

DR. TALMAGE'S SERMON.

Subject of Discourse: "The Proud Invalid."

TEXT: "He was a leper." II. Kings, v. 1.

Here we have a warrior sick with pleurisy or rheumatism or consumption, but with a disease worse than all these put together. A red mark has come out on the forehead, precursor of complete disfigurement and dissolution. I have something awful to tell you. General Naaman, the Commander-in-Chief of all the Assyrian forces has the leprosy! It is on his hands, on his face, on his feet, on his entire person. The leprosy! Get out of the way of the pestilence! His breath strikes you all through the room. The Commander-in-Chief of all the forces of Assyria. And yet he would be glad to exchange conditions with the boy at his stirrup, or the other that blankets his charger. The news goes like wild fire all through the realm, and the people are sympathetic and they cry out: "Is it possible that our great hero who shot Ababa, around whom we came with such vociferation when he returned from victorious battle—can it be possible that our grand and glorious Naaman has the leprosy?"

Yes. Everybody has something he wishes he had not. David, an Absalom to disgrace him; Paul, a thorn to sting him; Job, carbuncles to mar his face; a Danish to shame him; Abah, Naboth, a Danish to shame him; Haman, Mordecai to irritate him; George Washington, childlessness to afflict him; John Wesley, a mercenary wife to pester him; Leah, weedy eyes, a crooked back; Byron, a club foot; John Milton, blind eyes; Charles Lamb, an insane sister, and you, and you, and you, and you, something which you never bargained for and would like to get rid of. The reason of this is that God does not want this world to be too bright; otherwise, we would always be too bright; and these fruits, and lie on these lounges, and shake hands in this pleasant society. We are only in the vestibule of a grand temple. God does not want us to stay on the doorstep, and therefore he sends us various trials and sorrows and bereavements and all sorts to push us on and push us up toward riper fruits and brighter society and more radiant prosperity. God is only whipping us ahead.

Edward Payson Robertson, in the "Hall of Fame," says: "The heaven that most men had was because, through their aches and pains, God pushed them nearer up to it. If God dashes out one of your pictures it is only to show you a brighter one. He is only your foot with you, your brain with your feet, your tongue with an inextinguishable thirst. It is only because He is preparing to substitute a better body than you ever dreamed of, when the mortal shall put on immortality. It is to push you on and purify you and to give you a grander, that God sends upon you as He did upon General Naaman something you do not want. Seated in his Assyrian armor—all the walls glittering with the shields which he had captured in battle; the corridors crowded with admiring visitors who wanted to see him once; music and mirth and banqueting filling all the mansion, from the ceiling to the pictured ceiling—Naaman would have forgotten that there was anything better and more glorious than he had. Indeed, when you are sick and the Lord wants you to get well, He always tells the doctor how to treat you; and the reason we have so many bungling doctors is because they depend upon their own strength and instruction and not on the Lord, who is that always makes malpractice. Come out, Elisha, and attend to your business. General Naaman and his retinue waited and waited and waited. The fact was, Naaman had two diseases: pride and leprosy, the one as hard to get rid of as the other. Elisha sits quietly in his house and does not go out. After a while, when he thinks he has humbled this proud man, he says to a servant: "Go out and tell General Naaman to come here seven times in the river, and out yonder five miles, and he will get entirely well."

The message comes out. "What?" says the Commander-in-Chief of the Assyrian forces, his eye kindling with indignation which it had not shown for weeks, and the word stamping on the bottom of the chariot, words of pain. "What! Isn't he coming out to see me? Why, I thought certainly he would come and utter some cabalistic words over me or make some magical passes over my wounds. Why, I don't think he knows who I am; isn't he coming out? Why, when the Shunamite woman came to him, he rushed out and cried: 'Is it well with thee? Is it well with thy husband?' Is it well with the child? Isn't he coming out to see me? Why, when the woman like that, and let me, a titled personage, sit here in my chariot and wait and wait! I won't endure it any longer. Chariot, drive on! Wash in the Jordan! Halloo! The silny Jordan—the muddy Jordan—both seven times in the river, and the word washing in such a river as that. Why, we watered our horses in a better river than that on our way here, the beautiful river, the 'jasper-paved river of Pharaoh. Besides that, we have in our country another Damascene river, Abana, with foliaged banks, and a river ever swift and ever clear, under the flickering shadows of sycamores and oleander. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

But a gladder time than that it would be in all this place or wherever this sermon should be read, if the soul should get cured of the leprosy. The swiftest words could rub the news to the eternal city. Our loved ones before the throne would welcome the glad tidings. Your children on earth with more emotion than the little Hebrew captive would notice the change in your looks; and you would say: "The change in your looks and would put their arms around your neck and say: 'Mother, I guess you must have become a Christian. Father, I think you have got rid of the leprosy.' Oh, Lord God of Elisha, have mercy on us!"

Mesmerism in a Lion Cage. A frightful scene has taken place at Dijon. A mesmerist, M. Torcy, accompanied by his subject, a cataleptic young person named Mademoiselle Lucia, entered a cage of lions in Signor Salva's menagerie. The animals seemed at first quite stupefied on seeing strange persons before them, but they soon began to show their molar broadsides and to prepare for action. M. Torcy lost no time, and having sent Mademoiselle Lucia into a magnetic trance, he told her to fix her gaze on the beasts and to place her arms before them, which she did with perfect impunity. She was then plunged into a cataleptic fit, her body was stiffened and her feet and legs fastened to two stools. The animals goaded by the keepers and by vigorous thrusts from M. Torcy's sticks, were made to jump several times over the young lady's body. This inhuman exercise was continued until the audience, wrought up to the highest pitch of terror and excitement, owing to the ominous growling of the infuriated lions, cried out: "Enough!" The three actors in this extraordinary scene were loudly acclaimed by the spectators; but it is to be hoped, in the interests of civilization, that the authorities at Dijon will speedily put a stop to any repetition of the degrading spectacle, which was more worthy of an assembly of Cherokee Indians than of the inhabitants of a large and prosperous French city.—London Globe.

Lesser things will drop out, as the hand comes upon the larger duty or the greater blessing. Just as the hand that reaches out to grasp the great strong oak, lets go its hold upon the blade of grass it had gathered.—P. Brooks.

Will you take the pointing, or will you wait for the beckoning? Blessed be God that the little Hebrew captive pointed in the right direction. Blessed be God for the saving mission of the Christian church.

No wonder the advice of this little Hebrew captive threw all Naaman's mansion and Ben-hadad's palace into excitement. Good bye, Naaman! With face scarred and ridged and inflamed by the pestilence and aided by those who supported him on either side, he staggered out to the chariot. Hold fast the fiery couriers of the royal stable while the poor sick man lifts his swollen feet and pain-struck limbs into the vehicle. Bolster him up with the pillows and let him take a lingering look at his bright apartment, for perhaps the Hebrew captive may be mistaken, and the next time Naaman comes to that place he may be a dead weight on the shoulders of those who carry him—an expelled chief seeking sepulture amid the lamentations of an admiring nation. Good bye, Naaman!

Let the chariot drive gently over the hills of Hormon lest he jolt the invalid. Here goes the bravest man of his day a captive with a horrible disease. As the ambulance winds through the streets of Damascus the tears and prayers of all the people go after the world-renowned invalid. Perhaps you have had an invalid go out from your home on a hot day in the month of June, and the neighbors stand around and said: "Ah, he will never come back again alive." Oh, it was a solemn moment I tell you when the invalid had departed and you went round to make the medicine phials from the shelf and to throw open the shutters so that the fresh air might rush into the long-closed room. Good-bye, Naaman! There is only one cheerful face looking at him, and that is the face of the little Hebrew captive, who is sure he will get cured and who is so glad she helped him. As the chariot winds out and the escort of mounted couriers and the mules laden with sacks of gold and silver and embroidered suits of apparel, went down the seven times in the river, and the long way, the hills of Naphtali and Ephraim look down on the procession, and the retinue goes right past the battlefields where Naaman, in the days of his health, used to rally his troops for fear and glory, and the procession stops and reclines in the groves of olives and oleander—General Naaman so sick; so very, very sick!

How the countrymen gaped as the procession passed! They had seen Naaman go past in his chariot, and they had seen him stand agape at the clank of his war equipments; but now they commiserate him. They say: "Poor man, he will never get home alive! Poor man!" General Naaman wakes up from a restless sleep in the chariot, and he says to the chariot driver: "What is the matter? You have stopped the chariot." The chariot driver says to a waysider: "How far is it to Elisha's house?" He says: "Two miles." "Two miles." Then they whip up the lathered and fagged-out horses. The chariot driver says to the waysider: "What is the matter? You have stopped the chariot." The chariot driver says to a waysider: "How far is it to Elisha's house?" He says: "Two miles." "Two miles." Then they whip up the lathered and fagged-out horses. The chariot driver says to the waysider: "What is the matter? You have stopped the chariot." The chariot driver says to a waysider: "How far is it to Elisha's house?" 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