

The Evening Mail

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK, WICK AND NOVA SCOTIA.

Rev. J. McLeod,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

Editor and Proprietor.

Vol. XXI.—No. 45.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 6, 1874.

Whole No. 1085.

NEW GOODS.

THOS. LOGAN

has received per Anchor Line Steamship to St. John, and
Steamers to Halifax:

40 Packages

FALL

WINTER GOODS.

COMPRISING ALL THE

Novelities of the Season.

Dress Goods, Shawls,

Cloths, Flannels,

FANCY GOODS,

SMALL WARES,

&c. &c. &c. &c.

CARPETINGS

AND OIL CLOTHS!

BALANCE OF STOCK EXPECTED DAILY.

THOMAS LOGAN.

Frederickton, October 23, 1874.

FALL 1874.

An Immense Stock of

DRY GOODS

FOR THE

Fall and Winter Trade!

MILLER & EDGECOMBE,

FREDERICTON, N. B.

BEGET to their Friends and the Public that they
have received from the
EUROPEAN MARKETS,
and now ready for inspection, A Very Large and Choice
Stock of

STAPLE AND FANCY DRY GOODS.

THEY respectfully invite the Public at large to call
and have a look through their Warehouse and see

THE EXTENSIVE PURCHASES THAT HAVE BEEN
MADE FOR THE VERY LARGE AND
STILL INCREASING TRADE

THE ALBION HOUSE HAS BEEN FAVORED WITH

Miller & Edgecombe

CLAIM to have THE LARGEST AND BEST
SORTED STOCK OF GOODS AS LOW AS ANY
OTHER HOUSE IN THE TRADE.

GOOD GOODS SOLD WITH SMALL PROFITS.

Only one Price.

CHARGING ALL ALIKE, which gives so
much satisfaction to our Customers.

WHOLESALE AND RETAIL.

MILLER & EDGECOMBE.

Frederickton, 16 Oct., 1874.

The Intelligencer.

A SERMON

BY REV. T. DEWITT TALLMAGE.

THE KING'S ENTERTAINMENT.

"Come, for all things are now ready."—St. Luke xiv. 17.

It was one of the most exciting times in English history when Queen Elizabeth visited Lord Leicester at Kenilworth Castle. The moment of her arrival was considered so important, that all the clocks of the castle were stopped so that the hands might point to that one moment as being the most significant of all.

She was greeted at the gate with floating islands and torches, and the thunder of cannon and fireworks that set the night ablaze, and a great host of music lifted the whole scene into perfect enchantment. Then she was introduced into a dining-hall, the luxuries of which astonished the world; four hundred servants waited upon the guests, the entertainment costing five thousand dollars each day. Lord Leicester made that great supper at Kenilworth Castle.

Cardinal Woolsey entertained the French ambassadors at Hampton Court. The best cooks in all the land prepared for the banquet; purveyors went out and travelled all the kingdom 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 appetites might be keen, and then, in the evening, to the sound of the trumpets they were introduced into the hall hung with silk and cloth of gold; and there were tables glittering with imperial plate, and laden with the rarest of meats, and abashed 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 cups filled to the brim, drank to the health, first, to the King of England, and next, to the Emperor of France. Cardinal Woolsey prepared that great supper of Hampton Court.

But I have to tell you to-night 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 crowned with unfading beauty, are the banquetting place. The choirs of heaven are the plate; and I am one of the servants, coming out with both hands filled with invitations, scattering them every whither, and oh, that for yourselves you might break the seal of the invitation and read the words written in red ink of blood by the tremendous hand of a dying Christ: "Come, for all things are now ready."

There have been grand entertainments where there was a taking off; the wine gave out or the servants were rebellious; the lights failed; but I have this afternoon gone all around about this subject and looked at the redemption which Christ has provided, and I come here to tell you that it is complete, and I swing open the door of the feast, telling you that "all things are now ready."

In the first place I have to announce that the Lord Jesus Christ is ready. Cardinal Woolsey 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; says, "He has been waiting eighteen hundred and seventy-four 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 temple, or he has been waiting for the world that has not yet come; and that He has not said, 'Shut the door, and let the laggard stay out;' but He has been waiting. No banquet ever waited for its guests so patiently as Christ has waited for us. To prove it, I will tell you that I have gathered all the tears that rolled down His cheeks in sympathy for your sorrow; I gather all the drops of blood that channelled His brow and His back and His hands and His feet in trying to purchase your redemption; I gather all the groans that he uttered in midnight loneliness, in mountain hunger and in desert loneliness, and when he cried, 'I am weary, agonizing, and overwhelming; I gather all the pains that shot from spear and spike and cross-jolting into one pang, remorseless, grinding, excruciating; I take that one drop of sweat on His brow, and under the Gospel glass that drop enlarges until it takes of sorrow and an ocean of agony. That Being, standing before you to-night, emaciated and gashed and gory, coaxes for your love with a pathos in which every word is a heart-break and every sentence a martyrdom. How can you think He trifles?"

Assuredly He prepared a feast for one hundred and eighty days; but this feast is for all eternity. Lords and princes were invited to that; you and I and all are invited to this.

CHRIST IS READY.

You know that the banquetters of olden time used to wrap themselves in robes prepared for the occasion. So my Lord Jesus hath wrapped Himself in a robe that is beautiful. He is! His eyes, His brow, His cheek so radiant that the stars have no gleam and the morning no brilliance compared with it. His face reflecting all the joys of the redeemed. His hand having the open palm of surgery with which He opened blind eyes, and straightened crooked limbs, and hoisted the pillars of heaven, and swung the twelve gates which are twelve pearls. There are not enough cups in heaven to dip up this ocean of beauty. There are not ladders long enough to scale this height of love. There are not enough symbols to clap or harp to thrum or trumpet to peal forth the praise of this One altogether fair. Oh, thou Flower of Eternity, Thy breath is the perfume of heaven! Oh, blissful Day-break, let all people clap their hands and shout and sing. Chorus! Come, ye angels and cherubim and seraphim and archangels, all heights, all depths, all immensities—chorus! Roll Him through the heavens in a chariot of universal acclaim, over bridges of basins, towers chiming coronation, along by great seas, and over the sea of glory. Chorus! "Unto Him who hath loved us and washed us from our sins in His own blood, to Him be glory, world without end!"

I have a word of five letters, but no 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 heavenly records; give me the pencil with which the angel records his victory, and then, with my hand strong to supernatural ecstasy, I will pen in the light of love: "J-E-S-U-S." I write it out in capital letters to whom you, oh sinner, are to-night invited. Christ is waiting for you, waiting as a banquetter waits for delayed guests; the meats smoking, the

beakers brimming, the minstrels with finger on the still string waiting for the clash of the hoofs at the gateway. Waiting for you, oh sinner, as a mother waits for her boy that, off on your way, dragging her bleeding heart, along with him. Waiting. Oh, give me a comparison intense enough, not enough, important 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-sympathetic Christ can wait for the coming back of a lost soul.

"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 dead, that Christians who are not dead, but who are living, die? So often prayer goes higher than a hunter's "halloo!" It is because there is a link wanting, the work of the Holy Spirit. Unless that Spirit give grapple, the sermon, and lift the prayer, and wait the song, everything is bound to fail. That Spirit is willing to come to-night at our call, and lead you to eternal life; ready to come with the same power with which He unhorsed Saul on the Damascus turpise, and broke down Lydia in her store, and lifted the three thousand from midnight into mid-day. With that power the Spirit of God employs for man's conversion? There is a tract was offered. With indignation he tore it up and threw it overboard; but one fragment lodged in his coat-sleeve, and he saw on the word "Eternity," and he found no peace until he was prepared for the great future. Do you know what passage that brought Martin Luther to the door of the faith? "The just shall live by faith." Do you know there is one, just one, passage that brought Augustine from a life of dissoluteness? "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." If I might speak of his redemption, I will tell you I was brought to the peace of the Gospel through the Syrian Phoenician 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 always uses insignificant means? Spiritual sermons never save anybody; metaphysical sermons never save anybody; philosophical sermons never save anybody; but the minister comes some Sabbath to his pulpit, worn out with engagements, and the day of eternity is at hand. He has only a text and two or three ideas, but he says: "O Lord, help me. Here are a good many people I may never meet again. I have not much to say. Speak Thou through my poor lips." And before he serves, he is done. The great French orator, when the dead king laid before him, looked up, and cried:

"GOD ONLY IS GREAT."

and the triumph of his eloquence has been told by the historians; but I have not heard that one song was sung by the oratorical faculty. Worldly critics may think that the old preaching of Thomas Chalmers was a masterpiece; but Thomas Chalmers says he never began to preach until he came out of the sick-room white and emaciated, and the men the simple story of the Gospel, and the men have been brought to Christ, not by the Bossuets and Massions and Bourdoses, but by humble men who, in the strength of God, and believing in the eternal Spirit, invited men to Jesus. There were wise men there, Jesus Christ for blind or inflamed eyes; but Jesus turned His back upon them and put the tip of His finger to His tongue, and then with the spittle that adhered to the finger He opened the eyes of the blind man, and that light poured into his blinded soul. So that the Spirit of God takes that humble prayer-meeting talk—that which seems to be the very saliva of Christian influence—and anoints the eyes of the blind, and pours the sunlight of pardon and peace upon the soul. Oh, my friends, I wish we could feel the power of God's omnipotent Spirit. I do not know what hymn to-night may bring you to Jesus. I do not know what words of the Scripture lesson I read may save your soul. Perhaps the Spirit of God may have laid His text into your heart: "Come, for all things are now ready."

Another heaven would be added to your joy, and they would cry: "My prayers are answered. Another loved one saved. Give me a better harp with which to strike the joy. Saved, saved, saved!" If I have heard you, and if all things are ready, that Christ is ready, that the Holy Spirit is ready, that the Church is ready, that angels in glory are ready, that your glorified kindred are ready, then with all the concentrated emphasis of my soul I ask you if you are ready. You see my subject throws the whole responsibility of heaven or hell upon yourself. If you do not get into the King's banquet, it is because you do not accept the invitation. You have the most important invitation—two arms stretched down from the cross, soaked in blood from the wounds of the Son of God, and reaching out to you, two lips quivering in mortal anguish, saying, "Come, for all things are now ready."

I told you that when the queen came to Kenilworth Castle they stopped all the clocks, that the finger of time might be pointed to that moment when she arrived. Oh, if to-night the King would come to the castle of your soul, you might well afford to stop all the clocks, that the hands might forever point to this moment as the one most bright, most blessed, most tremendous. Do you know that every thing depends upon the coming of the King? If I suppose I do not believe in these things, and say "You ought to preach about manliness and development, and about heaven," but never say anything about the fact that a man is not here again he cannot get in. What is the wall between us and heaven for? If I suppose I do not believe in these things, and say "You ought to preach about manliness and development, and about heaven," but never say anything about the fact that a man is not here again he cannot get in. What is the wall between us and heaven for? 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