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AND ITS ETERNAL NECESSITY.

As the Ambulance Is for the Wounded and the Bospital for the Sick, So the Gospel Is for All the Sinful, That Is for All Mankind.

of us all."

general; that sweeps too great a circle." God.

"God be merciful to me a sinner."

I was, like many of you, brought up all men, for that all have sinned."

The soul that sinneth, it shall die." habits of sheep, and how they get thought there was better pasturage hovering angels shiver to the tip. somewhere else. We thought if we could only lie down on the banks of

and console you very much? Did not the iniquity of us all." the plain Christian man who came into "Oh," says some man, "that is not noon of her life?

There is a happy land, far, far away, Where saints immortal reign, bright, bright

Did your business associates in that day of darkness and trouble give you asperated you, business wore you out, business left you limp as a rag, business the man who has nothing but business to comfort him. The world afforded you no luxuriant pasturage. A famous sonating, and thunders of applause came down from the galleries, and many thought it was the proudest moment of all his life; but there was a man asleep just in front of him, and the fact ness? Oh, no! You would be mean that that man was indifferent and not to do it. That is what Christ does, somnolent spoiled all the occasion for

him, and he cried, "Wake up! wake been more pervading to your mind I mean to settle that obligation; now than all the brilliant congratulations give me a receipt; cross it all out." him the iniquity of us all."

and successes. Poor pasturage for The debt is paid. But the fact is we There is a young man w your soul you found in this world. The world has cheated you the world has world has cheated you, the world has down under the bot fire of our trans- I came from the country to city life; I once to die, and after that—the judgbelied you, the world has misisterpreted gressions, we have been wounded by started well; I had a good cosition, a ment!" you, the world has persecuted you. It the sabers of sin, we are helpless, we good commercial position, but one never comforted you. Oh! this world is are undone. Christ comes. The loud night at the theater I met some young a good rack from which a horse may clang heard in the sky on that Christ- men who did me no good. They pick his hay; it is a good trough from mas night was only the bell, the re- dragged me all through the sewers of post of one of the physicians to Barwhich the swine may crunch their mess; sounding bell, of the ambulance. Clear iniquity, and I lost my morals and I tholomew's hospital. With a view to but it gives but little food to a soul the way for the Son of God. He comes lost my position, and I was shabby and obtaining the vote of a certain influenblood bought and immortal. What is down to bind up the wounds, and to wrotehed. I was going down the street, tial grocer he called upon him and a soulf It is a hope high as the throne scatter the darkness, and to save the thinking that no one cared for me, found him bursting with importance as of God. What is a man? You say, lost. Clear the way for the Son of shoulder and said, 'George, come with With a mixture of insolent patronage

The stars shall die but he will watch cannot carry successfully the smallest incire extinguishment. The world will sin you ever committed. You might tarrying. I fixed myself up as well as don Tit-Bits.

THELORD BEARETH THEM | burn, but he will gaze on the conflagra | as well put the Apennines on one shoul- I could. I buttoned my coal over a PHILOSOPHY OF THE ATONEMENT The masterpiece of God Almighty. Yet your lifetime. Christ comes and looks and we were in; and as I went in I wilderness?

> Substantial comfort will not grow On nature's barren soil; All we can boast till Christ we know Is vanity and toil.

Some of you got astray by looking BROOKLYN, June 28. - Dr. Tahnage's for better pasturage; others by being sermon today is of so decidedly evan scared of the dogs. The bound gets gelical a character as to prove conelu- over into the pasture field. The poor sively that while so many eminent things fly in every direction. In a few preachers of the day are drifting away moments they are torn of the bedges from the old fashioned Gospel he re and they are plashed of the ditch, and you cross and unreasonable, and it has your hand is bloated with sin or not, mains firm in the paths of orthodoxy. the lost sheep never gets home unless His subject is "Astray, but Recovered," the farmer goes after it. There is and his text, Isaiah liii, 6: "All we like nothing so thoroughly lost as a lost sheep have gone astray: * * * and sheep. It may have been in 1857, dur the Lord hath laid on him the iniquity ing the financial panic, or during the financial stress in the fall of 1873, Within ninety years at the longest when you got astray. You almost be all who hear or read this sermon will be came an atheist. You said, "Where in eternity. During the next fifty years is God, that honest men go down and you will nearly all be gone. The next thieves prosper?" You were dogged of yet they do not repent, they do not and eternal life for all the dead. ten years will cut a wide swath among creditors, you were dogged of the the people. The year 1891 will to some banks, you were dogged of worldly disbe the finality. Such considerations aster, and some of you went into mismake this occasion absorbing and mo anthropy, and some of you took to mentous. The first half of my text is strong drink, and others of you fled out an indictment, "All we like sheep have of Christian association, and you got gone astray." Some one says, "Can astray. O man, that was the last you not drop the first word? that is too time when you ought to have forsaken

Some man rises in the audience and he Standing amid the foundering of looks over on the opposite side of the your earthly fortunes, how could you house, and he says: "There is a blas get along without a God to comfort you. phemer, and I understand how he has and a God to deliver you, and a God part of the house is a defrauder, and he You tell me you have been through has gone astray. And there is an im enough business trouble almost to kill pure person and he has gone astray." | you. I know it. I cannot understand Sit down, my brother, and look at how the boat could live one hour in home. My text takes us all in. It that chopped sea. But I do not know starts behind the pulpit, sweeps the by what process you got astray; some circuit of the room and comes back to in one way and some in another, and the point where it started, when it says: if you could really see the position some "All we like sheep have gone astray." of you occupy before God this morning I can very easily understand why Mar | your soul would burst into an agony of had found the Bible and cried out, with the cry, "God have mercy!" "Oh! my sins, my sins," and why the Sinal's batteries have been unlimbered man sin entered into the world, and all." FOR FRIGHT OR FOR WANTONNESS. death by sin; and so death passed upon

When Sebastopol was being bom-"All we like sheep have gone night in the harbor, throwing a glare astray." Sheep get astray in two ways; upon the trembling fortress; and some I struck them; when my wife protested say, "Canst thou bear them?" "Yea," either by trying to get into other pas of you are standing in the night of against the maltreatment I kicked her he says, "more!"

"THE INIQUITY OF US ALL." But the last part of my text opens a distant streams, or under great oaks on | door wide enough to let us all out and the other side of some hill, we might to let all heaven in. Sound it on the organ with all the stops out. Thrum We wanted other pasturage than that it on the harps with all the strings which God through Jesus Christ gave atune. With all the melody possible our soul, and we wandered on and we let the heavens sound it to the earth. wandered on, and we were lost. We and let the earth tell it to the heavens. wanted bread, and we found garbage. "The Lord hath laid on him the iniquity The further we wandered, instead of of us all." I am glad that the prophet finding rich pasturage, we found blasted did not stop to explain whom he meant heath and sharper rocks and more by "him." Him of the manger, him of stinging nettles. No pasture. How the bloody sweat, him of the resurrecwas it in the worldly groups when you tion throne, him of the crucifixion lost your child? Did they come around agony. "On him the Lord hath laid

all worldly associations? Did all the debts." That sounds reasonable. If I house, and I said to myself, 'I'll go in last. you in that day of bereavement so means to meet it, and I come to you got to the door and they were singing: much as the song they sang to you, and ask you to settle that obligation perhaps the very song that was sung by you rightly say, "Pay your own debts." your little child the last Sabbath after If you and I walking down the street, both hale, hearty and well, I ask you to carry me, you say, and say rightly, "Walk on your feet!" But suppose you and I were in a regiment, and I was wounded in the battle, and I fell unconscious at your feet with gunshot any especial condolence? Business ex fractures and dislocations, what would you do? You would eall to your comrades saying, "Come and help, this made you mad. You got dollars, but man is helpless; bring the ambulance; you got no peace. God have mercy on let us take him to the hospital;" and I would be a dead lift in your arms, and you would lift me from the ground English actor stood on the stage imperambulance and take me to the hospital and have all kindness shown me. Would there be anything mean in your doing that? Would there be anything bemeaning in my accepting that kind-

If we could pay our debts then it would be better to go up and pay them, saying, "Here, Lord, here is my So one little annoyance in life has obligation; here are means with which sorrows on the shoulders of him of saying, "I am a lost man." "Behold

gone overboard in sin. It is only a Christ comes down to us, and we are me and I will do you good.' I looked and insulting familiarity he slowly ap man gone overboard in business life.

a dead lift. He does not lift us with at him to see whether he was joking proached the doctor and said, "Well, the tips of his fingers. He does not lift or not. I saw he was in carnest, and I my friend, what is your business?" What is a man? The battle ground as with one arm. He comes down said, 'What do you mean, sir?' 'Well,' Barrowby passed, looked him straight of three worlds, with his hands taking upon his knee, and then with a dead he replied, 'I mean if you will come to in the face, and said, "I want a pound hold of destinies of light or durkness lift he raises us to honor and glory and the meeting tonight I will be very glad of plums." A man't No line can measure him. No immortality. "The Lord bath taid on to introduce you. I will meet you at Greatly confused, the grocer put up limit can bound him. The archangel him the iniquity of us all." Why, the door. Will you come? Said I. I the plums, whereupon the doctor put before the throne cannot outlive him. then, will no man carry his sins? You will."

the iniquity of us all."

men who have been riddled of sin. The invite you right up to the heart, to the as they look forward to it, is black as laid the iniquity of us all. Throw away pray, they do not weep. They do not realize that Just the position they ochundreds and thousands of men who steps. He comes to this place. I must ody. never found any hope.

moralities of life, and I was self right- I have tr dden the winepress alone!" eous, and I thought I was all right be- say, "Why comest thou here?" "Oh! but the Holy Spirit came to me one sins and sorrows of the people.

saving:

"MY DEAR HUSBAND-I have tried every brighter days have always made me refuse them. That hope seems now beyond realiza-tion, and I have returned to them. It is hard, and I battled long before doing it. May God bless and preserve you, and take from you that accursed appetite and hasten the day when we shall be again living happily together. This your loving wife,

ling child give you more comfort than carry his own burden and pay his own night I passed a Methodist meeting man." All may come, whoever will, This Man receives poor sinners still,

"And I dropped right there where I stored, my wife sings all day long dur way to greet me home and my house | God, Join the procession heavenward. hold is a little heaven. I will tell you us all."

THE WORST OUTCAST MAY COME. Yonder is a woman who would say: where I had fallen and put me in the house; I heard the storm that pelts on There is a God, a pardoning God. 1 a lost soul; my feet were blistered on feel him here." He knelt in the dark the hot rocks. I went on and on, ness of sin. He arose two minutes afthinking that no one eared for my soul. terward in the liberty of the Gospel; when one night Jesus met me and he while another sitting under the gallery said: 'Poor thing, go home; your fa- on Friday night said, "My opportunity ther is waiting for you, your mother is is gone; but week I might have been And, sir, I was too weak to pray, and I And another from the very midst of was too weak to repent, but I just the meeting, during the week, rushed eried out; I sobbed out my sins and my out of the front door of the Tabernacle,

tion. Endless ages will march on; be der and the Alps on the other—how ragged vest and went to the door of the will watch the procession. A man! much less can you carry all the sins of church, and the young man met me, you say, "It is only a man," Can a down in your face and says: "I have heard an old man praying, and he nature like that be fed on husks of the come through all the lacerations of looked so much like my father I sobbed these days, and through all the tem- right out, and they were all around so pests of these nights. I have come to kind and sympathetic that I just there bear your burdens and to pardon your gave my heart to God, and I know this sins and to pay your debts. Put them morning that what you say is true; I blue, a deep, dark, unfading, dyedon my shoulder. Put them on my believe it in my own experience. 'On u-the-wool, eternal blue, and he heart," "On him the Lord hath laid him the Lord hath laid the iniquity of makes everybody feel the same way us all."

PROM GOD'S LAW THERE IS NO ESCAPE. Oh! my brother, without stopping to Sin has almost pestered the life out look as to whether your hand trembles of some of you. At times it has made or not, without stopping to look whether spoiled the brightness of your days and put it in my hand, let me give you one the peace of your nights. There are warm, brotherly, Christian grip, and world gives them no solace. Gossamer compassion, to the sympathy, to the and volatile the world, while eternity, pardon of him on whom the Lord had midnight. They writhe under the stings your sins. Carry them no longer. I of a conscience which proposes to give proclaim emancipation this morning to no rest here and no rest hereafter; and all who are bound, pardon for all sin HR IS MIGHTY TO SAVE.

Some one comes here this morning cupy is the position occupied by scores, and I standaside. He comes up these peace-August Flower the Remstand aside. Taking that place he If this meeting should be thrown spreads abroad his hands and they were open and the people who are here could nailed. You see his feet, they were give their testimony, what thrilling ex- bruised. He pulls aside the robe and periences we should hear on all sides! shows you his wounded heart. I say. There is a man in the gallery who would "Art thou wary!" "Yes," he says. say: "I had brilliant surroundings, I "weary with the world's woe." I say, had the best education that one of the "Whence comest thou?" He says, "I best collegiate institutions of this coun- come from Calvary." I say, "Who gone astray. And there in another to help you, and a God to save you; try could give, and I observed all the comes with thee?" He says, "No one. fore God as I am all right before men; he says, "I came here to carry all the

day and said, 'You are a sinner;' the | And he kneels and he says. "Put on Holy Spirit persuaded me of the fact. my shoulders all the sorrows and all While I had escaped the sins against the sins." And conscious of my own the law of the land, I had really com sins, first, I take them and put them on mitted the worst sin a man ever com- the shoulders of the Son of God. mits-the driving back of the Son of say, "Canst thou bear any more, O tin Luther threw up his hands after he tears and you would pelt the heavens God from my heart's affections. And Christ?" He says, "Yea, more." And I saw that my hands were red with the I gather up the sins of all those who blood of the Son of God, and I began serve at these altars, the officers of the publican, according to the custom to above your soul and at times you have to pray, and peace came to my heart, church of Jesus Christ-I gather up all this day in the east, when they have heard it thunder, "The wages of sin is and I know by experience that what their sins and put them on Christ's any great grief, began to beat himself death." "All have sinned and come you say this morning is true. On him shoulders and I say, "Canst thou bear and cry as he smote upon his breast. short of the glory of God." "By one the Lord hath laid the iniquity of us any more?" He says, "Yea, more. Then I gather up all the sins of a hun-Yonder is a man who would say: "I dred people in this house and I put was the worst drunkard in New York; them on the shoulders of Christ and I I went from bad to worse; I destroyed say, "Canst thou bear more?" He says, myself, I destroyed my home; my chil- "Yea, more." And I gather up all the astray, and what my text means when it barded two Russian frigates burned all dren cowered when I entered the house; sins of this assembly and I put them on when they put up their lips to be kissed | the shoulders of the Son of God and 1

ured by the dogs. your soul's trouble. The cannonade into the street. I know all the bruises But he is departing. Clear the way In the former way some of us got and the conflagration, the multiplica and all the terrors of a drunkard's for him, the Son of God. Open the We thought the religion of tion of your sorrows and troubles, I woe. I went on further and further door and let him pass out. He is car Jesus Christ short commons. We think, must make the wings of God's from God until one day I got a letter rying our sins and bearing them away. We shall never see them again. He throws them down into the abysm, and way, done everything, and prayed carnestly and fervently for your reformation, but it seems of no avail. Since our little Henry died, with the exception of those few happy weeks when you remained sober, my life has been one of sorrow. Many of the nights 1 have sat by the window with respect to the results of them. do you say, "I will take charge of them the window, with my face bathed in tears, watching for your coming. I am broken hearted; I am sick. Mother and father have will risk eternity on my own account?" will risk eternity on my own account?' been here frequently and begged me to come home, but my love for you and my hope for A clergyman said in his pulpit one Sab bath, "Before next Saturday night one of this audience will have passed out of life." A gentleman said to another seated next to him, "I don't believe it: I mean to watch, and if it doesn't come will be my daily prayer, knowing that he has aid, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' From that clergyman his falsehood." The man seated next to him said. "Perhaps "And so I wandered on and wan- it will be yourself." "Oh, no," the your house and sat up with your dar generous, that is not fair; let every man dered on," says that man, "until one other replied, "I shall live to be an old That night he breathed his

convivial songs you ever heard comfort have an obligation and I have the and see what they are doing, and I Today the Saviour calls. All may come. God never pushes a man off. God never destroys anybody. The man Jumps off. It is suicide-soul suicideif the man perishes, for the invitation was, and I said, 'God have mercy,' and Is, "Whosoever will, let him come,' he had mercy on me. My home is re- Whosoever, whosoever, whosoever. In this day of merciful visitation, while ing work, my children come out a long many are coming into the kingdom of

Seated among us during a service what did all this for me. It was the was a man who came in and said, "I truth that this day you proclaim, 'On don't know that there is any God.' him the Lord had laid the iniquity of That was on Friday night. I said "We will kneel down and find out whether there is any God." And in the second seat from the pulpit we "I wandered off from my father's knelt. He said: "I have found him. waiting for you. Go home, poor thing! saved, not now; the door is shut." whom it is said 'the Lord hath laid on the Lamb of God who taketh away the sins of the world." "Now is the

Rebuking Pomposity. Dr. Barrowby was canvassing for the

them in his pocket and marched off

How does he feel?-He feels -August Flower the Remedy.

How does he feel?-He feels a headache, generally dull and contant, but sometimes excruciating-August Flower the Remedy.

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the gradual decay of vital power; he feels miserable, melancholy, hopeless, and longs for death and

How does he feel?-He feels so full after eating a meal that he can hardly walk—August Flower the Remedy.

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Notice to Contractors.

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Notice to Contractors.

Notice to Contractors.

Notice is hereby given that scaled bids will be received by the City of Salem, Oregon, at the office of the city surveyor of the city of Salem, Oregon, at the office of the city of Salem, Oregon, until to clock a and of ame 30, 1891, [at which time said bids will be opened for the building and construction of a sewer lu block 79 and 8, of the city of Salem and on the side of said blocks in accordance with the prodice, plans and appecifications thereof on file in the office of the said city surveyor.

Each bid must be accompanied by a deposition by or of the city of Salem, Oregon, in the sime of \$100 as a guarantee of good and on the part of the bidder, which will be forreited by the city of Salem, Oregon, in case of bidders of the bidder, which will be torreited by the city of Salem, Oregon, in case of bidders, and for monther and the bond the bidder will be required to execute in case his bid is satisfactory to the city of Salem, Oregon, is also on file in the city of Salem, Oregon, is also on file in the office of said city surveyor and said bond must be given in the penal vam of \$1000 with two good and sufficent sureties, to be approved by the mayor of the city of Salem, Oregon. The city of Salem, Oregon are contracted in the city of Salem, Oregon, and sufficent sureties, to be approved by the mayor of the city of Salem, Oregon.

M. E. GOODELL, Recorder.

Notice of Dissolution of Partnership.

To all whom it may concern. Notice is bereby given that the co partnership heretofore existing between Emoch May and C. w. Hendre, under the firm name and style of May & Henline, doing besiness at No. 212. c at side Commercial street, in the city of salera, Mar'on country, Oregon, is hereby mutually dissolved, this June 4, 1891. Said Emoch May assuming all debts against the said firm of May & Henline.

Dated, June 4, 1891.

ENOCH MAY.

ENOCH MAY, C. W. HENLINE.

Proposals for Wood.

Scaled bids will be received at the office of the School Clerk, No. 197 Commercial St., Sciem, Oregon, until Tuesday, Juty 7, 1891, at 2 p. m. for the delivery of wood for said district as follows:
For East Saiem, 40 cords of oak, and 417 cords of body fir. COMMERCIAL PAPER
Discounted at reasonable rates, Drang framelisco, Portland, London, Paris, Beelin Hong Kong and Calcutta.

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For Paris School, 10 cords of ork, and 15 cords of body fir.
For Paris School, 10 cords of oak, and 40 cords of body fir.
For Paris School, 10 cords of oak, and 40 cords of body fir.
For Paris School, 10 cords of oak, and 40 cords of body fir.
For Paris School, 10 cords of oak, and 40 cords of body fir.
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