THE INVITATION TENDERED BY CHRIST TO HIS FOLLOWERS.

Dr. Talmage Preaches a Most Eloquent Things Are Now Ready"-- He Likens the Kingdom of Heaven to a Grand Enter-

It was one of the most exciting times in English history when Queen Elizaboth visited Lord Leicester at Kenilworth Castle. The moment of her arrival was considered so important that all of the clocks of the castie were stopped so that the hands might point to that one moment as being the most significant of all. She was greeted to the gate with floating islands and torches, and the thunder of cannon, and the fireworks that set the night ablaze, and a great burst of music that lifted the whole scene into perfect enchantment. Then she was introduced in a dining-hall, the luxuries of which astonished the world; 400 servants waited upon the guests; the entainment cost \$5,000 each day. Lord Leicester made that great supper in

Kenliworth Castle.

Cardinal Wolsey entertained the French ambassadors at Hampton Court. The best cooks in all the land prepared for the banquet; purveyers went out and traveled all the kindom over to find spoils for the table. The time came. The guests were kept during the day hunting in the king's park, so that their bring you to Jesus. I do not know what appetites might be keen; and then, in the words of the Scripture lesson I read may evening to the sound of the trumpeters save your soul. Perhaps the Spirit of evening, to the sound of the trumpeters, they were introduced into a hall hung with silk and cloth of gold, and there were tables aglitter with imperial plate, and laden with the rarest of meats, and ablush with the costliest wines; and when the second course of the feast came, it was found that the articles of food had been fashioned into the shape of men, birds and beasts, and groups dancing, and jousting parties riding against each other with lances. Lords, and princes, and ambassadors, out of of the King of France. Cardinal Wolsey prepared that great supper in Hamp-

ton Court. But I have to tell you of a grander entertainment. My Lord, the King, is the banqueter. Angels are the cup-bearers. All the redeemed are the guests. The halls of eternal love, frescoed with light and paved with joy, and curtained with unfading beauty, are the banqueting place. The harmonies of eternity are the music. The chalices of Heaven are the plate; and I am one of the servants coming out with both hands filled with invitations, scattering them everywhere; and, oh! that for yourselves, you of blood by the tremulous hand of a dying Christ: "Come now, for all things

are ready." There have been grand entertainments where was a taking off-the wine gave out, or the servants were rebellions, or the light failed; but I have gone all around about this subject and looked at the redemption which Christ has prothe redemption which Christ has provided, and I come here to tell you it is complete, and I swing open the door of the world's wind winderness.

If I have shown you that "all things are ready," that Christ is ready, that the Holy Spirit is ready, that the church

that the Lord Jessus Christ Himself is ready. Cardinal Wolsey came into the feast after the first course; he came in booted and spurred and the guests arose and cheered him. But Christ comes in at the very beginning of the feast; aye, he has been waiting 1894 years for his guests. He has been standing on his mangled feet; he has had his sore hand on his punctured side; or he has been pressing his lacerated temples-waiting, waiting. It is wonderful that he has not been impatient, and that he has not said, "Shut the door, and let the laggard stay out," but he has been waiting. No banqueter ever waited for his guests so I have a word of five letters, but no

patiently as Christ has waited for us. sheet white enough on which to write it, and no pen good enough with which to inscribe it. Give me the fairest leaf from the lieavenly records—give me the pencil with which the angel records his victory-and then, with my hand strung to supernatural cestacy, and my pen dipped in the light of the morning. I will write it out in capitals of love "J-E-S-U-S." It is this One, infinitely fair, to whom you are invited. Christ is waiting for you; waiting as a banqueter waits for the delayed guest-the meats smoking, the breakers brimming, the minstrels with fingers on the stiff string, waiting for the clash of the hoofs at the gateway. Waiting for you as a mother waits for her son who went off 10 years ago, aragging her bleeding heart along with him. Waiting! O! give me a comparison intense enough, hot enough, importunate enough to express my meaning-something high as Heaven, and deep as hell, and long as eternity. Not hoping that you can help me with such a comparison, I will say "He is waiting as only the all-sympathetie Christ can wait for the coming back

Bow the knee and kiss the Son, Come, and welcome, sinner come. Again the Holy Spirit is ready. Why is it that so many sermons drop deadthat Christian songs do not get their wing under the people-that so often prayer goes no higher than a hunter's hollon?" It is because there is a link wanting-the work of the Holy Spirit. Unless that Spirit give grappling hooks to a sermon, and lift the prayer, and waft the song, everything is a dead failure. That Spirit is willing to come at our call and lead you to eternal life; or ready to come with the same power with which he unhorsed Saul on the Damascus turnpike, and broke down Lydia in her fine store, and lifted the 3,699 from midnight into midnoon at the Pentecost. With that power the Spirit of God now beats at the gate of your soul. Have you not noticed what homely and insignificant instrumentality the Spirit of God employs for man's conversion? There was a man on a Hudson River boat to whom a tract was offered. With indignation he tore it up and threw it overboard. But one fragment lodged on his coatsleeve, and he saw on it the word "eternity," and he found no peace until he was prepared for that great future. Do you know what passage it was that caused Martin Luther to see the truth? "The just shall live by faith." Do you know there is one-just onepassage that brought Augustine from a life of dissipation? "Put ye on the Lord | they are unable to tell, as only a part of Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Hedley Vicars, the great soldier, to carved to represent rattlesnakes. The Christ: "The blood of Jesus Christ pillars were slightly curved at the bot-cleanseth from all sin." Do you know tom, and the tail ends were made to rethat the Holy Spirit used one passage of | semble the rattles of the snakes. Upon Scripture to save Jonathan Edwards?
"Now, unto the King, eternal, immortal, invisible, the only wise God, our Saviour, be glory." One year ago, on Thanksgiving Day, I read for my text:

"O give thanks unto the Lord for He is presented by the Luthers of the snakes. Upon their heads rested immense slabs of grantite. At their tops, above the snakes' heads, was frieze ornamentation resembling Egyptian sculpture, and exhibiting far more skill in workmanship than is "O give thanks unto the Lord, for He is good; for His mercy endureth for ever." And there is a young man in the house over which the water flowed that made to whose heart the Holy Spirit took that the Salton Sea three years ago. This text for his eternal redemption. I might speak of my own case. I will tell you I was brought to the peace of the Gospel through the Syro-Phonician woman's cry to Christ: "Even the dogs!

eat of the crumbs that fall from the Master's table. Do you know that the Holy Spirit almost always uses insignificant means?

Elequent sermons never save anybody; metaphysical sermons never save anybody; philosophical termons never save anybody. But the minister comes some Sermon on the Text "Come, For All Sabbath to his pulpit, worn out with engagements and the jaugling of a frenzied door-bell; he has only a text and two or three ideas, but he says: "O Lord, help me. Here are a good many people BROOKLYN, N. Y., Jan. 28.—The usual may never meet again. I have not much large audience assembled in the Taber- to say. Speak Thou through my poor nacle to-day and listened to a sermon of lips;" and before the service is done remarkable power and interest by Rev. Dr. Talmage, the subject being "Festivity." The text selected was lake xiv., him, looked up and cried: "God only is lake the find the find of the fi 17: "Come, for all things are now great;" and the triumph of his eloquence nas been told by the historians. But I have not heard that one soul was saved after the doors were opened. He waiter by the oratoraial flourish. Worldly awhile madly endeavoring to keep his eyes critics may think that the early preaching of Thomas Chalme's was a masterpiece. But Thomas Chalmers says that ne never began to preach until he came out of the sick room, white and emaciated, and told men the simple story of Jesus. In the great day of eternity it

will be found that the most souls have been brought to Christ, not by the Bosseuts and Massillons and Bourdaloues, but by humble men who, in the strength of God, and believing in the Eternal Spirit, invited men to Jesus. There were wise salves-there were excellent pintments, I suppose, in the time of Christ, for blind or inflamed eyes. But Jesus turned his back upon them, and put the tip of his finger to his tongue, to the finger, anointed the eyes of the ed from about 29 seeningly plausible biind man, and daylight poured into his solutions: blinded soul. So it is now that the Spirit of God takes the humble prayermeeting talk, which seems to be the very salivaof Christian influence, and anoints the eyes of the blind, and pours the sunlight of pardon and piece upon the soul. Oh! my friend, I wish we could feed it more and more, that if any good is done it is by the power of God's omnipotent Spirit. I do not know what hymn may

God may hurl the very text in your heart: "Come, for all things are now Again, the church is ready. Oh! man, if I could take the curtain off these Christian hearts, I could show you a great many anxieties for your redemption. You think that old man is asleep because his head is down and his eyes are shut. No, he is praying for your re demption, and hoping that the word, spoken may strike your heart. Do you know the air is full of prayer? Do you know that prayer is going up from Fulton-street prayer-meeting, and from cups filled to the brim, drank the health, Friday evening prayer-meeting, and first of the King of England, and next going up every hour of the day for the redemption of the people? And if should just start toward the door of the

Christian church how quickly it would fly open. Hundreds of people would "Give that man room at the sacrament. Bring the silver bowl for his Christian fellowship. Bring him into all Christian associations." Oh! you wanderer on the cold mountains, come into the warm sheepfold. I let down the bars and bid you come in. With the Shepherd's crook I point you the way. Hundreds of Christian hands beckon you into the Church of God. A great many people do not like the churen. and say it is a great mass of hypocrits, fare er's premises, begging the night's might break the seal of the invitation and say it is a great mass of hypocrits, hospitality, and carrying off enough and read the words written in red ink imperfections. Christ bought it, and food for the next day. As the old hoisted the pillars, and swung its gates, and lifted its arches, and curtained it

> ion carnage. Come into it. We are a garden walled around Chosen and made peculiar ground; A little spot enclosed by grace, Out of the world's wild wilderness.

with upholstery crimson with crucifix-

they are. the feast, telling you that "All things are now ready."

In the first place, I have to announce ready, that your glorified kindred are ready, then with all the concentrated emphasis of my soul, I ask you if you given below: "A brood of chickens was are ready? You see my subject throws fed with moistened meal in saucers, and the whole responsibility upon yourself. If you do not get in to the King's banquet, it's because you do not accept the invitation. You have the most importunate invitation. Two arms stretched down from the cross, soaked in blood from elbow to finger-tip; two lips quivering in mortal anguish; two eyes beaming with infinite love, saying: "Come, come, for all things are now ready." Come, those of you who are farthest away from God! Drunkard! Christ can put out the fire of thy thirst. He can break that shackle. He can restore thy blasted home. Go to

Jesus. Libertine! Christ saw thee where thou wert last night. He knows of thy sin. Yet, if thou will bring thy polluted soul to him this moment he will throw over it the mantle of feet foul with heil, and thy laughter the horror of the street-oh! Mary Magdalen -look to Jesus. Mercy for thee, poor you naked at the gate. You must be born again. The day is far spent. The cliffs begin to slide their long shadows across the plain. Do you know the feast has already began—the feast to

banqueting-room, and he begins to swing it shut. It is half-way shut. It is three-fourths shut. It is only just ajar. Soon it will be shut. "Come, for all things are now ready." Have I missed one man who has not felt himself called this hour? Then I call him now. This is the hour of thy redemption.

While God invites, how blest the day,
How sweet the Gospel's charming sound!
Come sinner, haste, oh! haste away,
While yet a pardoning God is found.

Wonderful Ruins in Arizona. In the great desert region of the southwest United States, especially in Alizona, are evidences that the soil was once cultivated, and that the inhabitants of the region were much more nearly civilized than even the Pueblo Indians who live in New Mexico, and are the most industrious and skilful among all the North American tribes. In the sand wastes of Arizona are the remains of aqueducts by means of which the ancient dweilers in this region watered their fields, and mounds and ruined houses and temples have been found by prospectors, travellers, and the exploring parties sent out by the United States government. Word comes from that region that the most interesting discovery of all has lately been made by a party of miners. Recent wind storms have exposed near Yuma the ruins of a great temple which the miners assert is more than four hundred feet wide and very deep. Just how long it is, however, the walls have been exposed. Along one side of the temple, the miners say, is a ist one passage that converted | row of forty-eight immense stone columns

possessed by the Indians of the present day. Near the ruins is a tract of country

world if taken at the proper time, but there are occasions upon which it is out of place, and gives rise to great disappointments. A case in point was that told by the Paris Charivari, of a clerk in a government office at Marseilles which never granted any holidays, who had all his life cherished the fond desire to witness a performance of The Huguenots at the Grand Opera in Paris. At length after thirty years' waiting he managed to obtain forty-eight hours' leave o absence. He took an early train and arthe poor fellow rushed off to the opera house and secured a seat immediately open, for what with the fatigue of travel and the excitement induced by his unwonted freedom of the cares of his office, he was tired out, and fell sound asleep, nor did he awake until about quarter past twelve the sweep-out came and aroused him. "Going to begin, ch?" he asked, rub-

Sleep is one of the best things in the

bing his eyes sleepily. "No indeed, it's all over," replied the sweeper. The poor fellow had to catch the next rain to Marseilles, and ended his days

without ever hearing The Huguenots. How Did the Dollar Mark Originate? Below I give five theories of the origin of the dollar mark (\$), they being select-

That it is a combination of the "U. S.," the initials of the United States. That it is the modification of the figure 8, the dollar being formerly called

a "piece of eight." That it is derived from a representation of the Pillars of Hercules, consisting of two needlelike towers or pillars connected with a scroll. The old Spanish coins marked with the pillar device were frequently referred to as pillar dollars." That it is a combination of "H. S." the

incient Roman mark of money util. That it is a combination of P. and S from peso duro, signifying "harp dollar." In Spanish accounts peso is contracted by writing the S. over the P., and placing it over the sum. According to one writer the symbol of the dollar is a monogram of the letters "V." "S" and "J." the dollar being originally a "thaler" coined in the valley of Sant Josehim, Bohemia, and known as

"Joachim thaler," and the monogram the

initials of the words, "Valley Sant

Vagrants for Two Centuries. "The descent to Avernus is easy," wrote a great poet long ago, and descent is always easier than ascent. That is one reason why there are so many failures in the world. About 200 years baptism. Give him the right hand of ago a family named Rogers pushed its way into the limits of the present State of New Hampshire. While others worked hard and accumulated money this family became persistently vagrant, and finally ceased to do any work at all. In an old wagon covered with white canvas.drawn by a yoke of oxen, they kept on the road continually, camping at night on some Rogerses died their places were taken by the younger ones, and thus for two centuries these victims of hereditary vagrancy have cursed several States. "We be the Rogerses," is the reply they make whenever asked to tell who

A Living Trap.

Stories are sometimes told of the in telligence of toads, but the most remark able tale of this sort that has come to the knowledge of the Round Table is that when the dough soured a little it attracted large numbers of flies. An observant toad had evidently noticed this, and every day toward evening he would make his appearance in the yard, hop to a saucer, climb in, and roll over and over until he was covered with meal, having done which he awaited developments. The flies, enticed by the smell, soon swarmed around the scheming toad, and whenever one passed within two inches ness of it.'

General Porter's Story. General Horace Porter always tells good story when story telling is in order his pardon and love. Mercy for thee, as it was at the Lotus Ciub dinner to O! thou chief of sinners. Harlot! thy Henry Irving Saturday night. Genera Porter allowed that he was always a little bashful when called upon to speak lost waif of the street! Self-righteous in the presence of Englishmen, particuman, thou must be born again, or thou larly after the experience of three friends caust not see the kingdom of God. Do of his in London. They had been incanst not see the kingdom of God. Do of ms in London. They had been inyou think you can get into the feast with those rags? Why, the King's servant would tear them off and leave you naked at the gate. You must be nose high in the zir. "Names, please," he said, and the spokesman replied modestly: "General Badeau, Colonel Grant and Colonel Cook." With imposing stride the flunky advanced to the which you were invited—and the King doors, threw them wide open and ansits with his guests, and the servant stands with his hand on the door of the Drunk and the Colonel's cook."

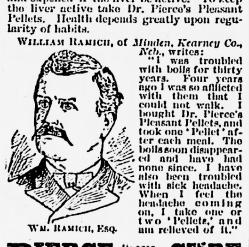
An Interesting Experiment. There are creatures in this world who never know when to be serious. An astronomer having remarked that "if we were to put the sun on one end of the scales, and pile a hundred thousand earths the size of our globe on the other, the sun would not stir." One of these facetious people retorted that that would be a very interesting experiment to try. He added, however, that in his opinion there was one very great drawback to the success of the experiment, which was the scarcity of earths. He also said that he thought the man who tried it would get dreadfully tired piling up a hundred thousand earths on the scales, especially with a red hot sur close by.

Worth Remembering. Imagination never disturbs existing

Many weaknesses of human nature are Contentment does not demand condi ions, it make them. The wisest fellows, we think, are those

vho agree with us. To be really yourself you must be different from these around you.
Whistling doesn't make the locomotive go, it is the silent steam.

THE POISONS that enter and those which accumulate within the body will be vigorously opposed and expelled if the liver be active. To keep



WM. RAMICH, ESQ. PIERCE UMAran. CURE OM THE MONEY IS RETURNED.



AN INTERESTING SKETCH.

Nothing appeals so strongly to a mother's affection as her daughter just budding into vonanhood. Following is an instance: "Our implier, Blanche, now 15 years of age, had genterribly afflicted with nervousness, and rad lost the entire use of her right arm. She was insuch a condition that we had to keep her from school and abandon her music lessons. In fact, we feared St. Vitus dance, and are positive but for an invaluable remedy he would have had that terrible affliction. We had employed physicians, but she received so benefit from them. The first of last August he weighed but 75 pounds, and although she restaken only three bottles of Norvine she sow weighs 105 pounds; her nervousness and yaptoms of St. Vitus dance are entirely gone, he attends school regularly, and studies with omfort and case. She has recovered complete se of her arm, her appetite is splendid, and a money could procure for our daughter the eaith Dr. Miles' Nervine has brought her.

When my brother recommended the remayl had no faith in patent medicines, and vould not listen to him, but as a last resort to sent us a bottle, we began giving it to Banche, and the effect was almost immedite."—Mrs. R. R. Bullock, Brighton, N. Y. Dr. Miles' Restorative Nervine is sold by all lraggists on a positive guarantee, or sent linear by the Dr. Miles Medical Co., Eikhart, and, on receipt of price, \$1 per bottle, six sottles for \$5, express prepaid, it is positively free from opiates or dangerous drugs.

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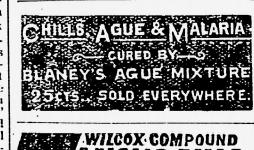
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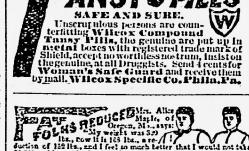
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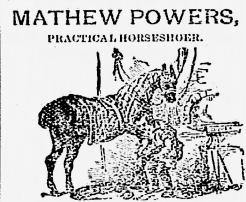
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Daily. † Daily except Surday. ‡ Sunday only a Stop to let off passengers. The Theatre Train leaves Baitimore at 11 10 p. m., daily and arrives at Efficott City at midnight. Hagerstown, Frederick and Mt. Airy to Baltimore.

WESTERN MARY LAND RAILROAD. SCHEDULE TAKING EFFECT SUNDAY, OCTOBER 22, 1893. Leave Hillen Station as follows:

Dally. †Dally except Snuday.

DAILY. 4.30 A.M.—Fast Mail for Norfolk and Western R. R. the South and Southwest; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Edgemont, Hagerstown, and, except Sunday, Williamsport, Clear Spring and Cherry Run, Chambersburg, Waynesboro', B. and C. V. R. R., Martinsburg and Winchester, Va.

DAILY EXCEPT SUNDAY. 7.22 A. M.—Accommodation for York, Hanover, Gettysburg, Pa., and all B. and H. Div. points; also Eastern Extension and Main Line east of Emory Grove; also Carlisle and G. and H. Railroad.
8.00 A. M.—Mail for Cherry Run, W. Va., Clear Spring, Williamsport, Hagerstown, Shippensburg and pointcon Main Line & B. & C. V. R. B.; also Frederick and Emmittsburg, also N. & W. R. B. to Shenandoah, Va. 19.05 - A. M.—Accommodation for Union Bridge. 205 A. M.-Accommodation for Union Bridge York and Gettysburg, Carlisle and points of G. & H. R. R.

G. & H. R. R. 25 r. M.—Accommodation for Emory Grove 20 r. M.—Express for Arlington, Howard-ville, Mt. Witson, Owing's Mill, Glyndon, York, Hanover, Gettysburg, B. & H. Divi-sion, Carlisle, Gettysburg and Harrisburg sion, Carlisie, Gettysburg and Harrisburg Railroad.
4.02 p. m.—Express for Arlington, Mt. Hope, Sudbrook Park, Pikesville, Green Spring Junction, Owings' Mills, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Tannery, Westminster, Avondale, Medford, New Windsor and Stations West to Cherry Run; also Frederick, Etamitsburg, B. and C. V. R. R., Norfolk and Western R. R. and points South.
5.15 p. m.—Accommodation for Emory Grove. 6.15 p. m.—Accommodation for Union Bridge. 11.25 p. m.—Accommodation for Emory Grove.

BUNDAYS. M.-Accommodation for Union Bridge and Hanover. Accommodation for Union Bridge and Hanover. 236 p. m.—Accommodation for Emory Grove. 10.39 p. m.—Accommodation for Emory Grove. Grove. TRAINS ARRIVE AT HILLEN STATION.

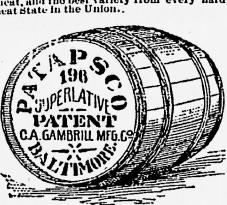
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