

REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "Henry W. Grady, the Editor and Orator."

Text: "Take thee a great roll, and write in it with a man's pen."—Isaiah viii. 1.

To Isaiah, with royal blood in his veins and a habit of palaces, does this divine order come. He is to take a roll, a large roll, and write on it with a pen, not an angel's pen, but a man's pen.

Within a few weeks ago of the strongest, most vivid and most brilliant of those pens washed down on the editorial desk in Atlanta, never again to be resumed, was far away at the time. We had been sailing up from the Mediterranean Sea, through the Dardanelles, which region is unlike any other ever seen for beauty.

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One of our able New York journals last spring printed a question and sent it to many people and among them to myself. "Can the editor of a secular journal be a Christian?"

man for the last ten years was Henry W. Grady.

Again, Mr. Grady stood for the new south and was just what we want. He was one to speak for the new north, another for the new east and another for the new west.

Who will in consequence of this represent the new north as he did the new south? Who shall come forth for the new east and who for the new west? Let old political issues be buried, let old grudges die.

And now our much lamented friend has gone to give account. Suddenly the facile and potent pen is laid down and the eloquent tongue is silent.

May God comfort that torn up Southern home and all the homes of this country and of all the world that are crushed and broken by this plague of influenza, which has deepened sometimes into pneumonia, and sometimes into typhus, and the victims of which are counted by the millions.

It is only the good in a good man that is good as an example. Yet how often do we take the whole man as our working example simply because he is in current phrase, "a good man!"

THE HOME TABLE.

New Devices in Decorations.

Spanish pottery is taking the place of the Japanese china fad which went out with the Mikado. It is sold exclusively by a few New York dealers.

In flower decorations, daffodils, tulips and lilies of the valley and other spring blossoms are taking the place of berry and chrysanthemum decorations, though both to flowers are used, and one of neutral color.

A new method of preserving natural flowers has been discovered by an English lady, whose process is well worth considering.

A Tired Housewife's Complaint.

We read from time to time of the underpaid school teacher. But we find little said of the underpaid house mother.

Perhaps in the evening, if some sympathetic neighbor or the despaired and traduced mother-in-law happens in and offers to look after the baby for an hour or two, she gets time to go to evening service.

Little Three-year-old (who has put her hand out of the window while it was snowing)—Oh, mamma, mamma, I ketched a snow!

SUNDAY SCHOOL LESSON.

SUNDAY, MARCH 13, 1920.

The Great Physician.

LESSON TEXT.

(Luke 4:34-44. Memory verses: 38-39.)

LESSON PLAN.

TOPIC OF THE QUARTER: Jesus the Saviour of Men.

GOLDEN TEXT FOR THE QUARTER:

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

LESSON TOPIC: Healing the Sick.

1. Healing a Demoniac, vs. 34-37.

2. Healing a Friend, vs. 38, 39.

3. Healing a Multitude, vs. 40-44.

LESSON OUTLINE:

GOLDEN TEXT: He cast out the spirits with his word, and healed all that were sick.—Matt. 8:16.

DAILY HOME READINGS:

M.—Luke 4:33-44. Healing the sick.

T.—Mark 1:21-29. Mark's paralytic narrative.

W.—Isa. 53:1-12. Bearing our sorrows.

T.—Matt. 8:5-17. The Healer at work.

F.—Matt. 15:21-31. The Healer at work.

S.—Luke 7:36-50. Healing the sinner.

LESSON ANALYSIS.

I. HEALING A DEMONIAC.

1. The Victim: A man, which had a spirit of an unclean devil (33).

A dumb man possessed with a devil (Matt. 9:32).

One possessed with a devil, blind and dumb (Matt. 12:22).

My daughter is grievously vexed with a devil (Matt. 15:22).

The devil dashed him down, and tare him (Luke 9:42).

II. THE EXPULSION:

Art thou come to destroy us? (34).

What have we to do with thee, thou Son of God? (Matt. 8:29).

Art thou come to destroy us? (Mark 1:24).

I adjure thee by God, torment me not (Mark 5:7).

The devils also believe, and shudder (Jas. 2:19).

III. THE EXPULSION:

He commanded the unclean spirits, and they came out (36).

They came out, and went into the swine (Matt. 8:32).

The unclean spirit, tearing him and crying, came out (Mark 1:26).

Having cried out, and torn him much, he came out (Mark 9:26).

Now shall the prince of this world be cast out (John 12:31).

1. "He cried out with a loud voice."

2. The distressed demoniac; (2) The appealing demon; (3) The omnipotent Lord.

3. "With authority and power he commanded the unclean spirits, and they came out." (1) The Lord's authority; (2) The demon's submission.—(1) Authority; (2) Commandment; (3) Obedience.

IV. HEALING A FRIEND.

1. Prayer for the Sick: They besought him for her (38).

Only say the word, and my servant shall be healed (Matt. 8:8).

Straightway they tell him of her (Mark 1:30).

He... besought him that he would... heal his son (John 4:47).

The prayer of faith shall save him that is sick (Jas. 5:15).

II. Commandment from the Lord:

He... rebuked the fever (39).

Be thou made clean (Matt. 8:3).

As thou hast believed, so be it done unto thee (Matt. 8:13).

Even the winds and the sea obey him (Matt. 8:27).

Arise, take up thy bed, and walk (John 5:8).

III. Healing from Disease:

She rose up and ministered unto them (39).

Straightway his leprosy was cleansed (Matt. 8:3).

The servant was healed in that hour (Matt. 8:13).

The fever left her, and she ministered unto them (Mark 1:31).

Straightway the man was made whole (John 5:9).

1. "He rose up from the synagogue, and entered into the house of Simon." (1) Jesus in the synagogue; (2) Jesus in the home.

2. "They besought him for her." (1) The afflicted woman; (2) The great necessity.—(1) Sickness; (2) Prayer; (3) Healing.

3. "It left her... she rose up and ministered." (1) Healing; (2) Helpfulness.—(1) Sickness gone; (2) Activity resumed; (3) Ministry rendered.

III. HEALING A MULTITUDE.

1. Multitudes Brought: All they that had any sick... brought them (40).

They brought unto him many possessed with devils (Matt. 8:16).

Having with them the lame, blind, dumb, maimed (Matt. 15:30).

Great multitudes came... to be healed (Luke 5:15).

II. Multitudes Healed:

He laid his hands on every one of them, and healed them (40).

Healing a manner of disease and... of sickness (Matt. 4:23).

He... healed all that were sick (Matt. 8:16).

They cast them down at his feet; and he healed them (Matt. 15:30).

By whose stripes ye were healed (1 Pet. 2:24).

III. Multitudes Welcomed:

I must preach the good tidings... to the other cities (43).

Ho, every one that thirsteth, come (Isa. 55:1).

Come unto me, all ye that labour (Matt. 11:28).

If any man thirst, let him come (John 7:37).

The Spirit and the bride say, Come (Rev. 22:17).

- 1. "They that had any sick... brought them unto him." (1) Suffering humanity; (2) Wise helpfulness; (3) Sure relief.
- 2. "He laid his hands on every one of them, and healed them." (1) Brought; (2) Touched; (3) Healed.—(1) The Lord's helping hands; (2) The sinner's perfect healing.
- 3. "Therefore was I sent." (1) The design of Christ's coming; (2) The fidelity of Christ's toil.

LESSON BIBLE READING.

DEMONIACAL POSSESSIONS.

Common in Christ's day (Matt. 4:24; 8:16).

Sometimes produced madness (Matt. 8:28; Luke 8:27-29).

Demoniacs were brought to Jesus (Mark 1:32).

Many demons were cast out (Luke 4:41; 13:32).

Some pleased with Jesus (Matt. 8:31; Mark 5:12).

Seven devils cast out of Mary Magdalen (Luke 8:2).

A legion cast out of a man (Luke 8:30-32).

Cast out in Christ's name (Mark 9:38; 16:17).

INTERVENING EVENTS.

After passing from the midst of his townspeople of Nazareth, Jesus went to the city of Capernaum. On the seashore near that city the calling of Simon Peter, Andrew, James, and John, and the miraculous draught of fishes took place.

Plagues.—Capernaum; first by the lake of Gennesaret, then in the synagogue, and in the house of Simon, where the sick were probably brought at evening; then some uninhabited place not far off.

The site of Capernaum has long been a subject of dispute. The Gospels declare that it was on the Sea of Galilee; but the discussion is as to the exact place, as has previously been stated.

The last verse refers to a circuit in Galilee, though very many ancient authorities read "Judaea" (Rev. Ver.). This reading is the only but given of an early ministry in Judea by any of the three synoptists (Matthew, Mark, and Luke).

TIME.—Immediately after the removal to Capernaum. If the Galilean ministry began before the second passage, this occurrence took place a few weeks, at most, before that feast—probably in March, 781 (A. D. 28).

PERSONS.—Our Lord and a demoniac with the assembly, in the synagogue; the mother-in-law of Simon, with the four fishermen disciples (Mark); the multitudes of Capernaum, with their sick; the multitudes that sought him when he withdrew, Peter being the spokesman (Mark).

INCIDENTS.—The healing of the demoniac in the synagogue; the wonder of the people; the healing of Simon's mother-in-law; the cure of many in the evening; the withdrawal, and the search for Jesus; his answer; the (first) circuit in Galilee.

PARALLEL PASSAGES.—Matthew 4:23, 24 (in part); Mark 1:23-35. The experiences of many observing persons have satisfied them that the chief sources of family friction are, on the part of the husband, a domineering disposition; on the part of the wife, frivolity; and of both together, selfishness or want of consideration.