Advice to People Who Ar Seekg the Pathway to Salvation-Dr. vage Visits the Spot Where the rims Embarked for the New World.

LORDON, Bept. 11. — Another busy set of Dr. Talmage's preaching tour in fust ended. After conducting serves before immense audiences at Swans. Exeter and Bristol, he preached ur times in Plymouth to the largest ligious gatherings ever witnessed in at city. Before leaving Plymouth the syot, at a public meeting at which Byor, at a public meeting at which say of ergymen were present, thanked to American preacher for the great od his sermons had produced in wakening the community. Dr. Talage on the day of his departure was given to the wharf and alighted at the top of the flight of stone steps down which the pilgrim fathers went when they embarked on the Mayllower to seek the New World.

The sermon selected for today is en-titled, "The King's Highway," the text chosen being Isaiah xxxv, 8-10: "And an highway shall be there, and a way, and it shall be called the way of holinees; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err the rein. No lion shall be there, nor any ray nous beast shall go up thereon. It shall not be found there, but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with ongs and everlasting joy upon their heads; they shall obtain joy and tiad-ness, and sorrow and sighing shall fice

There are thousands of people here his morning who want to find the right ad. You sometimes see a person initng at crossroads, and you can tell by in looks that he wishes to ask a ques-ion as to what direction he had better take. And I stand in your presence this morning conveious of the fact that there morning conscious of the fact that here are many of you here who realize that there are a thousand wrong roads, but only one right one, and I take it for granted that you have come in to ask which one it is. Here is one road that opens widely, but I have not much faith in it. There are a great many expensive tollgates scattered all along that way. Indeed at every rod you must pay in tears, or pay in flagelistions. On that road, if you get through it at all, you have to pay your own way, and since neard in regard to the right way, I be-

lieve it is the wrong way.

Here is another road. On either side of it are houses of sinful entertainment, and invitations to come in and dine and rest, but from the looks of the people ho stand on the piazza I am very certain that it is the wrong house and the wrong way. Here is another road. It is very beautiful and macadamized. The hoofs clatter and ring, and they who ride over it spin along the highway until suddenly they find that the road breaks over an embankment, and they try to halt, and they saw the bit in the mouth of the fiery steed and cry "Whoa! whoa!" But it is too late, and—crash! hey go over the embankment. We shall this morning and see if we cannot and a different kind of a road.

THE APPIAN WAY. You have heard of the Appian Way. long. It was twenty-four feet wide, and on either side the road was a path for sengers. It was made out of ks cut in hexagonal shape and fitted gether. What a road it must have en! Made of smooth, hard rock. ee hundred and fifty miles long. No wonder that in the construction of it the treasures of a whole empire were ex-hausted. Because of invaders, and the ents, and time-the old conqueror ho tears up a road as he goes over itre is nothing left of that structure excepting a ruin. But I have this morning to tell you of a road built before the Appian Way, and yet it is as good as when first constructed. Millions of souls have gone over it. Millions more will come.

The prophets and apostles, too, Pursued this road while here below; We therefore will, without dismay, Still walk in Christ the good old way.

"An highway shall be there, and way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayring men, though fools, shall not err erein. No lion shall be there, nor any ravenous beast shall go up thereon. It shall not be found there, but the reed shall walk there, and the ranmed of the Lord shall return, and ome to Zion with songs and everlasting oy upon their heads; they shall obtain oy and gladness, and sorrow and sigh-

og shall fly away!" First, this road of the text is the king's highway. In the diligence you dash over the Bernard pass of the Alps, mile after mile, and there is not so uch as a pebble to jar the wheels. on go over bridges which cross chasms at make you hold your breath; under projecting rock; along by dangerous precipices; through tunnels adrip with the meltings of the glaciers, and, per-haps for the first time, learn the majesty of a road built and supported by government authority. Well, my Lord the ling decided to build a highway from

The King sent his Son to build that and. He put head and hand and heart it, and after the road was completed, wad his blistered hand over the way gring, "It is finished!" Napoleon paid teen million france for the building of

the Simplen road, that his cannon might ; go over for the devastation of Italy, but our King, at a great expense, has built a road for a different purpose—that the banners of heavenly dominion might come down over it and all the redeemed of earth travel up over it.

A FINE THOROUGHPARE.

Being a King's highway, of course it is well built. Bridges splendilly arched and buttressed have given way and crushed the passengers who attempted to cross them. But Christ, the King, would build no such thing as that. The work done, he mounts the chariot of his love, and multitudes mount with him. and he drives on and up the steep of heaven amid the plaudits of gazing worlds! The work is done—well done—

gloriously done—magnificently done!
Still further—this road spoken of is a
clean road. Many a fine road has become miry and foul because it has not been properly cared for; but my text says the unclean shall not walk on this me. Room on either side to throw away your sins. Indeed, if you want to carry them along, you are not on the right road. That bridge will break, those verhanging rocks will fall, the night will come down, leaving you at the mercy of the mountain bandits, and at the very next turn of the road you will perish. But if you are really on this clean road of which I have been speaking, then you will stop ever and anon to wash in the water that stands in the basin of the eternal rock. Aye, at almost every step of the journey you will be crying out, "Create within me a clean

that it proves that you have mistaken your way, and if you will only look up and see the fingerboard above your head you may read upon it the words, "There noliness no man shall see the Lord, and if you have any idea that you can carry dong your sins, your lusts, your worldiness and yet get to the end of the Christian race you are so awfully mis-taken that, in the name of God, this morning I shatter the delusion.

Still further, the road spoken of is a plain road. "The wayfaring men, though fools, shall not err therein"that is, if a man is three-fourths ar idiot he can find this road just as well as if he were a philosopher. The im-becile boy, the laughingstock of the street, and followed by a mob hooting at him, has only just to knock once at the gate of heaven and it swings open, while there has been many a man who can lecture about pneumatics and chemistry, and tell the story of Faraday's theory of electrical polarization, and yet has been shut out of heaven. There has been many a man who stood in an observatory and swept the heavens with his telescope, and yet he has not been able to see the Morning Star.

Many a man has been familiar with all the higher branches of mathematics and yet could not do the simple sum, What shall it profit a man if he gain the whole world and lose his own soul?" Many a man has been a fine reader of tragedles and poems and yet could not fear? The Lord is the strength of my read his title clear to mansions in the life. Of whom shall I be afreid?" Many a man has botanized across the continent and yet did not and meet a trumpeter of heaven, and I know the "Rose of Sharon and the Lily of the Valley." But if one shall come tired pilgrim?" And wiping his lip and in the right spirit, asking the way to taking a long breath, he puts his mouth heaven, he will find it a plain way. The to the trumpet and pours forth this pardon is plain. The peace is plain. strain: "They shall hunger no more, Everything is plain.

heaven through the New Testament teaching will get on beautifully. He midst of the throne shall lead them to who goes through philosophical discussion will not get on at all. Christ says, "Come to me, and I will take all your sins away, and I will take all your troubles away." Now, what is the use She has no harp, but she has cymbals. of my discussing it any more? Is not They look as if they had rusted from that plain? If you wanted to go to London, and I pointed you out a highway Israel, "Have you no song for a tired thoroughly laid out, would I be wise in detaining you by a geological discussion shields the cymbals clap as Miriam beabout the gravel you will pass over, or a physiological discussion about the for he hath triumphed gloriously; the the way to heaven, is it wise for me to group. They come bounding toward detain you with any discussion about the me, and I say, "Who are they? The nature of the human will, or whether happiest, and the brightest, and the fairthe atonement is limited or unlimited? There is the road-go on it. It is a plain

Way. This is a faithful saying, and worthy of all acceptation, that Christ Jesus | the blood of the Lamb." came into the world to save sinners." And that is you, and that is me. Any I pursue this subject only one step little child here can understand this as farther. What is the terminus? I do a little child, you cannot see the king-dom of God." If you are saved, it will out. My text declares it, "The renot be as a philosopher, it will be as a deemed of the Lord come to Zion." little child. "Of such is the kingdom You know what Zion was. That was of heaven." Unless you get the spirit the King's palace. It was a mountain of little children, you will never come fastness. It was impregnable. And so out at their glorious destiny.

THE SAFE ROAD. Still further, this road to heaven is a those ancient highways would think himself perfectly secure, not knowing there was a lion by the way burying his fell; but those walls of heaven shall when the right moment came, under the fearful spring, the man's life was gone mighty is the defense of it. Great capand there was a mauled carcass by the roadside. But, says my text, "No lion shall be there." I wish I could make you feel this morning your entire security. I tell you plainly that one minute after a man has become a child of God he is as safe as though he had been

His soul, you cannot hurt it. No fire can consume it. No floods can drown No devils can capture it.

Firm and unmoved are they
Who rest their souls on God;
Fixed as the ground where David stood
Or where the ark abods.

scorn and contempt?" The name will be so much brighter in glory. "Suppose his physical health fails?" God will

pour into him the floods of everlasting health, and it will not make any difference. Earthly subtraction is heavenly addition. The tears of earth are the crystals of heaven. As they take rags and tatters and put them through the paper mill and they come out beautiful white sheets of paper, so often the rags of earthly destitution, under the cylinders of death, come out a white scroll upon which shall be written eternal

mancipation. There was one passage of Scripture the force of which I never understood until one day at Chamounix, with Mont Blane on one side and Montanvent on the other, I opened my Bible and read, "As the mountains are around about Jerusalem, so is the Lord around about them that fear him. The surrounding were an omnipotent commentary.

Though troubles assail and dangers affright, Though friends should all fall and foes all unite. Yet one thing secures us, whatever betide-

The Scriptures assure us the Lord will provide A PLEASANT ROAD. Still further, the road spoken of is pleasant road. God gives a bond of indemnity against all evil to every man that trends it. "All things work together for good to those who love God." No weapon formed against them can prosper. That is the bond, signed, freedom of expression was allowed; but sealed and delivered by the President of the universe. What is the use of your fretting, O child of God, about food? is a way that seemeth right unto a man, "Behold the fowls of the air, for they but the end thereof is death." Without sow not, neither do they reap, nor gather "Behold the fowls of the air, for they into barns, yet your heavenly Father feedeth them." And will he take care of the sparrow, will be take care of the bawk, and let you die? What is the use of your fretting about clothes? "Consider he lilies of the field. Shall he not much more clothe you. O ye of little faith?" What is the use of worrying for fear comething will happen to your home? "He blosse h the habitation of the just."
What is the use of fretting lest you will called forth there facts. be overcome of temptations? "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to

escape, that ye may be able to hear it.' Oh, this king's highway! Trees of life on either side bending over until their branches interlock and drop midway their fruit and shade. Houses of entertainment on either side the road for poor pilgrims. Tables spread with a feast of good things and wails adorned with apples of gold in pictures of silver. I start out on this king's highway, and I find a harper, and I say, "What is your name?" The barper makes no response, but leaves me to guess, as with his eyes toward heaven and ble hand upon the trembling strings this tune comes rippling out on the air: "The Lord is my light and my salvation. Whom shall I

I go a little farther on the same road say, "Haven't you got some music for a neither shall they thirst any more, He who tries to get on the road to neither shall the sun light on them, nor neaven through the New Testament any heat, for the Lamb which is in the wipe away all tears from their eyes."

I go a little distance farther on the same road, and I meet a maiden of Israel. sea spray, and I say to the maiden of muscles you will have to bring into play? horse and the rider hath he thrown into No. After this Bible has pointed you the sea." And then I see a white robed est in all heaven-who are they?" And the answer comes, "These are they who came out of great tribulations, and had their robes washed and made white with

THE TERMINUS. I pursue this subject only one step well as I can. "Unless you become as not care how fine a road you may put me on, I want to know where it cornes You know what Zion was. That was heaven is the fastness of the universe. No howitzer has long enough range to shell those towers. Let all the batteries safe road. Sometimes the traveler in of earth and hell blaze away; they cannot break in those gates. Gibraltar was taken; Sebastopol was taken; Babylon head deep between his paws, and then never surrender either to human or satanic besiegement. The Lord God Al-

ding decided to build a highway from arth to heaven. It should span all the sharms of human wretchedness; it should tunnel all the mountains of barthly difficulty; it should be wide enough and strong enough to hold fifty thousand millions of the human race, if so many of them should ever be born. It should be blasted out of the "Rock of Ages," and cemented with the blood of the Cross, and be lifted amid the shouting of angels and the executation of device.

The severest trial to which you can be be be born, and that is glory. In other words, the worst thing that can happen a child of God, whose sweetness never palls the distingtion of the sandals of light.

His soul, you cannot hurt it. No fires the cannot be destroyed. Kept by the power of God through faith unto complete salvation. Everlastingly safe.

The severest trial to which you can be be beared in the sandals of light, whose leaves never wither, and whose fruits never fail! O banquet of God, whose sweetness never palls the taste, and whose guests are kings forever! O city of light, whose walls are salvation, and whose gates are praise! O palace of rest, where God is the monhe would have the pleasure of seeing arch and everlasting ages the length of his reign! O song louder than the surf

beat of many waters, yet soft as the whisper of cherubim! When my last wound is healed, when

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Kellerman, pastor.

D. D., pastor.

CARTER'S

A man who has a well deserved reputation for discovering admirable traits in people was asked one day how he had

acquired the happy faculty.
"It isn't a faculty," said the gentleman, with a quiet smile. "It is a habit, and it sprang from the early training of mother who always said, There is good in every man, woman and child to this world; you have only to look well o find it."

This gentleman, as a boy, was one of a camily of seven children. It was an un-written law of the household that "people" were only to be discussed at one time, namely, at the supper hone, when the whole family was assembled. By "people" were meant private individnals. Public characters, those who had usme and fame, were regarded as "things," to be talked of with books,

their faults and failings.
It was surprising to see how speedily

with a somewhat quizzical expression. "I have found in my experience that flattery is seldom wasted on the absent, and insincerity has slight hold in a spirited family discussion." - Youth's

A Woman Bobber.

My mother can remember Betty Finch, a very masculine sort of woman, being the "bobber" at Holy Trinity church in the year 1810. She walked very majestically along the aisles during divine service, armed with a great long stick like a fishing rod, which had a bob fastened to the end of it, and when she caught any sleeping or talking they got a "nudge."-Notes and Queries.



STATISTICS show that one in FOUR has a weak or diseased lieart. The first symptoms are short breath, oppression, fluttering, faint and hungry spells, pain in side, then smothering, swellen ankies, dropsy (and death,) for which DH. MILES' NEW HEART CURE is a marvelous remedy. "I have been troubled with heart disease for years, my left pulse was very weak, could at times scarcely feel it, the smallest excitement would always weathern my nerves and heart and a fear of imponding death stared me in the face for hours. DM. MSLUSP NERVINE and NEW HEART CURE is the only medicine that has proved of any benefit and cured me.—L. M. Dyer, Cloverdaie, Md. Dr. Miles' Liver Fills are a sure remedy for litilousness and Torpid Liver. 50 Boses S5 cents. Fine book on licart Disease, with wonderful cures Free at druggists, or address DR. MILES' MEDIGAL CO., Eikhart, inde-Solid by D. J. Fry, druggist, Salem.

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torpid liver and constipation. Smallest, mildest

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No double or false explosions, so frequent with the unreliable spark,



FRIENDS.-At Highland park on carline. Services 10:30 a.m. and 7:30 p. m.; Sunday school 12 m.; Christian Endeavor 6 p. m.; prayer meeting Thursday 7:30 p. m. Rev. F. M. George, pastor. GERMAN BAPTIST .- Services in German Baptist church north of Cottage street Through . m. Evening service at 7:30. Rev. John Fechter, pastor.

evening.

Robert Whitaker, paster,

North Salem school.

GERMAN REFORMED.-Capital and Marion.; Sunday service II a, m.; Sunday school 10 a. m.; prayer meeting Wednesday 7:00 ; m. Rev. J. Muellhaupt, pastor. CHRISTIAN SCIENCE.-Services in Unitarian hall at 10:20 a.m.and 7:30 p. m ; Sabbath school 12 m.; Bible study Taumeny

Unitarian Church.—Services at 10:01 a.m. and 7:00 p. m. sur day school at 12 m. All invited. Scats free, Rev. H. H. Brown, SOUTH SALEM-M. E. church. Prenching every Sunday at 16:30 a, m, and 7:30 p. m. J. H. Roork, paster. CERMAN LUTHERN.—North Costago St. Services on 1st and 3d Sunday of each month at 2 p. m. Rev. G. E. Meyer paster. AFRICAN METHODIST,-North Salan

school at 1 p. m. Rev. G. W. White, pastor,

Temperance gospel meeetings at 4 o'clek unday at W. C. T. U. ball,

M. T. RINEMAN

Fancy