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Goldsboro, N. C., Sept. 27 .- tf

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jun28-tf

"THE PROUD INVALID."

REV. T. DEWITT TALMAGE'S SER-MON AT THE TADERNACLE.

Everybody Has Something He Wisher He Had Not-God Does Not Wish to Shall Forget the Brighter.

BROOKLYN, Dec. 12.—The Roy, T. DeWitt Talmage, D. D., preached this morning from the text, II Kings, v. 1: "He was a leper."

Here we have a warrior sick, not with pleurisies or rheumatisms or consumptions, 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. Gen. Naaman, the commander-inchief of all the Syrian 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! If his breath strikes you you are a dead man. The Syria! And yet he would be glad to exor the hostier that blankets his charger. The news goes like wildfire all through the realm, and the people are sympathetic, and they cry out: "Is it possible that our great hero who shot Ahab, and around whom we came with such vociferation when he returned from victorious battle—can it be possible that our Yes. Everybody has something he wishes he had not-David, an Absalom to disgrace him: Paul, a thorn to sting him; Job, carshear him; Ahab, a Naboth to deny him; Haman, a Mordecai to irritate him; George Leah, weak eyes; Pope, 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 want to stay and eat 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 aches, and annoyances, and sorrows, and bereavements of all sorts to push us on and push us up toward riper fruits, and brighter society, and more radiant other people 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. If He sting your foot with gout, your brain with neuralgia, your tongue with an inextinguisbable 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 push you up toward something grander and better that God sends upon you, as He did upon General Naaman, something you do not want. Seated in his Syrian mansion-all the walls glittering with the shields which he had captured in battle; the corridors crowded with admiring visitors who just wanted to see him once, music and mirth and banqueting filling all the mansion, from tesselated floor to pictured ceiling-Naaman would have forgotten that there was anything better, and would have been glad to stay there 10,000 years. But, oh, how the shields dim, and how the visitors fly from the hall, and how the music

There was one person more sympathetic with General Naaman than any other person. Naaman's wife walks the floor, wringing her hands and trying to think what she can do to alleviate her husband's suffering. All remed.68 liavo tailed. The cargoon general and the doctors of the royal staff have met, and they have shaken their heads as much as to say: "No cure, no cure." I think that the office seekers had all folded up their recommendations and gone home. Probably most of the employes of the establishment had dropped their work and were thinking of gars, Tin, Wood and Willow Ware, &c., looking for some other situation. What shall now become of poor Naaman's wife! She must have sympathy somewhere. In her despair she goes to a little Hebrew captive, a servant girl in her house, to whom she tells the whole story, as sometimes, when overborne with the sorrows of the world, and finding no sympathy anywhere else, you have gone out and found in the sympathy of some humble domestic-Rosa or Dinah or Bridget

-a help which the world could not give you. What a scene it was: One of the grandest women in all Syria in cabinet council with a waiting maid over the declining health of the mighty general: "I know something," says the little captive maid, "I know something," as she bounds to her bare feet. "In the land from which I was stolen there is a certain MULES and HORSES prophet known by the name of Elisha, who can cure almost everything, and I shouldn't wonder if he could cure my master. Send for him right away." "Oh, hush!" you say. "If the highest medical talent in all the land cannot cure that leper there is no need of your listening to any talk of a servant girl." But do not scoff, do not sneer. The linger of that little captive maid is pointing in the right direction. She might have said: "This is a judgment on you Why, we watered our horses in a better for stealing me from my native land. Didn't time I have laid and cried all night because I par. Besides that, we have in our country father's and mother's heart? and many a was so homesick." Then flushing up into foliaged banks and torrent ever swift and childish indignation she might have said: "Good for them; I'm glad Naaman's got the leprosy: I wish all the Syrians had the Pharpar, rivers of Damescus, better than all leprosy." No. Forgetting her own personal sorrows, she sympathizes with the suffering of her master and recommends him to the

famous Hebrew prophet. And how often it is that the finger of childhood has pointed grown persons in the right Are not the Connecticut or the Hudson just direction. O Christian soul, how long is it as good?" Or, as an Englishman would feel since that you got rid of the leprosy of sin? if he were told, by way of medical prescrip-You say: "Let me see. It must be five years tion, he must go and wash in the Mississippi now." "Five years. Who was it that point or St. Lawrence. He would cry out: "Are ed you to the Divine Physician?" "Oh," you not the Thames and the Shannon just as say, "it was my little Annie or Fred or Char- well?" The fact was that haughty Naaman ley, who clambered up on my knees and needed to learn what every Englishman and looked in my face and asked me why I didn't every American needs to learn—that when become a Christian, and, all the time stroking my cheeks so I couldn't get angry, insisted upon knowing why I didn't have family prayers." There are grandparents here who have been brought to Christ by their little grandchildren. There are many Christian mothers here who had their attention first called to Jesus by their little children. How did you get rid of the leprosy of sin? How did you find your way to the Divine Physician: "Oh," you say, "my child, my dying child, with wan and wasted finger pointed that way! Oh, I shall never forget," you say, "that scene at the cradle and the crib that awful night! It was hard, hard, very hard; but if that little one on its dying bed had not pointed me to Christ, I don't think I ever would have got rid of my leprosy." Go into the Sabbath

school this afternoon and you will find hundreds of little fingers pointing in the same direction toward Jesus Christ and toward Years ago the astronomers calculated that has He been doing? Only trying to cure their there must be a world hanging at a certain leath-dealing leprosy. That is all. Yet they point in the heavens, and a large prize was whip up their horses, they dig in their spurs, offered for some one who could discover that and they go away in a rage. world. The telescopes from the great observatories were pointed in vain, but a girl sion of Gen. Naaman is to be a dead failure. at Nantucket, Mass., fashioned a telescope, That little Hebrew captive might as well and, looking through it, discovered that star, aave not told him of the prophet, and this

the star of hope, the star of consolation, the | coax him to do as Elish said. They say: "It's star of Bethlehem, the morning star of Jesus. easy. If the prophet had told you to walk "Not many mighty men, not many wise for a mile on sharp spikes in order to get rid men are called; but God hath chosen of this awful disease you would have done it.

This case. Come, my lord, just get down

CREAM BALM "Not many mighty men, not many wise for a mile on sharp spikes in order to get rid the weak things of the world to It is easy. Come, my lord, just get down confound the mighty; and base things and wash in the Jordan. You take a bath and things that are not to bring to every day, anyhow, and in this climate it is naught things that are." Oh, do not despise so hot that it will do you good. Do the prattle of little children when they are it on our account, and for the sake of speaking about God, and Christ, and heaven! the army you command, and for the You see the way your child is pointing; will sake of the nation that admires you. Come, Make this World So Bright that We you take that pointing or wait until, in the my lord, just try this Jordanic bath." wrench of some awful bereavement, God shall "Well," he savs, "to please you I will do as God for the saving ministry of Christian No wonder the advice of this little Hebrew

Ben-hadad's palace into excitement. Good-by,

inflamed by the postilence, and aided by up with the pillows and let him take a lingering look at his bright apartment, for perhaps change conditions with the boy at his stirrup the liebrow 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 expired chieftain seeking separture amid the lamentations of an admiring nation. Good-by, Naaman! hills of Hermon, lest be jolt the invalid. grand as I glerious Naaman has the leprosy?' Here goes the bravest man of all his day a captive of ,a hormble disease. As the ambulance winds through the streets of Damascus the tears and prayers of all the people go" bun des to plague him; Samson, a Delilah to after the world-renowned invalid. Perhaps you have had an invalid go out from your house on a health excursion. You know how Washington, childlessness to afflict him: the neighbors stood around and said: "Ah, was a soleum moment, I tell you, when the room to make the bed and to remove the ants a wild "Huzza! huzza!" Of course they medicine vials from the shelf, and to throw go back to pay and thank the man of God open the shutters so that the fre hair might | for his counsel, so fraught with wisdom, rush into the long-closed room! Good-by.

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 courtiers, and the males, laden with sacks of gold and silver and embroilered suits of apparel, went through the gates of Damascus and out on the long way, the hills of Naphtali and Ephprocession stops and reclines a while in the groves of olives and oleander, and Gen. Naaman so sick-and so very, very sick! How the countrymen gaped as the pro-

cession passed! They had seen Naaman go past like a whirlwind in days gone by, and had stood aghast at the clank of his war equipments; but now they commiserate him. They say: "Poor man, he will never get home Alive! Poor man!" Gen. Naaman wakes from a restless sleep in the chariot, and he says to the charioteer: "How long before we shall reach this Prophet Elisha's?" The charioteer 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 whole procession brightens up at the prospect of speedy arrival. They drive up to the door of the prophet. The charioteers shout: "Whoa." to the horses, and the tra : ping hoofs and grinding wheels cease shaking the

drops dead from the string, and how the Come out, Elisha, come out, you have gates of the mansion slam shut with sepulchral company, the grandest company that ever bang, as you read the closing words of the came to your house has come to it now. No eulogium: "He was a leper! He was a stir inside Elisha's house. The fact was, the Lord had informed Elisha that the sick captain was coming and just how to treat him. 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 tanging doctors is necause they depend upon their own strength and instructions and not on the Lord God, and that always makes malpractice. Come out, Elisha, and attend to your business. Gen. Naaman and his retinue waited, and waited, and waited. The fact was Naaman had two diseases -pride and leprosy; the one was as hard to get id 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

Gen. Naaman to bathe seven times in the

River Jordan, out yonder five miles, and he will get entirely well." The message comes out. "What!" says the commander in chief of the Syrian forces, his eye kindling with an animation which it had not shown for weeks, and his swollen foot stamping on the bottom of the chariot, regardless of pain: "What! Isn't be coming cut to see me! Why, I thought certainly he would come and utter some cabalistic words over me or make some enigmatical passes over my wounds. Why, I don't think he knows who I am. Isn't he coming out? Why, when the Shunammite woman came to him he rushed out and cried: "Is it well with thee? Is it with thy husband? Is it well with thy child And will he treat a poor unknown 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. Charioteer, drive on! Wash in the Jordan! Ha! ha! The slimy Jordan-the muddy Jordan-the monotonous Jordan. I wouldn't be seen washing in such a river as that. river than that on our way here—the beauthey snatch me off in the night, breaking my tiful river, the jasper paved river of Phar-

ever clear, under the flickering shadows of sycamore and oleander. Are not Abana and the waters of Israel? I suppose Naaman felt very much as wo would feel if, by way of medical prescription, some one should tell us to go and wash in the Danube or the Rhine. We would answer:

God tells you to do a thing, you must go and to it, whether you understand the reason or not. One thing is certain, unless haughty Naaman does as Elisha commands him be will die of his awful sickness. And unless you do as Christ commands you, you will be seized upon by an everlasting wasting away. Obey and live; disobey and die. Thrilling, overarching, under-girding, stupendous alterna-

Well, Gen. Naaman could not stand the test. The charioteer gives a jerk to the right line until the bit snaps in the horse's mouth, and the whirr of the wheels and the flying of the dust show the indignation of the great commander. "He turned and went away in a rage." So people now often get mad at religion. They vituperate against ministers, against churches, against Christian people. One would think from their irate behavior that God had been studying how to annoy and exasperate and demolish them. What

So, after all, it seems that this health excurand won the prize and the admiration of all long journey might as well not have been the astronomical world, that stood amazed at taken. Poor, sick, dying Naaman! are you her genius. And so it is often the case that going away in high dudgeon, and worse than per genius. And so it is often the case that going away in aign dudgeon, and worse than grown people cannot see the light, while when you came? As his chariot halts a grown people cannot see the star of pardon, when you camer as his charlot halts a some little child beholds the star of pardon, moment his servants clamber up in it and

lift that child to another world, and then it | you say." The retinue drives to the brink of will beckon you upward? Will you take the the Jordan. The horses paw and neigh to pointing or will you wait for the beckoning? get into the stream themselves and cool their Blessed be God that the little Hebrew captive | hot flanks. General Naaman, assisted by his pointed in the right direction! Blessed be attendants, gets down out of the chariot and painfully comes to the brink of the river, and steps in until the water comes to the ankle, and goes on deeper captive threw all Namman's mansion and until the water comes to the girdle, and now standing so far down in the stream Naaman! With face scarified and rigid and just a little inclination of the head will thor oughly immerse him. He bows once into the those who supported him on either side, he flood, and comes up and shakes the water out staggers out to the chariot. Hold fast the of nostrils and eyes; and his attendants look fiery convers of the royal stable while the at him and say: "Why, general, how much poor sick man lifts his swelien feet and pain better you do look." And he bews a second struck limbs into the vehicle. Bolster him time into the flood and comes up, and the wild stare is gone out of his eyes. He bows the third time into the flood and comes up. and the shriveled flesh has got smooth again. He bows the fourth time into the flood and comes up, and the hair that had fallen out is estored in thick locks again all over the brow. He bows the fifth time into the flood and comes up, and the hoarseness has gone Let the charioteer drive gently over the out of big throat. He bows the sixth time and comes up, and all the soreness and anguish and others, it being the lands upon which have gone out of the limbs. "Why," he says, the Carraway Mansion is located. "I am almost well, but I will make a complete cure," and he bows the seventh time | sion house, out houses, gin house, barn, into the flood and he comes up, and not so stables and tenant houses, upon the land, much as a fester or scale or eruption as big | The land will be sold as a whole, or in as the head of a pin is to be seen on him. He steps out on the bank and says: "Is it possible?" And the attendants look and say: "Is John Wesley, a termagant wife to pester him; he will never come back again alive!" Oh, it it possible?" And as, with the health of an athlete, he bounds back into the chariot and invalid had deported, and you went into the drives on there goes up from all his attend-

When they left the prophet's house they went off mad; they have come back glad. People always think better of a minister after they are converted than they do before conversion. Now we are to them an intolerable nuisance because we tell them to do things that go against the grain; but some of us have a great many letters from those who tell us that once they were angry at what we preached, but afterward gladly received the be replenished every few days. We quote gospel at our hands. They once called us fa- to-day : prosperities. God is only whipping us ahead. The reason that Edward Payson and Robert Hall had more rapturous views of heaven than other people had was because, through their other people had was because, through their of the responsibility of the responsibility of the responsibility of the people had was because, through their of the responsibility Naaman, in the days of his health, used to into the church again. He said that two Corsets, 28c; Quilts, 48c; 3 Ostrich Tips, 34c; rally his troops for fearful onset; and then the He said: "My family shall never Birds, 60c; Shawls, 14c; Linen Table Cloths, 74c; years ago. He said: "My family shall never come here again if such doctrines as that are preached." But he came again, and his family came again. He is a Christian, his wife a Christian, all his children Christians, the whole household Christian, and I shall dwell Our undving condjutors are those who once

heard the gospel and "went away in a rage."

Now, my hearers, you notice that this Gen. Naaman did two things in order to get well. The first was, he got out of his chariot. He might have staid there with his swollen feet on the stuffed ottoman, seated on that embroidered cushion until his last gasp, he would never have got any relief. He had to got to get down out of the chariot of your all. pride if you ever become a Christian. You cannot drive up to the cross with a coach and four and be saved among all the spangles. You seem to think that the Lord is going to be complimented by your coming. Oh, no; you poor, miserable, scaly, leprous sinner, get down out of that! We all come in the same haughty way. We expect to ride into the kingdom of God. Never until we get down on our knees will we find mercy. The Lord has unborsed us, uncharioted us. Get down out of your pride. Get down out of your selfrighteousness and your hypercriticism. We have all got to do that. That is the journey we have got to make on our knees. It is our infernal prine that keeps us from getting rid of the leprosy of sin. Pear Lord, what have

we to be proud of? Froud of our scales? Proud of our uncleanness? Proud of this killing infection! Bring us down at Thy feet, weeping, praying, penitent, believing suppli-For sinners, Lord, Thou camest to bleed,

And I'm a sinner vile, indeed;

Lord, I believe Thy grace is free,

Oh, magnify that grace in me! But he had not only to get down out of his chariot; he had to wash. "Oh," you say, "I am very careful of my oblutions. Every day I plunge into a bright and beautiful bath." Ah, my hearers, there is a flood brighter than any other. It is the flood that breaks from the granite of eternal hills. It is the flood of pardon, and peace, and life, and heaven. That flood started in the tears of Christ and the Freat of Gethsemane, and rolled on, accumplating flood, until all earth and heaven could bathe in it. Zachariah called it "the fountain open for sin and uncleanness." William Cowper called it "the fountain filled with blood," Your fathers and mothers washed all their sins and sorrows away in that fountaise Oh, my hearers, do you not to-day feel like wading into it? Wade down now into this glorious flood deeper, deeper, deeper. Plunge once, twice, thrice, four times, five times, six times, seven times. It wil take as much as that to cure your soul. Ch, wash, wash, wash, and be

I suppose that was a great time at Damascus when Ges. Naaman got back. The charjoteers did not have to drive slowly any longer lest they jolt the invalid; but as the horses dashe through the streets of Damascue I think te people rushed out to hall back their chieftan. Naaman's wife hardly recognized her hisband; he was so wonderfully

changed shehad to look at him two or three stored husbad. And the little captive maid, she rushed at, clapping her hands and shouting: "Did houre you? Did he cure you?" Then music wokan the palace and the tapestry of the window was drawn away, that the multitude outsle might mingle with the princely mirth insie, and the feet went up and down in the land, and all the streets of Damascus that nigh echoed and re-echoed with the news, "Naman's cured! Naaman's cured!" But a galder tune than that it would be in all this lace or wherever this sermon shall be read, i the soul should get cured of its leprosy. The swiftest white horse hitched to the king chariot would rush the news into the Eteril City. Our loved ones before the throne yuld welcome the glad tidings. Your childrenon earth with more emotion than the littleHebrew captive would notice the change your look and the change in your mannerand would put their arms around your nk and say: "Mother, I gdess you must lye become a Christian. Father, I think u have got rid of the leprosy." O Lord Gl of Elisha, have mercy on us!

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Nov. 1,'86.-td Temperance Carraway

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