#### THE FLIGHT OF TIME.

DR. TALMAGE PREACHES ON THE SUNDIAL OF AHAZ.

The Shadows Are Controlled by the Hand of Omnipotence-Time's Flight Marked by the Sunrises-Daybreak on

the Mountain Tops BROOKLYN, Jan 10.-Dr. Talmage's sermon this morning was full of brightness and good cheer. He might have called it a recipe for happiness. The buoyancy and elasticit of temperament which charac-ter him were conspicuous throughout. and must have been imparted to his hear-ers. His text was II King xx, II, "And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz."

Here is the first clock or watch or chronometer or timepiece of which the world has any knowledge. But it was a watch that did not tick and a clock that did not strike. It was a sundial. Ahaz, the king. invented it. Between the hours given to statecraft and the cares of office he invented something by which he could tell the time of day. This sundial may have been a great column, and when the shadow of that column reached one point it was nine o'clock a. m., and when it reached another point it was three o'clock p. m., and all the | you some flattering thing he has just heard hours and half hours were so measured. Or it may have been a flight of stairs such as may now be found in Hindostan and other old countries, and when the shadow reached one step it was ten o'clock a. m., or another step it was four o'clock p. m., and likewise other hours may have been indi

THE WORLD'S HOROLOGES. The clepsydra or water clock followed the sundial, and the sand glass followed | text comes in with an omnipotence of meanthe clepsydra. Then came the candle clock of Alfred the Great and the candle was ow of bereavement! Shadow of sickness! marked into three parts, and while the first part was burning he gave himself to re igion, and while the second part was burning he gave himself to politics, and while the third part was burning he gave himself to rest. After awhile came the wheel and weight clock, and Pope Sylvester the Second was its most important inventor. And the skill of centuries of exquisite mechmism toiled at the timepieces until the vorld had the Vick's clock of the Four eenth century and Huyghens, the invenor, swung the first pendulum and Dr. ooke contrived the recoil escapement. and the "endless chain" followed and the ratchet and pinion lever" took its place. nd the compensation balance and the emwinder followed, and now we have e buzz and clang of the great clock and factories of Switzerland and Ger any and England and America turning what seems to be the perfection of nepieces. It took the world six thou I years to make the present chronomon than minutes and hours. Time was culated from new moon to new moon: from harvest to harvest. Then the was pronounced to be three hundred | fifty-four days and then three hundred three hundred and sixty-five days.

events were calculated from the lation of Rome, afterward from the | The highest thrones in heaven are for the mpic games. Then the Babylonians setbacks. In 1861 the shadow of the suntheir measurement of the year and the | dial of this nation was set back, and all ans theirs and the Armenians theirs | things seemed going to ruin, and it was set for centuries studying monuments. ptions, coins, mummies and astronrying to lay a plan by which all on of dates might be settled and events put in their right place in the pro cession of the ages. But the chronologists only hearled up a mountain of confusion and bewilderment until in the Sixth cen kury Dionysius Exiguus, a Roman abbot. said, "Let, everything date from the birth at Bethlehem of the Lord Jesus Christ, the Saviour of the world." The abbot proposed to have things dated backward and forward from that great event. What a splendid thought for the world! What a mighty thing for Christianity! It would have been most natural to date everything from the creation of the world. But I am glad the chronologists could not too easily guess how old the world was in order to get the nations in the habit of dating from that occurrence in its documents and his tories. Forever fixed is it that all history is to be dated with reference to the birth of Christ, and, this matter settled. Hales, the chief chronologist, declared that the world was made five thousand four hundred and eleven years before Christ, and the deluge hundred and

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lapse!" Oh, yes; we acknowledge God in the sunshine of a bright day or the sunshine of a great prosperity. But suppose the day is dark? You have to light the gas at noon. The sun does not show himself all day long. There is nothing but shadow. How slow we are to realize that the storm is from God and the darkness from God and the chill from God. Or we buy the day before the market's retreat, or we make an investment that never pays, or we purchase goods that we cannot dispose of, or a crop of grain we sowed is ruined by drought or freshet, or when we took account of stock on the 1st of January we found ourselves thousands of dollars worse off than we expected. Who under such circumstances says, "This loss is from God. I must have been allowed to go into that unfortunate enterprise for some good reason; God controls the east wind as well as the west wind?"

GOD CONTROLS THE SHADOWS.

My friends, I cannot look for one moment

on that retrograde shadow on Ahaz's dial without learning that God controls the send the flax." shadows and that lesson we need all to learn. That he controls the sunshine is not so necessary a lesson, for anybody can be happy when things go right. When you sleep eight hours a night and rise with an appetite that cannot easily wait for break fast and you go over to the store and open your mail to read more orders than you can fill, and in the next letter you find a divi dend far larger than you have been promised, and your neighbor comes in to tell said about you, and you find that all the styles of goods in which you deal have ad vanced 15 per cent. in value, and on your way home you meet your children in full romp and there are roses on the center of the tea table and roses of health in checks all around the table, what more do you want of consolation? I don't pity you a bit. You feel as if you could boss the world. But for those in just opposite circumstances my ing. The shadow! Oh, the shadow! Shad-Shadow of bankruptcy! Shadow of mental depression! Shadow of persecution! Shadow of death! Speak out, oh, sun dial of Ahaz, and tell all the people that God manages the shadow! As Hezekiah sat in his palace window wrapped in invalidism and surrounded by anodynes and cataplasms and looked out upon the black hand of the only clock known at that time and saw it move back ten degrees, he learned a lesson that a majority of the human race need this hour to learn—that the best friend a man ever had controls the shadow. The setbacks are sometimes the best things that can happen. The great German author, Schiller, could not work unless he had in his room the scent of rotten apples, and the decay of the fruits of earthly prosperity may become an inspiration instead of a depression. Robert Chambers' lame feet shut him up from other work, and he became the world renowned publisher, and helped fashion the best literature of the ages. The painful disorder like that of Hezekiah called a carbuncle is spelled ex actly the same as the precious stone called the carbuncle, and the pang of suffering may become the jewel of immortal value. Your setback, like that of Ahaz's sundial. may be recovery and triumph. I never had sixty days, and not until a long while a setback but it turned out to be a set for ward. You never would have become a Christian if you had not had a setback.

> north or south, east or west-but feels it HOW THEY MAY BE TURNED BACK But I promise to show you how the shad ows might be turned back. First, by going much among the young people. In most family circles there are grandchildren. By this divine arrangement most of the people who have passed the meridian of life can compass themselves by javenility. It is a bad thing for an old man or old woman to sit looking at the vivacity of their grandchildren shouting, "Stop that racket!" Better join in the fun. Let the eighty year-old grandfather join the eight-year young grandson or granddaughter. My father and mother lived to see over eighty children and grandchildren and great grandchildren, and a more boisterous crew were never turned out on this sublunary sphere, and they all seemed to cry to the old folks, "Keep young," and they did keep young. Don't walk with a cane unless you have to or only as a defense in a city afflicted with too many canines. Don't wear glasses stronger than necessary, putting on num ber tens when eighteens will do as well. Don't go into the company of those who are always talking about rheumatism and lumbago and shortness of breath and the brevity of human life. It is too much for my gravity to hear an octogenarian talking about the shortness of human life. From all I can find out he has always been here and from present prospects he is always going to stay. Remain young. Hang up your stockings in Christmas time. Help the boys fly the kite. Teach the girls how to dress their dolls. Better than arnica for your stiff joints and catnip tea for your sleepless nights will be a large dose of

back further in 1862, and further in 1868.

and still further in 1865, but there is not

an intelligent and well balanced man-

youthful companionship. SET BACK THE CLOCK. Set back the clock of human life. Make the shadow of the sundial of Ahaz retreat ten degrees. People make themselves old by always talking about being old and wishing for the good old days, which were never as good as these days. From all can hear the grandchildren are not half as bad as the grandparents were Matters have been hushed up. But if you have ever been in a room adjoining a room where some very old people, a little deaf, were talking over old times, you will find that this age does not monopolize all the young rascals. It may now be bard to get young people up early enough in the morn ing, but their grandparents always had to be pulled out of bed. It is wrong now to play mischevious tricks on the unsus-

pecting, but eighty years ago at school that now venerable man sat down on a crooked pin not acciden ally placed there, and purposely drove the sleigh riding party too near the edge of the embankment that he might see low they would look when tumbled into the snow. And that man who has so little patience with childish exuberance was in lden times up to pranks, one-half of which practiced by the eight-year-old of to-day ild set grandfather and grandmother ur remembrance of what and ten years of age. apable of everything

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Put back the shadow

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take it off. Don't be frightened out of life by the grip as many are. At the first sneeze of an influenza many give up all as lost. No new terror has come on the earth. The microbes as the cause of disease were lescribed in the Talmud seventeen hun dred years ago as "invisible legions of dan gerous ones." Don't be scared out of life by all this talk about heart failure. That trouble has always been in the world. That is what all the people that ever passed out of this life have died of—heart failure. Adam had it and all of his descendants have had it or will have it. Do not be watching for symptoms, or you will have symptoms of everything. Some of you will yet die of symptoms. Symptoms are often only what we sometimes see in the country-a dead owl nailed on a barn door to scare living owls. Put your trust in God, go to bed at ten o'clock, have the window open six inches to let in the fresh air, sleep on your right side, and fear nothing. The old maxim was right, "Get thy spindle and distaff ready, and God will

"I SEE THE SHADOW MOVE." But while looking at this sundial of Ahaz and I see the shadow of it move, I notice that it went back toward the sunrise instead of forward toward the sunset-toward the morning instead of toward the night. That thing the world is willing now to do, and in many cases has done. There have a great many things been written and spoken about the sunset of life. I have said some of them myself. But my text suggests a better idea. The Lord who turned back that day from going toward sundown and started it toward sunrise is willing to do the same thing for all of us. The theologians who stick to old religious technicalities until the become soporifics would not call it anything but conversion. I call it a change from going toward sundown to going toward sunrise. That man who never tries to unbuckle the clasp of evil habit and who keeps all the sins of the past and the present freighting him and who ignores the one redemption made by the only one who could redeem, if that man will examine the sundial he will find that the shadow is going forward and he is on the way to sundown. His day is on the road to night. All the watches that tick, all the clocks that strike, all the sand glasses that empty themselves, all the shadows that move on all the sundials in dicate the approach of darkness. But now, in answer to prayer, as in my text the change was in answer to prayer, the pardoning Lord reverses things and the man starts toward sunrise instead of sunset. He turns the other way. The captain of salvation gives him the military command, 'Attention! Right about face!" He was marching toward indifference, marching toward hardness of heart, marching to ward prayerlessness, marching toward sin, marching toward gloom, marching toward death. Now he turns and marches toward peace, marches toward light and marches toward comfort and marches toward high hope and marches toward a triumph stu pendous and everlasting, toward hosannas that ever hoist and halleluiahs that ever roll. Now if that is not the turning of the shadow on the dial of Ahaz from going to ward sundown to going toward sunrise.

DAYBREAK ON THE MOUNTAINS. I have seen day break over Mount Blanc and the Matterhorn, over the heights of Lebanon, over Mount Washington, over the Sierra Nevadas, and mid-Atlantic, the morning after a departed storm when the billows were liquid Alps and liquid Sierra Nevadas, but the sunrise of the soul is more elfulgent and more transporting. I bathes all the heights of the soul, and illumines all the depths of the soul, and whelms all the faculties, all the aspirations, all the ambitions, all the hopes with a light that sickness cannot eclipse, or death extinguish, or eternity do anything but augment and magnify. I preach the sunrise. As I look at that retrograde movement of the shadow on Ahaz's dial. I remember that it was a sign that Hezekiah was going to get well and he got well. So I have to teil all you who are by the grace of God having your day turned from decline toward night to assent toward morning, that you are going to get well, well of all your sins, well of all your sorrows, well of all your earthly distresses. Sunrise! But, says some one, all that you say may be true but that does not hinder the horrors

of dissolution. Why, you who are the Lord's are not going to die. All that the grave gets of you as compared with your chief, your immortal nature, is as the clippings of your finger nails as compared with your whole body. As you run the scissors along the edge of your thumb nail and cut off that which is of no use but rather a hindrance, you do not mourn over the departure of that fragment which flies away. Death will be only the scissoring off of that which could be of no use, and the soul has no funeral over that which would be an awful nuisance if we could not get rid of it. This body as it now is, what a failure it would make of heaven if our departing soul had to be burdened with it in the next world. While others there go ten thousand miles a minute we would take about an hour to walk four miles, and while our neighbor immortals could see a hundred miles we could see only ten miles, and the fleetest and the healthiest of our bodies if seen there sole would make it necessary to open in heaven an asylum for cripples. No, no; one of the best possible things that will happen to us will be the sloughing off of this body when we have no more use for it in its present state. When it shall come up in its resurrected form we will be very glad to get it back again, but not as it is now with its limitations and bedwarfments innumer

able. Sunrise! There shall I bathe my weary soul In seas of heavenly rest, And not a wave of trouble roll Across my peaceful breast.

Sunrise! But not like one of those mornings after you had gone to bed late or did not sleep well, and you get up chilled and yawning and the morning bath is a repulsion and you feel like saying to the morning sun shining into your window, "I do not see what you find to smile about; your brightness is to me a mockery." But the inrush of the next world will be a morning after a sound sleep, a sleep that nothing can disturb, and you will rise, the sunshine in your faces; and in your first morning in heaven you will wade down into the sea of glass mingled with fire, the foam on fire with a splendor you never saw on earth, and the rolling waves are doxologies, and the rocks of that shore are golden and the pebbles of that beach are pearl, and the skies that arch the scene are a commingling of all the colors that St. John saw on the wall of heaven-the crimson, and the blue, and the saffron, and the orange, and the purple and the gold, and the green wrought on those skies in shape of garlands, of ban-ners, of ladders, of chariots, of crowns, of thrones. What a suprise! Do you not feel its warmth on your faces? Scoville Mc Collum, the dying boy of our Sunday school. uttered what shall be the peroration of this sermon, "Throw back the shutters and let the sun in!" And so the shadow of Ahaz's

sundial turns from sunset to sunrise. A Futal Mistake.

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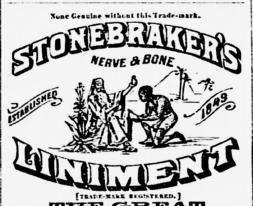
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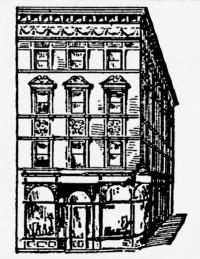
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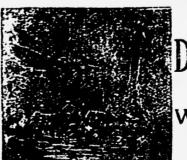
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