## HOMESICK SOULA know the

TALMAGE DRAWS MANY LESSONS FROM THE PRODIGAL SON.

es of his Ave but for a Bea Vin, Unworthy Pleasures at That. ly in Righteousness Can the Human Find Any Real Sattefaction.

w, Ang. S1.-Dr. Talmage ha a preaching during the past week by day. Bosiles the engagements is in his original programme for the t he preached in several towns on he had promised to visit earlier. had been mable to do so, owing to such more time than he expected be-taken up by his visit to Russis, ther he went to attend the distribu-of The Christian Horald relief c. The canceling of these engage-is caused acute disappointment to citizens, and as far as possible Dr. ching during the past week itizens, and as far as possible Dr. place, "What is man that he should be age has yielded to their entreaties clean, and he which is born of a woman, offx a later date. The audiences last that he should be rightcous?" He say k at Leeds, Bradford, Sheilield and in another place, "There is none that y were enormous, and at each place doeth good; no, not one." He says in ne popular ovation in the streets was Luke xy, 13, "I will arise and go that all have sinned." axt, Luke xv, 13, "I will arise and go o my father.

here is nothing like hunger to take energy out of a man. A hungry in can toll neither with pen nor hand or foot. There has been many an rmy defeated not so much for lack of an that fact that took the fire out of is one name given under heaven amon; young man of the text. Storm and men whereby they may be saved will wear ont any man's life n time, but hunger makes quick work. st awful cry ever heard on earth

are are trees which bear fruit looking my much like the long bean of our me. It is called the carab. Once in while the people reduced to destitution could est these carabs, but generally is carabs, the beans spoken of here in he text, were thrown only to the awine and they crunched them with great I go back, I would be received?" "Oh." ealing them. So one day amid the have wandered; you wouldn't talk that wine troughs he begins to soliloquize. way to me if you knew all the iniquities says, "These are no clothes for a I have committed." What is that futter iness for a Jew to be engaged in- it is news! Christ has found the lost. ng swine; I'll go home; I'll go home; I will arise and go to my father.'

FOOLS MAKE & MOCK AT SIN. I know there are a great many people

ho try to throw a fascination, a ro-ance, a halo about sin, but notwith-anding all that Lord Byron and George and have said in regard to it, it is a atting food and fodder into the tronghs of a herd of iniquities that root and vallow in the soul of man is very poor dness for men and women int to be sons and daughters of the Lord Almighty. And when this young man molved to go home it was a very wise or for him to do, and the only question is whether we will follow him.

Satan promises large wages if we will serve him; but he clothes his victims with rags, and he pinches them with unger, and when they start out to do other he sets after them all the blood-counds of hell. Satan comes to us toay and he promises all luxuries, all

that will cure you, and 1 physician who is skillful home wit for heaven? enough to meet your case. You say: "Bring on all that medicine, bring on that physician. I am terribly sick and I want help." If I came to you and you feel you are all right in body, and all right in mind, and all right in sonl, you have need of nothing; but suppose 1 have persuaded you that the leprosy of But it made him angry. The night be-fore he went away again to sea he heard sin is upon you, the worst of all sick-mess. On, then you say, "Bring me that balm of the Gospel, bring me that divine medicament, bring me Jesus Christ." his mother praying in the next room, and that made him more angry. He

came up, and he was ordered to very But says some one in the audience, perilous duty, and he ran up the rat-lines, and amid the shrouds of the ship "How do you prove that we are in a ruined condition by sin?" Well, I can he heard the voice that he had heard prove it in two ways, and you may have your choice. I can prove it either by the statements of men or by the state-He tried to whistle it off: he tried to rally his courage; but he could not si-lence that voice he had heard in the next ment of God. Which shall it be? You all say, "Let us have the statement of God." Well, he says in one place, "The room, and there in the storm and the darkness he said: "O Lord, what a heart is deceitful above all things and wretch I have been, what a wretch desperately wicked." He says in another I am! Help me just now, Lord God." And I thought in this assemblage today there may be some who may have the memory of a father's petition or a mother's prayer pressing mightily upon the soul, and that this hour they another place, "As by one man sin entered into the world, and death by sin; my text, saying, "I will arise and go to my father.

THE ALL POWERFUL NAME.

"Well," you say, "I am willing to ac knowledge that, but why should I take the particular rescue that you propose? This is the reason, "Except a man be born again he cannot see the kingdon m as for lack of bread. It of God." This is the veason, "There Then there are a thousand voices here ready to say, "Well, I am ready to ac-cept this help of the Compel; I would like to have this divine cure; how shall father was heartbroken, the mother was heartbroken at the loss of their child. They had heard nothing from him day A travelor tells us that in Asia Minor I go to work?" Let me say that a more

after day, and they ordered the usual mourning for the sad event. whim, an undefined longing amounts to nothing. You must have a stout, tremendous resolution like this young man of the text, when he said, "I will arise and go to my father." the door and the father was overjoyed

"Oh," says some man, "how do I know and the mother was overjoyed at the my father wants me? How do I know, if return of their lost son. Oh, my friends, have you waded out too deep? Have you waded down into sin? Have you But this young man of my says some man, "you don't know where ald not get even them without I have been; you don't know how far I waded from the shore? Will you come back? When you come back will you come in the rags of your sin or will you come robed in the Saviour's righteous an's son to wear; this is no kind of among the angels of God? It is news; ness? I believe the latter. Go home to your God today. He is waiting for you.

Nor angels can their joy contain, But kindled with new fire; The sinner lost is found, they sing, And strike the sounding lyre.

When Napoleon talked of going into

put into execution. Italy they said, "You can't get there; if The context says "he arose and came you knew what the Alps were you wouldn't talk about it or think of it; you to his father." The trouble in nine huncan't get you ammunition wagons over the Alps." Then Napoleou rose in his dred and ninety-nine times out of a thousand is that our resolutions amount stirrups, and waving his hand toward to nothing because we make them for the mountains he said, "There shall be some distant time. If I resolve to beno Alps." That wonderful pass was laid come a Christian next year, that amounts out which has been the wonderment of to nothing at all. If I resolve to beall the years since-the wonderment of come a Christian tomorrow, that all engineers. And you tell me there amounts to nothing at all. If I resolve are such mountains of sin between your at the service today to become a Chrissoul and God there is no mercy. Then tian, that amounts to nothing at all. I see Christ waving his hand toward the If I resolve after I go home today to

mountains, and I hear him say, "I will yield my heart to God, that amounts to come over the mountains of thy sin and nothing at all. The only kind of resothe hills of thine iniquity." There shall lution that amounts to anything is the be no Pyrences; there shall be no Alps. | resolution that is immediately put into Again, I notice that this resolution of execution.

the young man of the text was founded | There is a man who had the typhoid emoluments if we will only serve him. Liar, down with thee to the pitt "The that he had so maltreated his father. It was grief this terrible distress; if this fover should depart, if I could be restore i to health, is a sad thing after a father has done I would all the ret of my life serve everything for a child to have that child God." The fever departed. He got be ungrateful. well enough to wask around the block. He got well enough to attend to busi-

or from that home. He wandered very | far into sin. They heard of him often, A sollor, after having been long on but he was always on the wrong track. the sea, recurned to his father's house He would not go home. At the door of that beaut ful home one night there was a great outery. The young man of the hom a ran down and opened the door sway; we don't want you to go. You will have it a great deal better here." to see what was the matter. It was ullinight. The rest of the family were asleep. There were the wife and children of this prodigal young man. The fact was he had come home and driven them out. went far out on the sea, and a storm

He said: "Out of this house. Away with these children; I will dash their brains out. Out into the storm!" The mother gathered them up and fled. The next morning the brother, a young man

who had staid at home, went ont to find this prodigal brother and son, and he came where he was and saw the youns man wandering up and down in from of the place where he had been staying and the young man who had kept his integrity said to the older brother: "Here, what does this mean? What is the matter with you? Why do you act in this way?" The prodigal looked at him and said: "Who am 1? Whom do you take me to be?" He said, "You are my brother." "No, may make the same resolution I find in I am not. I am a bruta. Have you seen anything of my wife and children? Are they dead? I drove them out

A lad at Liverpool went cut to bathe, last night in the storm. I am a went out into the sea, went out too far, brute. John, do you think there is any got beyond his depth and he floated far help for me? Do you think I will away. A ship bound for Dublin came ever get over this life of dissipation? along and took him on board. Sailors He said, "John, there is just one thing are generally very generous fellows, and that will stop this." The prodigal ran one gave him a cap and another gave his finger across his throat and said: him a jacket and another gave him shoes. A gentleman passing along on the beach at Liverpool found the lad's clothes and took them house, and the But I will tell you of a prodigal that did "That will stop it, and I'll stop it before get home,

In this country two young men start ed from their father's house and went down to Portsmouth. The father could

not pursue his children; for some rea-But the lad took ship from Dublin son he could not leave home, and so he and arrived in Liverpool the very day wrote a latter down to .Ir. Griffin, saythe garments arrived. He knocked at ing: "Bir. Griffin, I wish you would go

and see my two sons. They have ar-rived in Portsmonth and they are going to take ship and are going away from home. I wish you would persuade them back." Mr. Griffin went and he D. D., pastor.

tried to persuade them back. He persuaded one to go. He went with very easy persuasion because he was very homesick already. The other young man said: "I will not go. I have had enough of home. I'll never go home.' "Well," said Mr. Griffin, "then if you

won't go home I'll get yon a respectable position on a respectable ship." "No. you won't," said the prodigal; "no, you won't. I am going as a common sailor;

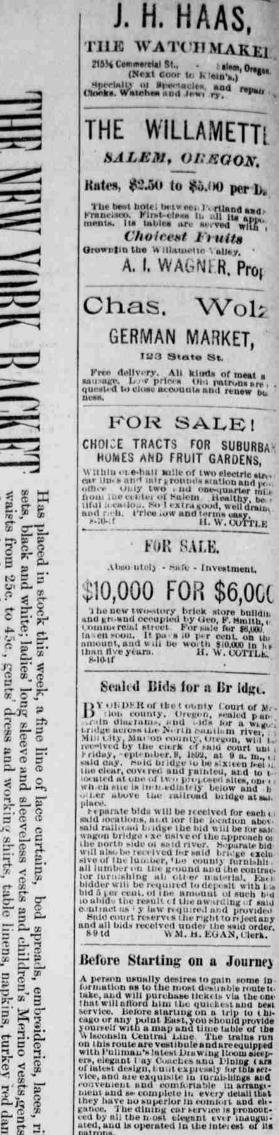
that will plague my father most, and what will do most to tantalize and worry him will please me best."

Years passed on and Mr. Griffin was seated in his study one day when a message came to him saying there was a young man in irons on a ship at the dock-a young man condemned to death -who wished to see this clergyman.

Mr. Griffin went down to the dock and went on shipboard. The young man said to him, "You don't know me, do you?" "No," he said, "I don't know you," "Why, don't you remember that young man you tried to persuade to go home and he wouldn't go?" "Oh, yes," said Mr. Griffin; "are you that man?" "Yes. I am that man," said the other. "I

would like to have you pray for me. 1 have committed murder and I must die: school 12 m.; Christian Endeavor 6 p. m.:





nam of the text was wise when he uttered the resolution, "I will arise and go to my father."

the time of Queen Mary of Engand a persecutor came to a Christian woman who had hidden in her house for he Lord's sake one of Christ's servants, and the persecutor said, "Where is that heretic?" The Christian woman said, You open that trunk and you will see the heretic." The persecutor opened the trunk, and on the top of the linen of the trunk he saw a glass. He said, "There is no heretic here." "Ah," she said, look in the glass and you will see the seretic." As I take up the mirror of God's Word today I would that instead of socing the prodigal of the text we might see ourselves—our want, our wang, our sin, our lost condition-so hat we might be as wise as this young nan was and say, "I will arise and go o my father."

The resolution of this text was formed gized. in disgust at his present circumstances. If this young man had been by his emset to culturing flowers, or training of homesickness. I do not know vines over an arbor, or keeping acat of the pork market, or oversee other laborers, he would not have thought of going home. If he had had his pockets full of money, if he had been months, how many years, he had been away from his father's house, but there able to say: "I have a thousand dollars now of my own. What's the use of my text that makes me think he was home going back to my father's house? Do you think I am going back to apologize to the old man? Why he would put me on the limits. He would not have going on around the old place such conduct as ing is. Far away from home sometimes, surrounded by everything bright and pleasant, plenty of friends, you have said, "I would give the world to be home tonight." Well, this young man was homesick for his father's house. I have no doubt when he thought of his father's house he said "We other is house. have been engaged in. I won't go home; there is no reason why I should go home. I have plenty of money, plenty of pleasant surroundings, why hould I go home?" Ah! it was his pau-perism, it was his beggary. He had to father's house he said, "Now perhaps father may not be living." We read nothing in this story-this parable founded on everyday life-we nothing about going home to her.

18 MAN IN A LOST CONDITION?

Bome man comes and says to me: Why do you talk about the ruined ats of the human soul? Why don't a speak about the progress of the Nine-anth century and talk of something are exhilarating?' It is for this reason: an never wants the Gospel until he alizes he is in a famine struck state. show I should come to you in your show I should come to you in your alth, and I should begin to talk about edicines, and about how much better is medicine is than that, and some how medicine than some other medi-ies, and talk about this physician and physician. After awhile you get tired, and you would say: "I want to hear about medicines. do you talk to me of physicians? I

pose I come into your house and 1 ou severely sick, and I know the

Baby cried, er sighed. or prescribed : Castoria

Contract Instantion Contract lours, mit Rheum, 

How sharper than a serpent's tooth it is To have a thankless child.

I remark still further that this reso-

Intion of the text was founded in a feel-

how long this young man, how many

is something about the reading of my

nick. Some of you know what that feel-

like to go and walk around the old pro

He thought he would just like to go at

Many a man after having been off

comes to the door. He finds out father

see if things were as they used to L

ness. He is well today-as well as he TLat is Shakespeare. "A foolish son is the heaviness of his mother." That ever was. Where is the broken vow? There is a man who said long ago, "If I could live to the year 1892, by that time is the Bible. Well, my friends, have I will have my business matters all ar-ranged, and I will have time to attend not some of us been cruel prodigals? Have we not maltreated our Father? to religion, and I will be a good, And such a Father! So loving, so kind. If he had been a stranger, if he had for-saken us, if he had flagellated us, if he thorough, consecrated Christian." The year 1892 has come. January, Februhad pounded us and turned us out of ary, March, April, May, June, Julydoors on the commons, it would not fully half of the year gone. Where is have been so wonderful-our treatment your broken vow? of him; but he is a Father so loving, so

Go home!

But I remark the characteristic of

this resolution was, it was immediately

DO NOT DELAY.

"Oh," says some man, "I'll attend to kind, and yet how many of us for our that when I can get my character fixed wanderings have never apologized! We up; when I can get over my evil habits; apologize for wrongs done to our fel. I am now given to strong drink," or, lows, but some of us perhaps have comsays the man, "I am given to uncleanmitted ten thousand times ten thousand ness," or, says the man, "I am given to wrongs against God and never apolodishonesty. When I get over my present habits, then I'll be a thorough Caris-THE DISCUSTED PRODIGAL.

tian." My brother, you will get worse and worse until Christ takes you in hand. "Not the righteous, sinners Jesus came to call."

Oh, but you say, "I agree with you on all that, but I must put it off a little longer." Do you know there were many who came just as near as you are to the kingdom of God and never entered it? I was at East Hampton, Long Island, and I went into the cemetery to look around. and in that cemetery there are twelve graves side by side-the graves of sailors. This crow, some years ago, in a ship went into the breakers at Amagansett, about three miles away. My brother, then preaching at East Hampton, had been at the burial. These men of the crew came very near being saved. The people from Amagansett saw the vessel, and they shot rockets, and they

sent ropes from the shore, and these poor fellows got into the boat, and they read nothing about the mother. It says pulled mightily for the shore, but just think she was dead. I think she had before they got to the shore the rope snapped and the boat capsized and they were lost, and their bodies afterward died of a broken heart at his wanderings, or perhaps he had gone into dissipation from the fact he could not rewashed upon the beach. member a loving and sympathetic moth-

Oh, what a solemn day it was-I have er. A man never gets over having lo been told of it by my brother-when these twelve men lay at the foot of the pulpit and he read over them the funeral his mother. Nothing said about he here. But he is homesick for hall ther's house. He thought he would service. They came very near shorewithin shouting distance of the shore. yet did not arrive on solid land. There are some men who come almost to the shore of God's mercy, but not quite, not quite. To be only almost saved is to be long while has gone home and knocked at the door, and a stranger has come. It is the old homestead, but a stranger lost.

LOST BEFOND REDEMPT.ON.

Liberty Street

is gone, mother is gone and brothers and sisters all gone. I think this young man of the text said to himself, "Per-haps father may be dead." Still he starts to find out. He is homesick. Are is gone, mother is gone and brothers and sisters all gone. I think this young man of the text said to himself, "Per-

SALEM STEAM LAUNDRY

until some one prays for me. You are my father's friend, and I would like to have you pray for me."

Mr. Griffin went from judicial authority to judicial authority to get that young man's pardon. He slept not Fechter, pastor. night nor day. He went from influential person to influential person until in some way he got that young man's par-don. He came down on the dock and people's society 6:30 p. m.; preaching 7:30 p. m. Rev. W. R. Williams, pastor. as he arrived on the dock with the pardon the father came. He had heard that his son under a disguised name had m. Rev. J. Muellhaupt, pastor. been committing crime and was going to be put to death. So Mr. Griffin and tarian nall at 10:50 a.m.aud 7:30 p. m ; sabthe father went on ship's deck, and at bath school 12 m.; Bible study Thursday the very moment Mr. Griffin offered the

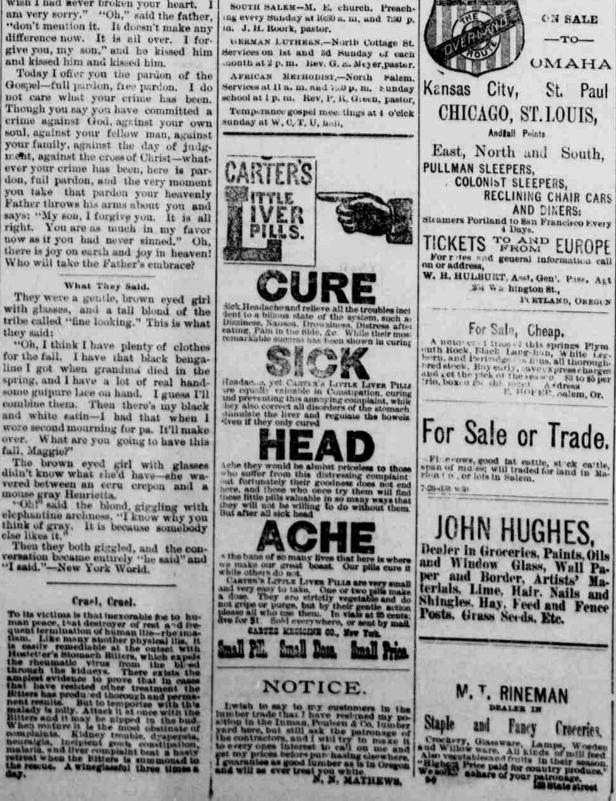
evening. pardon to the young man the old father UNITABIAN CHURCH.-Devotional meetthrew his arms around the son's neck ng at 11:50 a. m. Sunday school at 12 m. and the son said: "Father, I have done very sunday until september 1st. Ad very wrong and I am very sorry. 1 nvited. wish I had never broken your heart. I SOUTH SALEM-M. E. church. Preach-

am very sorry." "Oh," said the father, "don't mention it. It doesn't make any ing every Sunday at 16:30 a. m. and 7:30 p. difference now. It is all over. I for-

give you, my son," and he kissed him and kissed him and kissed him. Today I offer you the pardon of the

Gospel-full pardon, free pardon. I do not care what your crime has been. Though you say you have committed a crime against God, against your own soul, against your fellow man, against your family, against the day of judgment, against the cross of Christ-whatever your crime has been, here is pardon, full pardon, and the very moment you take that pardon your heavenly Father throws his arms about you and says: "My son, I forgive you. It is all right. You are as much in my favor now as it you had never sinned." Oh, there is joy on earth and joy in heaven!

What They Said.



the state of the set of the same same

chool 12 m.; preaching 10:30 a. m.; young

GERMAN REFORMED.-Capital and Mari-

0 a. m.; prayer meetin; Wednesday 7:00 p.

SEALED blds will be received by the County Clerk of Marion county, utili wednesday, september 7, 582, at 2 o'clock p in , for keeping paupers at the county poor aris of Marion county. For particu-ary inquire of county clerk or judge. The right b reserved to select a county bill sunday school at 10 a.m. Preaching at 11 a, m. Evening service at 1.30. Roy. John e, The bids S-B-4w dw W. H. EGAN, Clerk, CHRISTIAN,-High and Center, Sunday

Bids for Wood.

SEALFD bids will be received by the County cerk of Markin cousty, until wednesdy, reprintmer 7th, st2 o'clock p m, for 50 cords of good p is cak and 20 cords of good, straight, east old body fir wood to be delivered at the court house in Salem The right is reserved to relect any or all bids. 89 4w-dw Clerk. n.; Sunday service II a. m.; Sunday school 



Street



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they said:

fall, Maggio?"