VOL. XXIX. NO 8.

ELLICOTT CITY, MD., SATURDAY, FEBRUARY 19, 1898.

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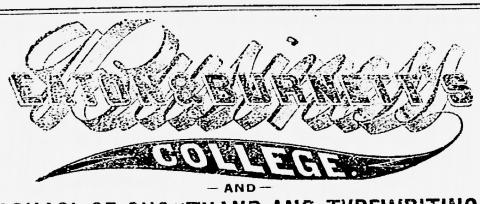
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Are Unrecognized and Unrewarded. [Copyright, 1898, by American Press Association.] WASHINGTON, Feb. 13.—Dr. Talmage in

this discourse calls the rell of faithful men and noble women in all departments who are unrecognized and unrewarded and sounds encouragement for those who do the household and the economies of dowork in spheres inconspicuous; text, Ro- mestic life-but I tell you the earth is Phlegon, Hermas, Patrobas, Hermes, Philologus and Julia."

Matthew Henry, Albert Barnes, Adam

Clark, Thomas Scott and all the commentators pass by these verses without any especial remark. The other 20 people mentioned in the chapter were distinguished for something and were therefore the fire and had the fish already cleaned discussed by the illustrious expositors, but and broiling when the sportsmen stepped nothing is said about Asyncritus, Phlegon. ashore, chilled and hungry, will help every Hermas, Patrobas, Hermes, Philologus woman to prepare breakfast, whether by and Julia. Where were they born? No one her own hand or the hand of her hired knows. When did they die? There is no help. The God who made indestructible record of their decease. For what were eulogy of Hannah, who made a coat for they distinguished? Absolutely nothing, Samuel, her son, and carried it to the temor the trait of character would have been ple every year, will help every woman in brought out by the apostle. If they had been very intrepid, or opulent or hirsute or musical of cadence or crass of style or Abraham's entertainment by the three in any wise anomalous that feature would angels on the plains of Mamre will help have been caught by the apostolic camera | every woman to provide hospitality, how-But they were good people, because Paul ever rare and embarrassing. It is high sends to them his high Christian regards. They were ordinary people moving in or dinary sphere, attending to ordinary duty | the Bible-remarkable for their virtue, or and meeting ordinary responsibilities.

and then there are 69,000,000 ordinary, to these conspicuous women of the Bible tle while upon the distinguished and conin our text the seven ordinary. We spend too much of our time in twisting garlands for remarkables, and building thrones for magnates, and sculpturing warriors, and

The Mediocre Many. lead an army, will never write a state con- | nor half a million, nor quarter of a milstitution, will never electrify a senate, will never make an important invention. will never introduce a new philosophy, will never decide the fate of a nation. You do not expect to; you do not want to. \$100,000 worth of goods. All these men You will not be a Moses to lead a nation in ordinary business life want divine help. out of bondage. You will not be a Joshua five kings in a cavern. You will not be a and cave. St. John to unroll an Apocalypse. You will not be a Paul to preside over an apostolic college. You will not be a Mary to mother a Christ. You will more probably be Asyncritus or Phlegon or Hermas or

ouseholds. Every morning you plan for the day. The culinary department of the household is in your dominion. You decide all questions of diet. All the sanitary regulations of your house are under your supervision. To regulate the food, and the apparel and the habits and decide the thousand questions of home life is a tax upon brain and nerve and general health absolutely appalling, if there be no divine al-

It does not help you much to be told that Elizabeth Fry did wonderful things amid the criminals at Newgate. It does not help you much to be told that Mrs. Judson was very brave among the Bornesian cannibals. It does not help you very much to be told that Florence Nightingalo was very kind to the wounded in the Crimes. It would be better for me to tell you that the divinofriend of Mary and Martha is your friend and that he sees all the annoyances and disappointments and abrasions and exasperations of an ordinary housekeeper from morn till night, and from the first day of the year until the last the stendy hand ought to be pointing to N. B.—Allordors left at MAYFIELD'SSAD- | day of the year and at your call he is ready the industrious hours on a clear and sun-

They who provide the feed of the world decide the health of the world. You have only to go on some errand amid the taverns and the hotels of the United States and Great Britain to appreciate the fact that a vast multitude of the human race are slaughtered by incompetent cookery. Though a young woman may have taken lessons in music and may have taken lessons in painting and lessens in astronomy, she is not well educated unless she has taken lessons in dough! They who decide the apparel of the world and the food of

the world decide the endurance of the

Martyrs of the Kitchen and Nursery.

An unthinking man may consider it a matter of little importance-the cares of mans xvi, 14, 15, "Salute Asyncritus, strewn with the martyrs of kitchen and nursery. The health shattered womanhood of America cries out for a God who can help ordinary women in the ordinary duties of housekeeping. The wearing, grinding, unappreciated work goes on, but the same Christ who stood on the bank of Galilee in the early morning and kindled preparing the family wardrobe. The Ged who opens the Bible with the story of ever rare and embarrassing. It is high been giving to the remarkable women of their want of it, or remarkable for their What the world wants is a religion for | deeds—Deborah and Jezebel and Herodias ordinary people. If there be in the United and Athalia and Dorcas and the Marys, States 70,000,000 people, there are certain-; excellent and abandoned-it is high time ly not more than 1,000,000 extraordinary, some of the attention we have been giving

and we do well to turn our backs for a lit- be given to Julia, an ordinary woman, amid ordinary circumstances, attending to spicuous people of the Bible and consider ordinary duties and meeting ordinary responsibilities. Then there are all the ordinary business men. They need divine and Christian help. When we begin to talk about busiapotheosizing philanthropists. The rank and file of the Lord's soldiery need especial men who did business on a large scale, ness life, we shoot right off and talk about and who seld millions of dellars of goods a year, and the vast majority of business The vast majority of people will never | men do not sell a million dollars of goods, lion, nor the eighth part of a million. Put all the business men of our cities, towns, villages and neighborhoods side by side, and you will find that they self less than

You see how the wrinkles are printing on to prolong the daylight until you can shut | the countenance the story of worriment Premature Old Age. You cannot tell how old a business man is by boking at him. Gray hairs at 30. A man at 45 with the stoop of a nonogenarian. No time to attend to improved Patrobas or Hermes or Philologus or Ju- dentistry, the grinders cease because they are few. Actually dying of old age at 40 Many of you are women at the head of or 50, when they ought to be at the meridian. Many of these business men have bodies like a neglected clock to which you come, and when you wind it up it begins to buzz and roar, and then the hands start around very rapidly, and then the clock strikes 5 or 10 or 40, and strikes without any sense, and then suddenly stops. So is the body of that worn out business man. It is a neglected clock, and though by some summer recreation it may be wound up, still the machinery is all out of gear. The hands turn around with a velocity that excites the astonishment of the world. Men cannot understand the wonderful activity, and there is a roar and a buzz and a rattle about these disordered lives and

they strike 40 when they ought to strike l

5, and they strike 19 when they ought to  $\epsilon$ 

strike 6, and they strike 40 when they ought to strike nothing, and suddenly they

stop. Post mortem examination reveals

the fact that all the springs and pivots and

weights and balance wheels of health are

completely deranged. The human clock i

simply run down. And at the time when

lit dial the whole machinery of body mind and earthly capacity stops forever Oak Hill and Greenwood have thousands of business men who died of old age at 30 35, 40, 45. Now, what is wanted is grace, divingrace, for ordinary business men, men who

are harnessed from morn till night and al the days of their life-harnessed in busi ness. Not grace to lose \$100,000, but grace to lose \$10. Not grace to supervise the employees in a factory, but grace to super vise the bookkeeper and two salesmen and the small boy that sweeps out the store Grace to invest not the \$80,000 of new profit but the \$2,500 of clear gain. Grace not to endure the loss of a whole shiplead of spices from the Indies, but grace to en dure a loss of a paper of collars from th leakage of a displaced shingle on a poor roof. Grace not to endure the tardines of the American congress in passing a necessary law, but grace to endure th tardiness of an errand boy stopping to play marbles when he ought to deliver the goods. Such a grace as thousands of business mon have today-keeping them tranquil, whether goods sell or do not sell, whether customers pay or do not pay, whether tariff is up or tariff is down

amid all vicissitudes. That is the kind of grace we want. Reroes at Home. Millions of men want it, and they may have it for the asking. Some here or hereine comes to town, and as the procession passes through the street the business men come out, stand on tiptoe on their store step and look at some one who in arctic clime, or in ocean storm, or in day of battle, or in hospital agonies did the brave thing, not realizing that they, the enthusiastic spectators, have gone through trials in business life that are just as great be fore God. There are men who have gone through freezing arctics and burning tor

whether the crops are luxuriant or a dead

failure-calm in all circumstances and

rids and awful Marengos of experiences without moving five miles from their door-Now, what ordinary business men need is to realize that they have the friendship of that Christ who looked after the religious interests of Matthew, the custom house clerk, and helped Lydia of Thyatira to sell the dry goods, and who opened a bakery and fish market in the wilderness of Asia Minor to feed the 7,000 who had come out on a religious picnic, and who counts the hairs of your head with as much particularity as though they were the plumes of a ceronation, and who took the trouble to stoop down with his finger writing on the ground, although the firshuffle of feet obliterated the divine calig raphy, and who knows just how many locusts there were in the Egyptian plague and knew just how many ravens were nee essary to supply Elijah's pantry by the brook Cherith, and who, as floral commander, leads forth all the regiments of primroses, foxgloves, daffedils, byacinths and lilies which pitch their tents of beauty and kindle their camplires of color all around the hemisphere—that that Christ and that God knows the most minute af-

fairs of your business life and, however in

considerable, understanding all the affair-

of that woman who keeps a thread and

needle store as well as all the affairs of a Rothschild and a Baring. Then there are all the ordinary farmers. We talk about agricultural life, and we immediately shoot off to talk about Cir cinnatus, the patrician, who went from the plow to a high position, and after he got through the dictatorship in 21 days went back again to the plow. What encouragement is that to ordinary farmers) The vast majority of them-none of them will be patricians. Perhaps none of their will be senators. If any of them have dietatorships, it will be over 40 or 50 or 100 neres of the old homestead. What these men want is grace to keep their patienes while plowing with balky oxen and to keep cheerful amid the drought that destroys the corn crop and that enables them to restore the garden the day after the neighbor's cattle have broken in and trampled out the strawberry bed and gone through the Lima bean patch and eaten up the sweet corn in such large quantities that they must be kept from th water lest they swell up and die.

Grace in catching weather that enables Continued on fourthpape.

Everyday Grace.

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