

VOLUME XXIII.

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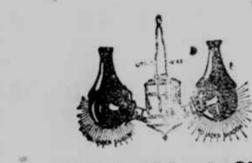
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Talmage Sermon
By Rev. Frank De Witt Talmage, D. D.

Los Angeles, Cal., June 26.—To the discouraged, to those who have made what the world calls a failure of life as well as to the impatient and dissatisfied, this sermon conveys a practical lesson. The text is Exodus xiv, 13, "Stand still and see the salvation of the Lord."
To fall back, in order to go forward; to retreat, in order to advance; to evacuate, in order to conquer; ay, this is the course most great military or naval leaders have had to take, at least once in their life, before they won their ultimate triumphs. Such a line of tactics won for our nation that independence of which we are soon to celebrate. George Washington at Yorktown would never have been possible had there not first been a Washington's retreat from Long Island. When General Mifflin, with a small detachment of troops acting as sentinels over wooden guns, deceived the British army while the American troops, in a dense fog, quietly paddled past Lord Howe's fleet and slipped through the fingers of Sir Henry Clinton, America's liberties were rescued from almost certain strangulation. Had Washington stood to obstinately hold his ground after the bloody battle of Long Island, the American army would have been annihilated or captured. It is not always a good plan for a general to cut his bridges behind him. Had there been no retreat from Bohemia after the battle of Kolin, and no evacuation of Berlin after the slaughter of Kunersdorf, there would have been no humiliation of a Maria Theresa, and no Frederick the Great, whose name has been the marvel not only of Prussia, but of all Europe and the civilized world. Nathaniel Greene, the mighty military leader of the Revolutionary war, second only in power to George Washington, was aptly called "The Great Retreater." He never won a decisive battle in his life. So it has been with other military chieftains. This strategy in eluding a foe whose strength is superior. Many a general has kept the field and worn out the patience of an enemy by avoiding a decisive battle and in the end has proved victorious.

Can Do Nothing but Wait.
There may be times in the battle of life when a man is to fight, and times when a man is to run. There are also other times when a man is to be like a Moses "encamped before Pi-hahiroth, between Migdol and the sea, or against Baal-zephon." On the one side of him was the pursuing host of the Philistines. He could not run. There was no place to run to. He could not fight Pharaoh. He knew he would have been annihilated in the conflict. He could do nothing but wait. He had to "stand still and see the salvation of the Lord." Moses was like Sir Henry Lawrence, entrapped in the residency of Lucknow during the sepoys rebellion of 1857. For three long months the little English garrison, surrounded by a hundred thousand murderous demons, had to do nothing but wait. They just kept on waiting for the rescuers, who fought their way up from Calcutta under the leadership of that hero of heroes, Sir Henry Havelock. Continue to trust God. Be patient. Just go on and continue to do your level best. All things will ultimately come out right if you do. That is the teaching of this grand old text, "Stand still and see the salvation of the Lord." But there is another class of hearers I find today encamped before Pi-hahiroth. They are the men and the women who are not necessarily struggling for a financial existence, but who are unhappy and dissatisfied with the fields in which God has compelled them to labor. They know they could do better work amid other surroundings. Or they are saying to themselves: "I do not know why it is that all my labors should be misconstrued and unappreciated. If God does not open to me another field of work soon I shall drop this position anyhow."

Do Your Work the Best You Can.
Going to give up your present position? You say you are not happy in it? Don't you do it, my brother. What you need in life is this waiting crisis of yours is a great big still just where you are, and do your work the best way you can and see the salvation of the Lord. God does not, as a rule, call his workmen from nothing to something great, but from a small position of influence to a higher position of influence. When Christ wanted to select his cabinet and to fill the apostolic positions of the "fishers of men," he did not go into the market place, where he could find the loafers idling around. He went down to the shores of Lake Galilee and found two stalwart men casting their nets into the sea. He said to Peter and Andrew, his brothers, "Follow me, and I will make you fishers of men." It is nearly always a hard struggle for a man in a small position to climb up into a higher position. But it is nearly always an alton. Christ uttered sound philosophy when he said in his parable: "Take therefore the talent from him and give it unto every one that hath shall be given and he shall have abundance, but from him that hath not shall be taken away even that which he hath." It is easy enough for the pastor of a successful church of New York to be called to a prosperous pulpit, but almost insurmountable for a man in a small position to be called to a great one. The man without a job is a man whose failure is stamped upon his brow, and every one looks at him with suspicion. Be patient. Everything will come out all right. Just be patient.

Many Are True, but Unfortunate.
These men are true and good men, but unfortunate men. They are what worldly people call "unlucky." We know there is no such thing as luck. Men are not lucky or unlucky, but there are some who seem to have more misfortunes than others; who, through no fault of their own, miss the good things of life. The strong man triumphs over them, but as the world witnesses his struggles under successive strokes of adverse fortune it calls him "unlucky." When old Mayer Rothschild, the founder of the famous banking house of Frankfurt-on-the-Rhine, was dying, he called his children about him and gave to them this parting advice: "First, my sons, never plan any great movement without first consulting your mother; second, never have anything to do with an 'unlucky man.' Mark this! Anselm Mayer Rothschild did not say, 'I do not have any business dealings with a dishonest man.' He took that for granted. But he did say 'an unlucky man.' You know who is that unlucky man. He is yourself. You are unlucky in the fact that just as you were about to go to college your father died and you were taken out of school and had to go to work. You are unlucky in the fact that just after you had saved up a little money and put it in the bank the cashier became a defaulter and you lost all. You are unlucky in the fact that just after you had learned to be a good draftsman and had a fine position about to be offered you fell and broke your arm or had your fingers cut off by having them caught in the cogs of a factory wheel and you are unlucky because just as you were about to be appointed to a certain position an enemy lied about your character as an enemy lied his ground after the battle of Long Island, the American army would have been annihilated or captured. It is not always a good plan for a general to cut his bridges behind him. Had there been no retreat from Bohemia after the battle of Kolin, and no evacuation of Berlin after the slaughter of Kunersdorf, there would have been no humiliation of a Maria Theresa, and no Frederick the Great, whose name has been the marvel not only of Prussia, but of all Europe and the civilized world. Nathaniel Greene, the mighty military leader of the Revolutionary war, second only in power to George Washington, was aptly called "The Great Retreater." He never won a decisive battle in his life. So it has been with other military chieftains. This strategy in eluding a foe whose strength is superior. Many a general has kept the field and worn out the patience of an enemy by avoiding a decisive battle and in the end has proved victorious.

Not as Important as We Think.
But there is still another reason why I do not want you to give up that position which seems to fret you. As far as I can make out, you are getting in life just about as much as you desire. Instead of complaining, you ought to get down on your knees and thank God for the position which he has given to you. Why should you expect God to make you his favorite child and allow you to rest upon a bed of roses? Are you any different from any of his other children? Are you so smart or so good or so humble that you have a right to expect more than they? Instead of grumbling about your small position, you should see men, in every way your superiors, physically, mentally and spiritually, occupying smaller positions than you. Be patient in that work God has given to you. Most of us are, perhaps all of us—have all we deserve in life, and more too. If God wants us to go higher, he will open the way. If he does not open the way, then let us do what he wants us to do. You and I are not so important or so brilliant or so perfectly sanctified as some of us think we are. In order to impress upon you this fact, I would read to you a quaint piece of poetry by James Whitcomb Riley. It has helped and encouraged me much in life. I hope the reading will make you contented in the field of labor to which God has called you to work.

The signs are bad when folks commence A-finding fault with Providence.
At every prancing step they take.
No man is great till he can see
How less than little he would be
If stripped to self, and stark and bare
He hung his sign out anywhere.
My doctrine is to lay aside
Contentions and be satisfied.
Just do your best, and praise or blame
That follows, that counts just at the same.
I've altered noticed great success
Is mixed with trouble, more or less.
And it's the man who does the best
That gets more kudos than all the rest.
But, roaming in and out among the
Israelitish ranks encamped at Pi-hahiroth, I find the ranks of the Mosiac
my cursed and retarded with hangers
on. There were many brave men in
that army. Men there were like Josiah
and Caleb, but there was also a
host of lazy, good for nothing, as we
every army, who expected others to do
all the work. When the tents were to
be lifted, they were not there; when
the manna was to be collected, they
were like the five foolish virgins who
wanted to borrow the oil of the five
wise virgins. And so today I inevitably see
a strong, willing man I inevitably see
a lot of human leeches clinging to a
man as barnacles stick to a ship's hull.
Furthermore, today I see scores and
hundreds of men I inevitably see
women rebelling at the injustice by
which others are trying to live off the
results of the sweat of your brow.
Let me illustrate my thought by
drawing a verbal picture of what we
all know to be true: There are four of
us boys, all brothers, born in a humble
farmhouse away back in the country.
Two of my brothers and myself are
just happy-go-lucky boys. Oh, yes, we
work hard when we work, but we work
just as little as we can, and when we
have a dollar we always spend the
whole dollar. If there were a country
dance, my two brothers and I always
go there. If we learn about the village
store or find any pranks upon the boys.
We are not bad; we are just ordinary,
happy-go-lucky, everyday boys. We
are like most of everybody. We do what
we are told to do and do nothing more.

The Successful Man's Burden.
But I have a brother Jack. The
young folks say he is queer and mean
and stingy. Some people say he is
crabby. My brother Jack is not lazy.
He works just as hard as we do, but
when he makes a dollar, instead of
spending that dollar as we do, he saves
it or goes and buys some books. In-
stead of loafing about the village store
in the evening Jack is always home
studying. If he is not crazy, Jack is
certainly a power. One day Jack comes
in and tells us he is going to teach
in a winter school in order to go to college.
We think then he is crazier still. Af-
ter awhile Jack, by working all his sum-
mers and all winters, gets through col-
lege, and then comes home and tells
us that he is going to the law school.
We think he is crazier still. After
awhile Jack, by years of self sacrifice,
and hard work, is graduated. Then he
goes to New York city. After awhile
my brother Jack rushes his way to the
front of the New York bar. What is
the result? Do we say, "If we had
worked as hard as he worked we could
be lawyers?" Perhaps. But that is not
the general rule of the average
family. We immediately begin to com-
plain because Jack does not send us
money and help to support us. We take
from him all we can get. And so,
when any man honestly tries to make
a success out of life, he immediately
has a lot of indigent, selfish, lazy folks
about him trying to live off the results
of his hard earned toil.
Some one listening to me says, "Yes,
that is so." Then you turn and say:
"What shall I do about my drunken
brother's family? Shall I pay any
more money to let him keep on drink-
ing?" "What shall I do about my
daughter?" says another. "I do not
want her to leave her husband, and
yet I certainly do not want to keep
on supporting both of them in their
foolish extravagances." "What shall
I do about my wayward boy?" says
another. "Shall I let him go to the
dogs and not support him any longer?"
"What shall I do in reference to that
lazy partner?" says another. "He
won't work, and yet he expects half
of the profits." "What shall I do in
reference to my husband?" says a
troubled wife. "He is always load-
ing around or entering into nothing to
relations which bring me no good."
"What shall I support the family?" says a
do in reference to my wife?" says a
troubled husband. "She spends my
money right and left. She is more in-
terested in eulphre parties than in the
economy of the home. Shall I leave
her?" "What shall you do, my friends?
Well, I am not here to tell you in de-
tail, but this I do assert in general:
Do not let the injustices of the past
blind your eyes to the pressing duties
of the present. Because your kin and
kind and business partners have been
and are now doing wrong to you, do
not do wrong to them. Be pa-

NO. 7258.
Treasury Department
Office of
Comptroller of the Currency.

Washington, D. C., May 14, 1904.
Whereas, by satisfactory evidence presented to the undersigned, it has been made to appear that "The Farmers and Merchants National Bank of Onley," located in the village of Onley, in the County of Accomac, and State of Virginia, has complied with all the provisions of the Statutes of the United States, required to be complied with before an association shall be authorized to commence the business of Banking;
Now therefore, I, Thomas P. Kane, Deputy and Acting Comptroller of the Currency, do hereby certify that "The Farmers and Merchants National Bank of Onley," located in the village of Onley, in the County of Accomac, and State of Virginia, is authorized to commence the business of Banking as prescribed in Section Fifty one hundred and sixty nine of the Revised Statutes of the United States.
In testimony whereof witness my hand and Seal of office, this Fourteenth day of May, 1904.
T. P. KANE,
Deputy and Acting Comptroller of the Currency.

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