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LET NOT THE SUN GO DOWN UPON YOUR WRATH."

or. Talmage Recommends More of the Saccharine and Less of the Sour In Human Dispositions-Plaeating the World's Revenges.

[Copyright, Louis Klopsch, 1899.] Washington, Dec. 10.-In this discourse Dr. Talmage placates the world's revenges and recommends more of the saccharine and less of the sour in human dispositions; text, Ephesians iv, 26, "Let not the sun go down upon your wrath."
What a pillow, embroidered of all colors, hath the dying day! The cradle of clouds from which the sun rises is beautiful enough, but it is surpassed by the many colored mausoleum in which at

evening it is buried. Sunset among the mountains! It almost takes one's breath away to recall the scene. The long shadows stretching over the plain make the glory of the departing light on the tiptop crags and struck aslant through the foliage the more conspicuous. Saffron and gold, purple and crimson commingled. All the eastles of cloud in conflagration. Burning Moscows on the sky. Hanging gardens of roses at their deepest blush. Banners of vapor, red as if from carnage, in the battle of the elements. The hunt-er among the Adirondacks and the Swiss villager among the Alps know what is a sunset among the mountains. After a storm at sea the rolling grandeur into which the sun goes down to bathe at nightfall is something to make weird and splendid dreams out of for a lifetime. Alexander Smith in his poem compares the sunset to "the barren beach of hell," but this wonderful spectacle of nature

nakes me think of the burnished wall of heaven. Paul in prison, writing my text, remembers some of the gorgeous sunsets among the mountains of Asia Minor and how he had often seen the towers of Damascus blaze in the close of the oriental days, and he flashes out that memory in the text when he says, "Let not he sun go down upon your wrath." Sublime, all suggestive duty for people hen and people now! Forgiveness before sundown! He who never feels the throb of indignation is imbecile. He who can walk among the injustices of the world inflicted upon himself and others without flush of cheek, or flash of eye, or agitation of nature, is either in sympathy with wrong or semi-idiotic. When Anables of the courtroom to smite Paul on shall smite thee, thou whited wall!" In

rias, the high priest, ordered the consta the mouth, Paul fired up and said, "God the sentence immediately before my text Paul commands the Ephesians, "Be ye angry and sin not." It all depends on vhat you are mad at and how long the eeling lasts whether anger is right or wrong. Life is full of exasperations. Saul after David, Succoth after Gideon, Korah after Moses, the Pasquins after Augustus, the Pharisees after Christ, and every one has had his pursuers, and we are swindled or belied or misrepresented or persecuted or in some way wronged, and the danger is that healthful indignation shall become baleful spite

STREETS. BALTIMORE, MD. and that our feelings settle down into a Ellicott City Electric prolonged outpouring of temper displeasing to God and ruinous to ourselves, and Cars pass door. hence the important injunction of the text, "Let not the sun go down upon your Why that limitation to one's anger?

Eutaw & Franklin

Why that period of flaming vapor set to punctuate a flaming disposition? What has the sunset got to do with one's resentful emotions? Was it a haphazard sentiment written by Paul without special significance? No, no; I think of five reasons why we should not let the sun set before our temper. First, because 12 hours is long enough to be cross about any wrong inflicted upon us. Nothing is so exhausting to physical health or mental faculty as a protracted indulgence of ill humor. It

racks the nervous system. It hurts the digestion. It heats the blood in brain and heart until the whole body is first overheated and then depressed. Besides that, it sours the disposition, turns one aside from his legitimate work, expends energies that ought to be better employed and does us more harm than it does our antagonist. Paul gives us a good, wide allowance of time for legitimate enunciation, from 6 o'clock to 6 o'clock, but says, "Stop there!" Watch the dethe horizon take a reef in your disposi-Unloose your collar and cool off. Change the subject to something delightfully pleasant. Unroll your tight fist and to be willing to follow. On the night of shake hands with some one. Bank up our departure from this life into the next the fires at the curfew bell. Drive the our one plea will have to be for mercy, growling dog of enmity back to its ken- and it will have to be offered in the presnel. The hours of this morning will pass | ence of him who has said, "If you for-

its brazing hearth throw all your feuds, invectives and satires. Other things being equal, the man who preserves good temper will come out ahead. An old writer says that the celebrated John Henderson of Bristol, England, was at a dining party where political excitement ran high and the debate got angry, and while Henderson was spenting his opponent, unable to answer argument, dashed a glass of wine in his face, when the speaker deliberately wiped the liquid from his face and said: "This, sir, is a digression. Now, if you please, for the main argument." While worldly philosophy could help but very

few to such equipoise of spirit, the grace of God could help any man to such a triumph. "Impossible," you say. "I would have either left the table in anger or have knocked the man down." But I have come to believe that nothing is impossible if God help. Aye, you will not postpone till sundown forgiveness of enemies if you can realize that their behavior toward you may be put into the catalogue of the "all things' that "work together for good to those that love God." I have had multitudes of friends, but I have found in my own experience that God so arranged it that the greatest opportunities of usefulness that have been opened before me were opened by enemies. So you may harness your antagonists to your best interests and compel them to draw you on to bet-

ter work and higher character. Suppose, Instead of waiting until 32 minutes after 4 this evening, when the sun will set, you transact this glorious work of forgive ness at meridian. We Will Sleep Better.

Again, we ought not to let the sun go down on our wrath, because we will sleep better if we are at peace with everybody. Insomnia is getting to be one of the most prevalent of disorders. How few people retire at 10 o'clock at night and sleep clear through to 6 in the morning! To 55c relieve this disorder all narcotics and sedatives and morphine and chloral and bromide of potassium and cocaine and intoxicants are used, but nothing is more important than a quiet spirit if we would win somnolence. How is a man going to sleep when he is in mind pursuing an enemy? With what nervous twitch he will start out of a dream! That new plan of cornering his foe will keep him wide awake while the clock strikes 11, 12, 1, 2. I give you an unfailing prescription for wakefulness: Spend the evening hours Bears the of avenging them. Hold a convention of Bignature

office at 8 or 9 o'clock. Close the evening by writing a bitter letter expressing your sentiments. Take from the desk or pigeonhole the papers in the case to refresh your mind with your enemy's meanness. Then lie down and wait for the coming of the day, and it will come be-

fore sleep comes, or your sleep will be worried quiescence and, if you take the precaution to lie flat on your back, a frightful nightmare. Why not put a bound to your animosity? Why let your foes come into the sanctities of your dormitory? Why let those slanderers who have already torn your reputation to pieces or injured your business bend over your midnight pillow and drive from you one of the greatest

blessings that God can offer-sweet, refreshing, all invigorating sleep? Why not fence out your enemies by the golden bars of the sunset? Why not stand behind the barricade of evening cloud and say to them, "Thus far and no farther." Many a man and many a woman is having the health of body as well as the heaith of soul eaten away by a malev-olent spirit. I have in time of religious awakening had persons night after night come into the inquiry room and get no peace of soul. After a while I have bluntly asked them, "Is there not some one against whom you have a hatred that you are not willing to give up?" After a little confusion they have slightly whis pered, "Yes." Then I have said, "You will never find peace with God as long as you retain that virulence."

Get Rid of Hidden Resentment. A boy in Sparta having stolen a for kept him under his coat and, though the fox was gnawing his vitals, he submitted to it rather than expose his misdeed Many a man with a smiling face has un der his jacket an animosity that is gnawing away the strength of his body and the integrity of his soul. Better get rid of that hidden fox as soon as possible There are hundreds of domestic circles where that which most is needed is the spirit of forgiveness. Brothers apart and sisters apart and parents and children apart. Solomon says a brother offended is harder to be won than a strong city. Are there not enough sacred memories of your childhood to bring you to gether?

The rabbins recount how that Nebu

chadnezzar's son had such a spite against his father that after he was dead he had his father burned to ashes and then put the ashes into four sacks and tied them to four eagles' necks, which flew away in opposite directions. And there are now domestic antipathies that seem forever to have scattered all parental memories to eagles fly with those sacred ashes! The hour of sundown makes to that family no practical suggestion. Thomas Carlyle in his biography of Frederick the Great says the old king was told by the confessor he must be at peace with his enemies if he wanted to enter heaven. Then he said to his wife, the queen, "Write to your brother after I am dead that I forgive him." Roloff, the confessor, said, 'Her majesty had better write him immediately." "No," said the king; "after am dead. That will be safer." So he let the sun of his earthly existence go down upon his wrath. Again, we ought not to allow the sur

to set before forgiveness takes place, be cause we might not live to see anothe day. And what if we should be ushered into the presence of our Maker with : grudge upon our soul? The majority of people depart this life in the night. Between 11 o'clock p. m. and 3 o'clock a. m. there is something in the atmosphere which relaxes the grip which the body has on the soul, and most people enter the next world through the shadows of this world. Perhaps God may have arranged it in that way so as to make the contrast the more glorious. I have seen sunshiny days in this world that must have been almost like the radiance of heaven. But as most people leave the earth between sundown and sunrise they quit this world at its darkest, and heaven, always bright, will be the brighter for that contrast. Out of darkness into irra-

diation Shall we then leap over the roseate bank of sunset into the favorite hunting ground of disease and death, carrying our animosities with us? Who would want to confront his God, against whon we have all done meaner things than anybody has ever done against us, carrying old grudges? How can we expect his forgiveness for the greater when we are not willing to forgive others for the less? Nanoleon was encouraged to undertake the crossing of the Alps because Charle scending orb of day, and when it reaches magne had previously crossed them. And all this rugged path of forgiveness bears the bleeding footsteps of him who conquered through suffering, and we ought by, and the afternoon will arrive, and the give not men their trespasses, neither will

sun will begin to set, and, I beg you, on your Heavenly Father forgive your tres-What a sorry plight if we stand there hating this one and hating that one and wishing that one a damage and wishing some one else a calamity, and we our selves needing forgiveness for 10,000 obliquities of heart and life. When our last hour comes, we want it to find us all

Hate Brings Unhappiness. Hardly anything affects me so much in the uncovering of Pompeii as the account of the soldier who, after the city had for many centuries been covered with the ashes and scorize of Vesuvius, was found standing in his place on guard, hand on spear and helmet on head. Others fled at the awful submergement, but the explorer, 1,700 years after, found the body o that brave fellow in right position. And it will be a grand thing if, when our last moment comes, we are found in right position toward God, on guard and unaf frighted by the descending ashes from the mountain of death. I do not suppose that I am any more of a coward than most people, but I declare to you that I would not dare to sleep tonight if there were any being in all the earth with whom I would not gladly shake hands, lest during the night hours my spirit dismissed to other realms, I should, because of my unforgiving spirit, be denied divine

forgiveness. "But," says some woman, "there is a horrid creature that has so injured me that rather than make up with her I would die first." Well, sister, you may take your choice, for one or the other i will be-your complete pardon of her or God's eternal banishment of you. "But," says some man, "that fellow who cheated me out of those goods or damaged my business credit or started that lie about me in the newspapers of by his perfidy broke up my domestic happiness, forgive him I cannot, forgive him I will not." Weil, brother, take your choice. You will never be at peace with God till you are at peace with man. Feeling as you now do, you would not get so near the

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harlor of heaven as to see the lightship.

Better leave that man with the God who

said, "Vengeance is mine, I will repay."

You may say, "I will make him sweat

mean to pursue him to the death," but

for that yet: I will make him squirm;



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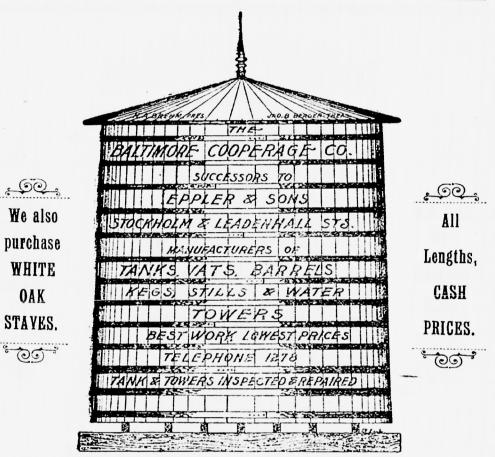
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