## REV. DR. TALMAGE.

## The Brooklyn Divine's Sunday Sermon.

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

TEXT: "Take thes a great roll, and write in it with a man's pen."-Isaiah viii., 1.

in it with a man's pea,"—isaiah vill., 1. To Isaiah, with royal blood in his veins and a habitant 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 an-gel's pen, but a man's pen. So God honored the pen and so He honored manuscript. In our day the mightiest roll is the religious and our day the mightnest roll is the religious and secular newspaper, and the mightnest pen is the editor's pen, whether for good or evil. And God says now to every literary man, and especially to every journalist: "Take these a great roll, and write in it with a man's

these a great roll, and write in it with a man's pen." Within a few weeks one of the strongest, most vivid and most brilliant of those pens washaid down on the editorial desk in At-lanta, never again to be resumed. I was far away at the time. We had been sailing up from the Mediterranean Sea, through the Dardanelles, which region is unlike anything I ever saw for beauty. There is not any other water scenery on earth where God has done so many picturesque things with islands. They are somewhat like the Thousand Islands of our American St. Lawrence, but more like heaven. Indeed, we had just passed Patmos, the place from which John lad his apocalyptic vision. Con-stantinople had seemed to come out to greet us, for your approach to that city is difple had seemed to come out to for your approach to that city is difgreet us for your approach to that city is di-ferent from an soliday city. Other cities as you approach them as no retire, but this city, with its glittering minarets and pinnacles, seems almost to step into the water to greet you. But my landing there, that would have been to me an exhilaration, that would have been to me an exhibit aration, was suddenly stunned with the tidings of the death of my intimate friend, Henry W. Grady. I could hardly believe the tidings, for I had left on my study table at home for 1 had left on my study table at none letters and telegrams from him, those letters and telegrams having a warmth and geniality and a wit such as he only could express. The departure of no public man for many years has so affected me. For days I walked about as in a dream, me. For days I waiked about as in a dream, and I resolved that, getting home, I would, for the sake of his bereaved household, and for the sake of his bereaved profession, and for the sake of what he had been to me and

no man can live such an active life as he lived or be so far in advance of his time ilved or be so far in advance of his time without making enemies, some because he defeated their projects and some because he outshone them. Owls and bats never did like the rising sun. But I shall tell you how he appeared to me, and I am glad that I told him while he was in full health what I thought of him. Memorial orations and gravestone epitaphs are often mean enough, for they say of a man after he is dead that which ought to have been said of him while living. One garland for a living brow is worth more than a mount-ain of japonicas and calla lilies heaped on a funeral casket. By a little black volume of fifty pages containing the euloheaped on a funeral casket. By a little black volume of fifty pages containing the sub-giums and poems uttered and written at the demise of Clay and Webster and Calhoun and Lincoln and Sumner, the world tried to pay for the forty years of obloquy it heaped upon those living giants. If I say nothing in praise of a man while he lives I will keep si-lent when he is dead. Myrtle and weeping willow can never do what ought to have been done by amaranth and paim branen. No amount of "Dead March in Saul" rumbling amount of "Dead March in Saul" rumbling from big organs at the obsequies can atone for non-appreciation of the man before he fell on sleep. The hearse cannot do what ought "Can a secular journalist be a Christo have been done by charlot. But there are important things that need to be said about our friend, who was a prophet in American journalism and who only a few years ago heard the command of my text: "Take thee a great roll, and write in it with a man's His father dead, Henry W. Grady, a boy ourteen years of age, took up the battle of fe. It would require a long chapter to relife cord the names of orphans who have come to the top. When God takes away the head of the household He very often gives to some lad in that household a special qualification. Christ remembers how that His own father died early, leaving Him to support Himself brothers in mother and His His and and His mother and His brothers in the carpenter's shop at Nazareth, and He is in sympathy with all boys and all young men in the struggle. You say: "Oh, if my father had only lived I would have had a better education and I would have had a more promising start, and there are some wrinkles on my brow that would not have been there." But I have nowould not have been there." But I have no-ticed that God makes a special way for or-phane. You would not have been half the man you are if you had not been obliged from your early days to fight your owa bat-tles. What other boys got out of Yale or Harvard you got in the University of Hard Knocks. Go among successful merchants, lawyers, physicians and men of all occupa-tions and professions and there of tions and professions, and there are many of tions and professions, and there are many of them who will tell you: "Atten. or twelve, or fifteen years of age I started for myself; father was sick, or father was dead." But somehow they got through and got up. I account for it by the fact that there is a special dispansation of God for orphans. All hall, the fatherless and the motherless! motherless! The Lord Almighty will see you through. Early obstacles for Mr. Grady you through. Early obtained for any of the were only the means for development of his intellect and heart. And loi when at thirty-nine years of age he put down his pen and closel his line for the perpetual silcure, he had done a work which many a man who had done a work which many a man who lives on to sixty and seventy and eighty years never accomplishes. There is a great deal of senseless praise of longevity, as though it were a wonderful achievement to deal of senseless praise of longevity, as though it were a wonderful achievement to live a good while. Ah, my friends, it is not how long we live, but how well we live and how usefully we live. A man who lives to eighty years and accomplishes nothing for God or humanity might better have never lived at all. Methusaleh lived nine hundred and sixty-nine years, and what did it amount to? In all those more than nine centuries he did not accomplish anything which seemed worth record. Faul lived only a little more than sixty, but how many Methusalehs would it take toxnake one Faul? Who would not rather have Faul's sixty years than Methusaleh's nine hundred and sixty-nine?, Robert McCheyne died at thirty years of age and John Summerfield at twenty-seven years of age, but neither earth nor heaven will ever hear the end of their usefulness. Longevity' Why, an elephant can beat you at that, for it lives a hundred and fifty and two hundred years. Gray bairs are the blossoms of the tree of life if found in the way of righteousness, but the frosts of the second death if found in the way of sin. frond in the way of right-ounses, but the fronts of the second death if found in the "ay of sin." The of our able New York journals last spring printed a question and sent it to many the editor of a secular journal for "Can information in the secure of the secure infort he said to me some things which I now reveal for the first time because it is appro-priate now that I reveal them. He expressed his complete faith in the Gospel and ex-pressed his astonishment and his grief that in our day so many young men were re-jecting Christianity. From the serves things I concluded that when Henry W Grady made public profession of his faith in Christ and took his place at the holy com-munion in the Methodist Church, he was housed and truly Christian. These conversa-tion that Sunday night, first in the carriage and these resumed in the Intel, impressed me in such a way that when I simply heard of 15-21

his departure without any of the particu-iars, i concluded that he was ready to go. I warrant there was no fright in the last exi-gence, but that he found what is com-monly called "the last enemy" a good friend, and from his home on earth he went to a home in heaven. Yes, Mr. Grady not only demonstrated that an editor may be a Christian, but that a very great in-tellect may be gospelized. His mental capa-city was so wonderful it was almost start-ling. I have been with him in active conver-sation while at the same time he was dicta-ting to a stenographer his editorials for the Atlants Constitution. But that intellect was not ashamed to bow to Christ. Among his

Atlanta Constitution. But that intellect was not ashamed to bow to Christ. Among his last dying utterances was a request for the prayers of the churches in his behalf. There was that particular quality in him that you do not find in more than one person out of hundreds of thousands—namely, per-sonar magnetism. People have tried to de-fine that quality, and always falled, yet we have all falt its power. There are some perhave all felt its power. There are some per-sons who have only to enter a room or step sons who have only to enter a room or step upon a platform or into a pulpit and you are thrilled by their presence, and when they speak your nature responds and you cannot help it. What is the peculiar influence with which such a magnetic person takes hold of social groups and audiences? Without at-tempting to define this, which is inde-finable, I will say it seems to correspond to the waves of air set in motion by the voice or the movements of the body. Just like that atmospheric vibration is the moral or spirit-ual vibration which rolls out from the atmospheric vibration is the moral of spirit-ual vibration which rolls out from the soul of what we call a magnetic person. As there may be a cord or rope binding bod-ies together, there may be an invisible cord binding and there are the core it ies together, there may be an invisible cord binding souls. A magnetic man throws it over others as a hunter throws a lasso. Mr. Grady was surcharged with this influence, and it was employed for patriotism and Christianity and elevated purposes. You may not know why, in the conversa-tion which I had with Mr. Giadstone a few mathematic and these memorable

You may not know why, in the conversa-tion which I had with Mr. Gladstone a few weeks ago, he uttered these memorable words about Christianity, some of which were cabled to America. He was speaking in reply to this remark: I said, "Mr. Glad-stone, we are told in America by some people that Christianity does very well for weak-minded men and children in the infant class, but it is not fit for stronger minded men; but when we mention you, of such large in-tellectuality, as being a pronounced friend of religion, we silence their batteries." Then Mr. Gladstone stopped on the hillside where we were exercising and said: "The older I grow, the more confirmed I am in my faith in religion." "Sir," said he, with flashing eye and uplifted hand, "talk about the questions of the day, there is but one question, and that is the Gospel. That can and will correct everything. Do you have any of that dreadful agnosticism in Amerifor the sake of what he had been to the and for the sake of what he had been to the and shall continue to be as long as memory lasts, I would speak a word in appreciation of him, the most promising of Americans, and learn some of the salient lessons of his de-parture. I have no doubt that he had enemies, for I have no doubt that he had enemies, for blasted by it. I am glad to say that about all the men at the top in Great Britain are Christians. Why, sir." he said, "I have been in public position fifty-eight years, and forty-seven years in the Cabinet of the British Government, and during those forty-seven years I have been associated with sixty of the master minds of the century, and all but five of the sixty were Christians. He then named the four leading physicians He then named the four leading physicians and surgeons of his country, calling them by name and remarking upon the high qualities of each of them and added. "They are all thoroughly Christian." My friends, I think it will be quite respectable for a little longer to be the friends of religion. William E. Gladstone, a Christian, Henry W. Grady, a Christian What the greatest of English-men said of England is true of America and of all Christendon. The men at the top are-the friends of God and believers in the sancthe friends of God and believers in the sanctitles of religion, the most eminent of the lawyers, the most eminent of the doctors, the most eminent of the merchants, and there are no better men in all our land than some of those who sit in editorial chairs. And if that does not correspond with your

man for the last ten years was Henry W.

Grady. Again, Mr. Grady stood for the new south Again, Mr. Grady stood for the new south and was just what we want to meet three other men, one to speak for the new north, another for the new east and another for the new west. The bravest speech made for the last quarter of a century was that made by Mr. Grady at the New England dinner in New York about two or three years ago. I sat with him that evening and know some-thing of his anxieties, for he was to tread on dangerous ground and might by one misdangerous ground and might by one mis-spoken word have antagonized forever both spoken word have an was a victory that sections. His speech was a victory that thrilled all of us who heard him and all who thrilled all of us who heard him and all who read him. That speech, great for wisdom, great for kindness, great for pacification, great for bravery, will go down to the gene-rations with Webster's speech at Bunker Hill, William Wirt's speech at the arraign-ment of Aaron Burr, Edmund Burke's speech on Warren Hastings, Robert Emmet's speech for his own vindication. Who will in conspicuous action represent the new north as hedid the new south? Who shall come forth for the new east and who for the new west? Let old political issues be

shall come forth for the new east and who for the new west? Let old political issues be buried, let old grudges die. Let new theories be launched. With the coming in of a new mation at the gates of Castle Garden every year, and the wheat bin and corn crib of our land enlarged with every harvest, and a vast multitude of our population still plunged in illiteracy to be educated, and moral ques-tions abroad involving the very existence of our Republic, let the old political platforms that are worm-caten be dropped and plat-forms that shall be made of two planks, the one the Ten Commandments and the other the Sermon on the Mount, lifted for all of us to stand on. But there is a lot of old politistand on. But there is a lot of old politi-cians grumbling all around the sky who don't want a new south, a new north, a new east or want a new south, a new north, a new east or a new west. They have some old war speeches that they prepared in 1561, that in all our autumnal elections they feel called upon to inflict upon the country. They growl louder and louder in proportion as they are pushed back further and further and the Henry W. Gradys come to the front. But the mandate, I think, has gone forth from the throne of God that a new American na-tion shall take the place of the old, and the the throne of God that a new American na-tion shall take the place of the old, and the new has been baptized for God and liberty and justice and peace and morality and re-

And now our much lamented friend has And now our much tamented friend has gone to give account. Suddenly the facile and potent pen is laid down and the eloquent tongue is slient. What? Is there no safe-guard against fatal disease? The impersonstion of stout health was Mr. Grady. What ompactness of muscle! What ruddy com-plexion! What flashing eye! Standing with What plexion! What flashing eye! Standing with him in a group of twenty or thirty persons at Piedmont, he looked the healthiest as his spirits were the blithest. Shall we never feel again the hearty grasp of his hand or be magnetized with his eloquence? Men of the great roll, men of the pen, men of wit, men of power, if our friend had to go when the rell serves so much you when your call call came, so must you when your call comes. When God asks you what have you done with your pen or your eloquence or your wealth or your social position, will you be able to give satisfactory answer? What have we been writing all these years' If mirth, has it been innocent mirth, or that which tears it been innocent mirth, or that which tears and stings and lacerates? From our pen have there come forth productions healthy, or poisonous? In the last great day when the warrior must give account of what he has done with his sword, and the merchant what he has done with his yard stick, and the mason what he has done with his trowel, and the artist what he has done with his pencil, we shall have to give account of what we have done with our pen There are gold pens and diamond pens and pens of exquisite manufacture, and every few pens of exquisite manufacture, and overy law weeks I see some new kind of pen, each said to be better than the other; but in the great day of our arraignment before the Judge of quick and dead that will be the most beauti-ful pen, whether gold or steel or quill, which never wrote a profane or unclean or cruel word, or which from the day it was carved, or split at the nib, dropped from its point kindness and encouragement and help and me and all the homes of this country and home and all the homes of this country and of all the world which have been swept by this plague of influenza, which has deepened sometimes into pneumonia, and sometimes into typhus, and the victimes of which are counted by the ten thousand! Sa-tan, who is the "Prince of the Power of the Air." has been poisoning the atmosphere in all nations. Though it is the first time in our re-membrance, he has done the same thing be-fore. In 1605 the unwholesome air of Cairo, Egypt, destroyed the life of ten thou-sand in one day, and in Constantinople in 1714 three hundred thousand people died of it. I am glad that by the better sanitation of our I am glad that by the better sanitation of our ities and wider understanding of hygienia aws and the greater skill of physicians these Apollyonic assaults upon the human race are being resisted, but pestilential atmosphere is still abroad. Hardly a family here but has felt its lighter or heavier touch. Som the best of my flock fell under Some of it. the best of my noce here repre-sented have been crushed. The fact is the biggest failure in the universe is this world if there be no heaven beyond. But there is, and the friends who have gone there are many and very dear. O tearful eyes, look up to the hills crimsoning with eternal morn! That reunion kiss will more than make up for the parting kiss, and the wel-come will obliterate the good-bye. "The Lamb which is in the midst of the throne shall lead them to living fountains of water and God shall wips away all tears from their eyes." Till then, O departed loved ones, promise us that you will remember us, as we promise to remember you. And some of you gone up from this city by the sea and others from under southern skies, and others from the homes of southern skies, and others from the homes of the more rigorous north and some from the cabins on the great western farms, we shall mest again when our pen has written its last word and our arm has done its last day's work and our lips have spoken the last adied. And now, thou great and magnificent soul of editor and orator! under brighter skies we shall meet again. From God thou camest, and to God thou hast returned. Not broken down, but ascended. Not collapsed, but irra-diated. Enthroused one! Coroneted one! Sceptered one! Emparadised one! Hail and fareweil! and farewell!

## 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. The coloring is good and the shapes of various articles unique in the extreme. The blue and white ware is found in huge cups and saucers-very nice for bread and milk, water bottles, plates and vases. Terra Cotta colored bowls are finding their way to the fashionable breakfast tables in the form of sets for oatmeal and other cereals. Charming basins and covers of an aesthetic green shade may be had for \$1.50, greenish yellow bowls, jugs, water coolers, deco-rated in quaint designs are very effective, and some of the hanging bottles which come in flat shapes-ornamented with lillies in arabesques prove the susceptibilities of this new fancy in pottery in which the Spanish Peasant has an opportunity to prove his prowess. and the manufacturer to enrich himself by furnishing a new style for the Home

Table. In flower decorations, daffodils, tulips and lillies of the valley and other spring blossoms are taking the place of berry and chrysanthemum decorations, though but two flowers are used, and one of neutral color. Pink orchids and pale tinted roses, artistically arranged on a mat of moss green plush, are deliciously effective.

The latest banquet conceit is a seaweed dinner. In the centre is a high arrangement of shells, with delicate shading of pink in which the sea-weed arranged, and the satin scarfs on ither side are daintily embroidered with sea-weed, in dainty traceries. The menu cards and holders for guest's cards were shell receptacles similar to those which held the clusters of seaweed.

This decoration possesses special merit insomuch as it may be kept in the house for an emergency, and fadies at the shore will have a new incentive to gather and preserve this pretty trifle or the home table.

flowers has been discovered by an English lady, whose process is well worth considering. The flower buds were cut just as they were about to open, and he ends of the stems covered with ealing wax. Each was then wrapped separately in paper and laid away in a box. When they were wanted she clipped the stems just above the wax and immersed them in water, to which a little nitre had been added, and though the flowers had been gathered nearly a month before, on the morrow they opened with as much beauty and frag-

s being formed by ladies desirous of acter of edibles for home use. It is better to pay more and have an article

A Tired Housewife's Plaint.

SUNDAY SCHOOL LESSON. SUNDAY, MARCH 9, 1890. The Great Physician. LESSON TEXT.

(Luke 4 : 33-44. 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.

2. Healing a Friend, vs. LESSON OUTLINE: 3. Healing a Multitude, vs. 40-44.

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

## DATLY HOME READINGS :

M.-Luke 4:33-44. Healing the sick. T.-Mark 1 : 21-39. Mark's paral-

- lel narrative. W.-Isa, 53 : 1-12. Bearing our
- SOFFOWS. T.-Matt. 8 : 5-17. The Healer at
- works F.-Matt. 15 : 21-31. The Healer at work.
- S .- Luke 7 : 36-50. Healing the soul.
- S.-Matt. 9 : 1-13. The sinner's Physician.

## LESSON ANALYSIS. I. HEALING A DEMONIAC.

I. The Victim: A man, which had a spirit of an un-

clean 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 Expostulation: 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 Expuision: He commandeth the unclean spirits.
- and they come 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." (1) The distressed demonsic; (2) The appealing demon; (3) The om-

- 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.

The Spirit and the bride sa , Come

1. "They that had sny sick.... brought them unto him." (1) Suf-

fering humanity; (2) Wise helpful-ness; (3) Sure relief.

2. "He laid his hands on every one of

Rev. 22; 17).

## 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 plead 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).

LESSON SUBROUNDINGS.

INTERVENING EVENTS. - After passing from the midst of his townspeople of Nazarth, Jesus went to the city of Capernaum. On the seashore near that city the calling of Simon Peter, Andrew, Sames, and John, and the miraculous draught of fishes, took place. According to Mark (Mark 1 16-23), the call of the four fishermen occurred immediately before the sabbath day referred to in this lesson. It is very probable that the miraculous draught of fishes was (Luke 5 : 1-11) at the time of this call; hence that incident should be placed before the last clause of Luke 4 : 31. No other incidents are recorded.

PLACES .- 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. From this time Capernaum was to be the center of Jesus in Galilee. Whether personal reasons influenced his choice or not is not known. Ewald, Light-foot, and some others, have supposed that at this time the Lord's mother and brethren were residing there. Dr. Andrews maintains, however, that it is more probable that Capernaum was selected chiefly on account of its local position and relations. The city lay upon the shore of the Sea of Galilee, and the great international roads from Egypt to Syria ran through it. It was also in the direct line from Jerusalem to Damascus, and gave Jesus such opportunities for commingling and intercourse with his fellow-men as the more secluded little Nazareth, among the hills, could not offer him. From this center he could readily visit all parts of Galilee, and by nipotent Lord. 2. "I know thee who thou art, the means of the sea he also had ready ac Holy One of God." (1) The Lord's cess to the regions of the east, and to ter; (2) The demon's confes- towns in the Jordan valley both north and south. He could easily make circuits into Galilee on the west, Trachonitis on the north, and Decapolis and and Peres on the east and south. The city was also but a little way from Bethsaida, the home of Philip, and was itself the home of Simon and Andrew. 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. Neither the evangelists nor Josephus are definite enough to make the determining of the particular spot an easy task. Modern students of facts who have examined carefully the probable sites along the seashore, differ in their conclusions. The last verse refers to a circuit in Galilee, though very many ancient au-thorities read "Judzea" (Rev. Ver., margin). This reading is the only hint 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 passover, this occurrence took place a few weeks, at most, before that feast,probably in March, 781 (A. D. 28). Andrews places it about six weeks later. -in April. The length of time covered by the lesson is not stated. The withdrawal occurred the day after the Sabbath. 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 (1) when he withdrew. Peter being the spokesman (Mark). INCIDENTS .- The healing of the de moniac 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 Galiloo

A new method of preserving natural

rance as if freshly plucked. A crusade against undrawn poultry affecting a hygienic reform in the charpure and undefiled for family consumption.

tish?' I not only answer in the affirmative, but I assert that so great are the responsibil-ities of that profession, so infinite and eternal the consequences of their obedience or disobedience of the words of my text, "Take these a great roll, and write in it with a man's pen," and so many are the surrounding temptations that the men of no other profession more deeply need the defenses and ses and

profession more deeply need the defenses and the re-enforcements of the grace of God. And then look at the opportunities of jour-nalism. I praise the pulpit and magnify my office, but I state a fact which you all know when I say that where the pulpit touches one person the press touches five hundred. The past main function of the hundred. vast majority of people de not go to church, but all intelligent people read the newspa-pers. While, therefore, the responsibility of pers. While, therefore, the responsibility of the ministers is great, the responsibility of editors and reporters is greater. Come, broth-er journalists, and get your ordination, not by the laying on of human hands, but by the laying on of the hands of the Almighty. To you laying on of men by the laying on of human many of the starting by. To you is committed the precious reputation of women. Spread before our children an elevated lit-erature. Make sin appear disgusting and virtue admirable. Believe good rather than evil. While you show up the hypocrisies of the church, show up the stup-pendous hypocrisies outside the church. Be not, as some of you are, the mere echoes of public opinion; make public opinion. Let the great roll on which you write with a man's pen be a message of light and liberty and kindness and an awakening of moral power. Eut who is sufficient for these things? Not one of you without divine help. But get that influence and the editors and reporters

power, Eut who is sufficient for these things? Not one of you without divine help. But get that influence and the editors and reporters can go up and take this world for God and the truth. The mightest opportunity in all the world for usefulness to-day is open be-fore editors and reporters and publishers, whether of knowledge on foot, as in the book, or knowledge on the wing, as in the news-paper. I pray God, men, of the newspaper press, whether you hear or read this sermon, that you may rise up to your full opportunity and that you may be divinely helped and res-card and bleased. Some one might say to me: "How can you talk thus of the newspaper press, when you yourself have sometimes been unfairly treated and misrepresented?" I answer that in the opportunity the newspaper press of this country and other countries have given me week by week to preach the Gospel to the nations. I am put under so much obligation that I defy all editors and reporters the world over to write anything that shall call forth from me one word of bitter retort from now till the day of my death. My opinion is, that all reformers and religious teachers, in-stead of spending so much time and energy in denouncing the press, had better spend more time in thanking them for what they have done for the world's intelligence and de-uaring their magnificent of portunity and urging their amployment of it all for benefi-

In denouncing the press, had better spend have done for the world's intelligence and de-parting their magnificent opportunity and using their employment of the for benefi-ent and rightcous purpose. The spend of the theory W. Grady food for Christian patriotism irrespective of opportunity and the spend of the spend of the spend for the could have been Governor of Georgia, but refused it. He could have been the remained plain Mr. Grady. Nearly all as other orators of the political arens, as soon as the elections are over, go to Wash office reward for their services, and not get-ting what they want spend the rest of the time of that administration in pouting alout its inamagement of public affairs or oursing Harrison or Cleveland. When the great boilt of principles which he thought to be right simply because they were right. Christian patriotism is too rare a commodity in this country. Surely the joy of living in this country. Surely the joy of living in this country. Surely the joy of living in this country is been and Republican piat-forms, you cannot recall in your mind ten-who were not themselves looking for remu-nerative appointments. Aye, you can sount them all on the fingers of one hand. The meet illustrious specimen of that style of

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!" Somehow, the good in him seems to excuse, or to atone for, or to justify, the had in him, -especially if his wrong or doubtful doing is in the line of the the moment laxity or defection enters the opposite sex. consciously into our standard, that moment does our ideal fall from duty to indulgence, from service to personal gratification, from Christ to self, from God to man. Is that a Christian's

ideal? LITTLE annoyances annoy the little least. In proportion as a man's work is of an elevated or refined nature,whether physical or mental,-will so called petty annoyances lose to him their petiness, and become serious interferences. A cloud of midges will not interfere with the straightness of a plowman's furrow, but a single midge may prove a serious obstruction to an artist's progress in picturing the plow-man's landscape. What we ought to do, or refrain from doing in the presence of another, depends not so much on our estimate of the intrinsic importance of the doing as upon the occupae tion and temperament of him who is to be affected by it.

A MAN is never so much a master of himself as when he has given himself

We read from time to time of the underpaid school teacher. But we find little said of the underpaid house mother. I have had an opportunity of seeing considerable of both occupations, and it seems to me, all things considered, that the school teacher has much the better time. When she locks the class-room door, after spending five hours there, she is free as air for the balance of the twenty-four hours. She comes and goes as she pleases; she may sew a little, but it is for herself, and it she uses her salary judiciously she can go to some nice, quiet, healthy place and rest for two whole months in the mmer.

How is it with the wife and mother She rises early, her servant (if she has one) is inefficient, and her duties keep her busy all the morning. In the afternoon there is mending to do, and it is not before evening that she gets an opportunity to look over the papers. Then there is the baby, who requires her attention at intervals all through the twenty-four hours, and particularly through the night, when all good schoo teachers are enjoying quiet sleep. Then there are the badly cooked din ners, unless she is strong enough to do the cooking herself, and the thousand and one worries that vex a woman's soul. On the Sabbath we still have to dine and dress, and the patient house mother stands at her post-guide, leader, assistant.

Perhaps in the evening, if some sym pathetic neighbor or the despised and traduced mother-in-law happens in and offers to look after baby for an hour or two, she gets time to go to evening service. But does she go? Not often; she is "too tired." If she does she finds herself nodding through the sermon, and people sympathize with her husband, who is not with her, and ex claim what a stupid, lumpish wife Mr.

So-and-So has. This is a picture of thousands of wo men's lives. How much it would cheer these burden-bearers if they co ld see something sympathetic that would apply to their case in papers occasionally They would feel that they belonged to doubtful doing is in the line of the society as truly as the class who have doubtful doing that we should like to three-fourths of their time to be idle, justify for our own indulgence. But and yet get so much sympathy from

True, school teachers belong body in particular; but I think the overworked and underpaid mothers would be glad to sink into obscurity, if they could have freedom from anxious thought and care for just two months of the year. Of course I have touched upon a very few of the house mother's d scomforts. I say nothing of the disappointments in her sons, the disobed-ience of the daughters, selfishness and neglect of husbands, the starved condition of her mind, the nerves and School teachers ought to be happy and content. Their money belongs to them. Does not the wife and mether

Little Three-year-old (who has put her hand out of the window while it Ho, every one that thirsteth, come was snowing)-Oh, mamma, mamma,

Little Three-year-old (looking at her

61/171

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

II. HEALING A FRIEND. I. 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. R1

III. Healing from Disease: She rose up and ministered unto

them (39). Straightway his leprosy was cleansed

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

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

(John 5: 9).

Simon." (1) Jesus in the synagogue; (2) Jesus in the home.

"They besought him for her." The afflicted woman; (2) The great Physician; (3) The importunate intercessors. -(1) Sickness; (2) Pray-

3. "It left her... she rose up and ministered." (1) Healing; (2) Helpfulness.-(1) Sickness gone; (4)

III. HEALING & MULTITUDE,

All they that had any sick ... brought them (40).

sick (Matt. 4: 24).

ed with devils (Matt. 8: 16).

Great multitudes came .... to be healed

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

of sickness (Matt. 4: 23).

he healed them (Mait. 15: 30),

2:24). III. Multitudes Welcomed:

I must preach the good tidings.... to

the other cities (43).

(Isa. 55: 1). Come unto me, all ye that labour (Matt. 11:28).

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

PARALLEL PASSAGES .- Matthew 4: 23, 24 (in part); Mark 1 : 23-39).

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. All are the faults of undeveloped natures and not of marriage, though close associa-tion may intensify them. Sometimes these faults are reversed—it is the husband who lacks depth and character and the wife who rules with a rod of iron.

BEING tired of life is always a selfish feeling; for no man is tired of living on the ground that there is nothing to be done by him for others. He who lives wholly for himself may, indeed, fee that he can no longer please himself but he who lives for others is sure to see so much yet to be done in the line of his life-work, that he is not ready to stop living by his own choice.

Is most people tried as hard to please others as they try to get others to please them, what a delightful place this world

I ketched a snow! Mamma-Where is it, darling?

hand blankly)-It runned away.

earn her living? Does she get it? Sometimes.

# brain irritable for want of recreation.

8: 16).

## (Matt. 8:3).

Straightway the man was made whole

1. "He rose up from the synagogue, and entered into the house of

er: (3) Healing.

Activity resumed; (3) Ministry ren-

dered.

Multitudes Brought:

They brought unto him all that were

They brought unto him many possess

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

(Luke 5: 15). II. Multitudes Healed:

Heating a'l manner of disease and ....

He ... healed all that were sick (Matt.

They cast them down at his feet; and

By whose stripes ye were healed (1 Pet.