Good, Cheap Lots.

$1,000. Lots No. 5, 6 and 7, U street, between Eighth and Ninth, for $1,000 each, 80x160, or will divide.

$425. Lot 40x160, F street, between Twenty-eighth and Twenty-ninth.

$325. Lot 5 in block 45, South Sacramento.

$350. Lot 8 in block 45, South Sacramento.

MONEY TO LOAN.

P. BOHL. E. A. CROUCH.
LAWTON, BARNETT & CO.,
402 J Street, Sacramento.

MONEY TO LOAN, NO LIMIT TO AMOUNT.

Insurance, Collections, Real Estate. fe5-tf&w

CAPITAL BAKERY, FORMERLY KUCHler's, is now open at 922 F street, and will be conducted as a first-class bakery. All kinds of Bread, Pies and Cakes.
fe17-tf CHAS. HOGAN.

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 streets, San Francisco, Cal.

A chance to buy a cosy home cheap.

FOR SALE.

A Nice Place on O Street.

—FOR PARTICULARS SEE—

JAMES E. MILLS,
301 J Street.

FOR SALE.

A SPLENDID BUSINESS PROPERTY; one of the best located and paying properties in the city.

E. L. HAWK,
Real Estate and Insurance, 1010 Fourth Street.

SEALED PROPOSALS

WILL BE RECEIVED AT THE OFFICE of this company until noon of MONDAY, March 28, 1892, for one year's lease, commencing April 1, 1892, of the pavilion and exclusive privilege of selling temperance drinks at Oak Park. The right to reject any and all bids is reserved. Address CENTRAL ELECTRIC RAILWAY CO. m21-td