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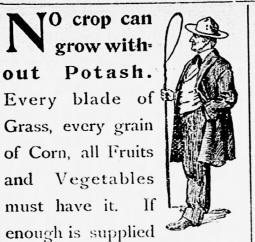
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(Continued from first page.)

rou are damaging yourself more than you damage him, and you are making heaven for your soul an impossibility. If he will not be reconciled to you, be recon ciled to him. In five or six hours it will be sundown. The dahlias will bloom against the western sky. Somewhere be tween this and that take a shovel and bury the old quarrel at least six feet deep. "Let not the sun go down upor your wrath."

The Father Knows. "But," you say, "I have more than can bear; too much is put upon me, and I am not to blame if I am somewhat revengeful and unrelenting." Then I think of the little child at the moving of some goods from a store. The father was putting some rolls of goods on the child's arm, package after package, and some one said, "That child is being overloaded, and so much ought not to be put upon her," when the child responded, "Father knows how much I can carry," and God, our Father, will not allow too much imposition on his children. In the day of eternity it will be found you had not one annoyance too many; not one exasperation too many; not one outrage too many Your Heavenly Father knows how much you can carry. Again, we ought not to allow the pas

sage of the sunset hour before the dismissal of all our affronts, because we may associate the sublimest action of the soul with the sublimest spectacle in nature. It is a most delightsome thing to have our personal experiences allied with certain subjects. There is a tree or river bank where God first answered your prayer. You will never pass that place or think of that place without thinking of the glorious communion. There was some gate or some room or some garden wall where you were affianced with the companion who has been your chief joy in life. You never speak of that place but with a smile. Some of you have pleasant memories connected with the evening star, or the moon in its first quarter, or with the sunrise, because you saw it just as you were arriving at harbor after a tempestuous voyage. Forever and forever, O hearer, associate the sun set with your magnanimous, out and out, unlimited renunciation of all hatred and forgiveness of all foes.

The Practice of Grace. I admit it is the most difficult of all graces to practice, and at the start you may make a complete failure, but keep on in the attempt to practice it. Shakespeare wrote ten plays before he reached 'Hamlet" and 17 plays before he reached "Merchant of Venice" and 28 plays before he reached "Macbeth," and gradually you will come from the easier graces to the most difficult. Besides that, it is not a matter of personal determination so much as the laying hold of the almighty arm of God, who will help us to do anything we ought to do. Remember that in all personal controversies the one least to blame will have to take the first step at pacification if it is ever effected. The contest between Æschines and Aristippus resounds through history, but Aristippus, who was least to blame, went to Æschines and said, "Shall we not agree to be friends before we make ourselves the laughing stock of the whole country?" And Æschines said, "Thou art a far better man than I, for I began the quarrel, but thou hast been the first in healing the breach," and they were always friends afterward. So let the one of you that is least to blame take the

first step toward reconciliation. The one most in the wrong will never take it. Oh, it makes one feel splendid to be able by God's help to practice unlimited forgiveness. It improves one's body and soul. My brother, it will make you measure three or four more inches around the chest and improve your respiration so that you can take a deeper and longer breath. It improves the countenance by scattering the gloom and makes you somewhat like God himself. He is omnipotent, and we cannot copy that. He independent of all the universe, and we cannot copy that. He is creative, and we cannot copy that. He is omnipresent, and we cannot copy that. But he forgives with a broad sweep all faults, and all neglects, and all insults, and all wrongdoings, and in that we may copy him with mighty success. Go harness that sublime action of your soul to the sunset-the hour when the gate of heaven opens to let the day pass into the eternities, and some of the glories escape this the Apennines and sunset amid the cor dilleras, but I will tell you how you may

way through the brief opening. We talk about the Italian sunsets and sunset amid see a grander sunset than any mere lover of nature ever beheld; that is, by fling ing into it all your hatreds and animosi ties, and let the horses of fire trample them, and the chariots of fire roll over them, and the spearmen of fire stab them and the beach of fire consume them, and the billows of fire overwhelm them. Again, we should not let the sun go lown on our wrath, because it is of little importance what the world says of you or does to you when you have the affluent God of the sunset as your provider and defender. People talk as though it were fixed spectacle of nature and always sets alike, and if the world has existed

the same. But no one ever saw two sun 6,000 years there have been about 2,190,-000 sunsets, each of them as distinct from all the other pictures in the gallery of the sky as Titian's "Last Supper," Rubens' "Descent From the Cross," Raphael's "Transfiguration" and Michael Angelo's "Last Judgment" are distinct from each other. If that God of such in finite resources that he can put on the wall of the sky each evening more than the Louvre and Luxembourg galleries all in one is my God and your God, our provider and protector, what is the use of our worrying about any human antagonism? If we are misinterpreted, the God of the many colored sunset can put the right color on our action. If all the garniture of the western heavens at evenide is but the upholstery of one of the windows of our future home, what small business for us to be chasing enemies!

Let not this Sabbath sun go down upon your wrath. The Key to Immortality. Mohammed said, "The sword is the key of heaven and hell." But, my hearers, in the last day we will find just the opposite of that to be true, and that the sword never unlocks heaven, and that he who heals wounds is greater than he who makes them, and that on the same ring

Thousands Have Kidney Trouble and Don't Know it. How To Find Out. Fill a bottle or common glass with your

water and let it stand twenty-four hours; a sediment or setunhealthy condition of the kidtling indicates an neys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in

the back is also convincing proof that the kidneys and bladder are out of order. What to Do.

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tion reading this generous offer in this paper.

two keys unlock paradise. And now I wish for all of you a beautiful sunset to your earthly existence. With some of you it has been a long day of trouble, and with others of you it will be far from calm. When the sun rose at 6 o'clock, it was the morning of youth, and a fair day was prophesied, but by dyspepsia, sour stomach, conthe time the noonday or middle life had come, and the clock of your earthly ex-

istence had struck 12, cloud racks gathered, and tempest bellowed in the track of tempest. But as the evening of old age approaches, I pray God the skies may brighten and the clouds be piled up into pillars as of celestial temples to which you go, or move as with mounted cohorts come to take you home. And as you sink out of sight below the horizon, may there be a radiance of Christian example lingering long after you are gone, and on the heavens be written in letters of sapphire and on the waters in letters of opal and on the hills in letters of emerald, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' So shall the sunset of earth become the sunrise of heaven.

are two keys-God's forgiveness of us

and our forgiveness of enemies-and these

A CLERGYMAN'S BREAK.

Told a Good Story to a Man Who Knew All About It. The Rev. Dr. Herrick, U. S. A., re ired, who is known and beloved by soldiers and civilians alike because of his tender heart and his kindly wit, has this story to tell of an experience of his down at Fort Monroe: He was staying at a hotel there-last spring, I think it wasand among the persons who made his acquaintance were two gentlemen. One of them was a Methodist clergyman from somewhere in Kentucky, and as his companion had a clerical look and seemed so great a friend to him, Dr. Herrick naturally concluded that the companion, too, was a Methodist. The mention of the town where the Methodist preacher lived reminded Dr. Herrick of a story. "Do you know Lew So-and-so out there n Kentucky, the famous horseman?" h isked. "Yes," was the answer. The reveren

loctor smiled his kindly smile. "I heard a story about him the other day," he said. "It seems that besides being a breeder of fine horses he was a noted character on the race track. Bet ting and racing were passions with him. The time came, however, when he experienced a change of heart. He was converted and joined a peculiar sect called Campbellites, or Christians, a church of very recent origin. For several months he kept him to the strait and narrow way, but one day he happened to be driving a very fast horse, when he passed a race track. He drove in, and despite his good resolutions he fell from grac and presently sent his horse around the track in the fashion of his unregenerate days. Somebody saw him and reported him. He was summarily turned out of the church. A day or two afterward a friend met him and asked him if the dismissal from the church had not been a great blow to him. Lew was unexpectedly cheerful. He was not at all cast

"'No,' said he, 'I think it served me right. I ought to have known better than to join a scrub church with no ped-The Methodist preacher laughed im

moderately. His companion smiled, but in an embarrassed way. The Methodist finally dried his eyes. "And now, Dr. Herrick," said he, "I on the back. "He's the man that turned Lew out of the church."-Washington

Bishop Gailor's Story. Bishop Gailor (Episcopalian) of Tennessee tells the following story at his own expense: One day when tramping through rural Tennessee he came up to a typical Cracker, whittling in front of his cabin, and introduced himself. After a few moments' silence the Cracker shifted his tobacco quid to a corner of his mouth, glanced out of a corner of his eye and then said, with deliberation:

"Waal, stranger, so you be a preacher be you? Waal, we don't know much about them fellers around here, but we did hev one here a few weeks ago, who got people worked up powerful-like. I went to hear him one night, and I quit after he prayed. He was a big, powerful fellow, like yourself, parson, 6 feet tall and nigh as big round. He had lungs that made the mounting shake when he hollered. I listened to his sermon, or what he called a sermon, and then hern him pray. He got sorter hysterical-like I reckon, and in his prayer he kept yellin 'O God, give us power! Give us power Give us power! I sed to Sue, 'I reckou what that there feller needs ain't power, but ideas."

International Jealousies. In modern times the danger lies less i the intrigues of statesmen than in deeply seated international jealousies and an tipathies, in sudden volcanic outbursts of popular passion. After 1,800 years' profession of the creed of peace Christendom is an armed camp. Never, or hardly ever, in times of peace have the mere preparations of war absorbed so large a propor tion of its population and resources, and very seldom has so large an amount of its ability been mainly instruments of destruction. Those who will look on the world without illusion will be compelled to admit that the chief guarantees for its peace are to be found much less in moral than in purely selfish motives. The financial embarrassments of the great nations, their profound distrust of one another, the vast cost of modern

war, the gigantic commercial disasters it inevitably entails, the extreme uncer tainty of its issue, the utter ruin that may follow defeat-these are the real influences that restrain the tiger passions and the avaricious cravings of mankind -Lecky's "The Map of Life."

A Georgia Mule. "Nobody ever heard of a Georgia mulc stampeding," says the Atlanta Constitution. "He will flinch and dodge and go through other performances, but he never runs from anything. He has a battery of his own as efficient at close range as a Maxim or a Gatling gun, and on this he depends absolutely. Moreover, he never wastes his ammunition nor misses his aim. Speaking therefore in behalf of the southern bred mule generally and the Georgia raised mule particularly, we could wish that the British commander in attributing the capture of two of his regiments to stampeding mules had included a brief biography of the mules in question in order that full justice may be done. So far as our observation and ex perience go neither the music of many bands nor the war of artillery has any effect on the Georgia mule."

A Oneer Ouestion. The Prince of Orleans was recently hunting in a remote mountain region of Steiermark. Naturally the interest of the surrounding populace was concentrated on their princely guest, and the words "Prince-Prince of Orleans," went from mouth to mouth. After some hesitation an upper Austrian huntsman, with the frank and confidential manner of his race, approached the prince and said, "No offense, your highness, but are you the son of the Maid of Orleans?

Bigger Man Than Wilhelm. "Der kaiser," said Mr. Dinkelspiel may pe Vilhelm der Grosse, put, py chiminently, I am Vilhelm der grocer al retty. Hein?"-Indianapolis Journal.

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Mr. So-and-so, "slapping his companion Undertaker & Embalmer, SYKESVILLE, MD. Appointments first-class and satisfaction

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2.25 P. M.—Accom. for Emory Grove.
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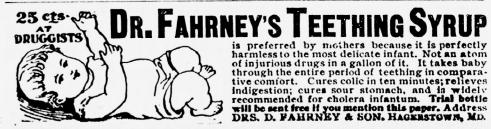
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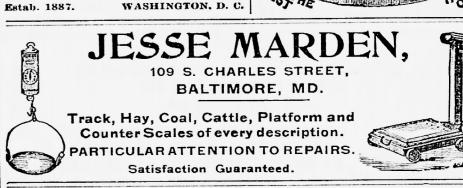
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