POOR DOCUMENT

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., DECEMBER 16, 1999.

TRAIT OF THE DIVINE

DAILY CULTIVATION-

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 ments. The hunter among the Adir-ondacks 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 makes me think of the burnished wall of heaven. Paul in prison, writing my text, remembers some of the gorge-ous sunsets among the mountains of Asia Minor and how he had often seen the towers of Damascus blazo in the close of the oriental days, and he flashes out that memory in the text when he says, "Let not the

olime, all suggestive duty for people then and people now! For-giveness 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 Ananias, the high priest, ordered the constables of the court-room to smite Paul on the mouth, Paul fired up and said, "God shall smite thee, thou whited wall!' In the sentence immediately before my text, Paul commands the Ephesians, "Be ye angry and sin not." It all depends on what you are mad at and how long the feel-

ing 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 and that our feelings settle down into a prolonged outpouring of temper dis-pleasing to God and ruinous to ourselves, and hence the important injunction of the text, "Let not the

that limitation to one's
Why that period of flaming wap rest 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 reacons why we should not let the sun sons why we should not let the sun

sun go down upon your wrath."

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 indugence of ill-humour. It racks the nertous 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 denunciation, from 6 o'clock to 6 o'clock, but [Witten there]. Watch the destination on easth with whom I would being on easth with whom I would be the control of the works and being on easth with the ask stonic of Vesuvius, was found standing in his place on guard, hand on spear and helmet on head. Others fied at the awful submergement, but the explorer, 1,700 years later, found the awful submergement, but the explorer, 1,700 years later, found the awful submergement, but the explorer in the awful submergement, but the awful subme ance of time for legitimate denuncia-tion, from 6 o'clock to 6 o'clock, but says, "Stop there!" Watch the descending orb of day, and when it reaches the horizon take a reef in your disposition. Unloose your collaboration of the coll your disposition. Unloose your col. to other realms, I should, because oller and cool off. Change the subject my unforgiving spirit, be denied dito something delightfully pleasant.
Unroll your tight fist and shake hands with some one. Bank up the fires at the curfew bell. Drive the growling dog of enmity back to its with her I would die first." Well,

will sleep better if we are at peace against the western sky. Somewith everybody. Insomnia is getting to be one of the most prevalent of A SPIRIT OF FORGIVING AND ITS disorders. How few people retire at 10 o'clock at night and sleep clear through to 6 in the morning! To relieve this disorder all narcotics and sedatives and morphine and chlo-VIVID PICTURE IN WORDS. ral and bromide of potassium and

VIVID PICTURE IN WORDS.

The Natural Wrath of the Virile Man Tempered With the Spirit of Leve der All Creatures Typified in the Man of Sorrows Who Loved His Expenses.

Washington. Dec. 10.—In this dissource 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 sour in human dispositions: text, Ephesians iv, 26, "Let not the sour in human dispositions: text, Ephesians iv, 26, "Let not the sour in human dispositions: text, Ephesians iv, 26, "Let not the sour in human dispositions: text, Ephesians iv, 26, "Let not the sour in human dispositions: text, Ephesians iv, 26, "Let not the sour in human dispositions: text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human dispositions it text, Ephesians iv, 26, "Let not the sour in human d

whom you have a hatred that you are not willing to give up?" After a little confusion they have slightly whispered, "Yes." Then I have said, "You will never find peace with God as long as you retain that virulence."

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.
Shall we then leap over the reseate 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 whom 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

city had for many centuries been enough to be cross about any wrong inflicted upon us. Nothing is so exvine forgiveness. "But," says some woman, "there

fires at the curfew bell. Drive the growling dog of enmity back to its kennel. The hours of this morning will pass by, and the afternoon will arrive, and the sun will begin to tet. and, I beg you, on its brazing hearth throw all your feuds, invectives and satires.

Ave, 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 greatost opportunities of usefulness that have been opened before mo were opened by enemies. So you may harness your antagonists to your best interests and compel them to draw you on to better work and higher character. catalogue of the "all things" that "work together for good to those that love God." I have had multi-tudes 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 sense that love God." I have had not the sunset of usefulness that have been opened before me were opened by some opened before me were opened by samples for you may harness your analysis for your best interests and compal them to draw you on compal them to draw you on the better work and higher character. Supprese, instead of waiting until 32 minutes after 4 this evaning, when the sun will set, you transact this glorious work of forgiveaces at meridian.

Again, we ought not to let the sun good our wrath, because we see the labeled with the condition of the work and spanned the sun greatest opened by surface of the wait shell be caded." So shall the sunset of earth becomes the suppress it. There are innumerable very attended to surface the sunset of earth becomes the suppress it. There are innumerable very attended in the sunset of earth becomes the suppress it. There are innumerable very attended in the sunset of earth becomes the suppress it. There are innumerable very attended in the sunset style of plain taffets to the most caborate arrangements to the most caborate the sum spannels. So you are at peace with man. Feeling as the follow of the sum of the sun of the sunset for the very attended to the sum of the sun of the sunset of the sunset of the sunset for the

shovel and bury the old quarrel at least six feet deep. "Let not the sun go down upon your wrath."

"But," you say, "I have more than I can bear; too much is put upon originality and variety of trimming, and me, and I am not to blame if I am an immense choice is offered in decorame, and I am not to blame if I am an immense choice is somewhat revengeful and unrelenttions of all kinds. Passementerie is iming." Then I think of the little mensely used and ranges from the nar-

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 kiptop crags and struck aslant through the foliage the more conspicuous. Safron and gold, purple and crimson commingled. All the castles of cloud in conflagration. Burning Moscows on the sky. Hanging gardens of roses at their deepest blush. Banners of vapor, red as if from sarnage, in the battle of the elements of the deliration of the castles of cloud in conflagration. Burning who will be a malevolent 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 awhile 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 possible to blame take the first step towards remove the deliration of the cast to blame take the first step towards remove the consumption they have slightly blame take the first step towards reconciliation. The one most in the wrong will never take it.

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as long as you retain that virulence."

A boy in Sparta having stole a fox 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 under 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 be able by God's help to practice un-

of little importance what the world says of you or does to you when you have the affluent God of the sanset as your provider and defender. People talk as though it were as fixed spectacle of nature and always the same. But no one ever saw two sunsets alike, and if the world has oxisted 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 tge Cross," Raphaol's scent From tge Cross," Raphael's "Transfiguration" and Michael Angelo's "Last Judgment" are distinct from each other. If that God of such They May or May Not Be Like the forgiveness for the greater when we are not willing to forgive others for the less? Napoleon was encouraged to undettake the crossing of the Alps because Charlemagne had previously crossed them. And all this rugged path of forgiveness bears the bleeding footsteps of him who conquered through suffering, and we ought to be willing to follow. On the night of our departure from this life into the next our one plea will have to be offered in the presence of him who has said, "If you forgive not men their trepasses, neither will your 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 are not willing to follow. On the night color on our action. If all the garniture of the western heavens at chemical throughout the presence of him who has said, "If you forgive not men their trepasses, neither will your bases."

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 are not will have to be the will find the control of the soldier who, after the city had for many centuries been are not will one is my God and Luxembourg alleries all in one is my God and Luxembourg alleries all in one is my God and Luxembourg alleries all in one is my God and your God, our provider and protector, what is the use of our worry-ing 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 control of the western heavens at the upholstery of one we wish and proved the will put the proved the skirt of plain silk. Sometimes plain with skirts of plain silk. Somet infinite 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?

just the opposite to 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 are two keys—God's forgiveness of us-and our forgiveness of enemies—and these two keys unlock paradise.

And now I wish for all of: you

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 the time the noonday or middle life had come, and the clock of your earthly existence had struck 12, cloud racks gathered, and tempest bellowed in the track of tempest. But 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 saprhire and on the waters in letters of opal and on the waters in letters of open and on the hills in letters of emerals, "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

TRIMMINGS. Decorations of Greater or Less Elab-

oration. The general form of gowns being sim-



hand, but these are less costly embroider

apart. Solomon says a trock of the glories escape this way should be ushered into the presence should be ushered into the grande upon our strong city. Are there not enough strong city. Again, we sublime action of your harness that sublime action of your basic are now combined without hesitation, the old prejudice against putting together thin and thick goods having entirely disappeared. Flowers and gause are as much worn in winter as in summer and no longer seem incongruous. The picture shows a gown of French should not let the sun. of the glories escape this of the glories escape this through the brief opening.

Again, we should not let the sun go down on our wrath, because it is of little importance what the world bays of you or does to you when you have the affluent God of the sunset as your provider and defender. People as your provider and defender. People talk as though it were a fixed always the sand always the provider and defender. People talk as though it were a fixed always the people and always the provider and the points are provider and the provider and

BODICES.



SILE BODICE.

worn, in spite of repeated attempts to

FASHIONS IN FUR.

Various Ways of Employing Expensive Peltry. The princess form is that adopted for the most elegant of winter gowns. In velvet or cloth it is particularly attractive. The trimming is usually passementerie, fringe designing tunics or fur. Fur is immensely worn, with no refer ence to the temperature, and jet upon fur

is a rich and expensive novelty. Lace, flowers and tulle are combined with fur



in jet, but in turquoise, amethyst and other jeweled effects, are also used. Fur hats are a feature of the season'

al fur case or toques, but are regular has shapes, with a large or small brim, cov-ered with chinchilla, astrakhan and other short pile fur. Usually if the grown is of fur the brim is of welvet, shired tule or some other fabric, and vice versa. Such hats are often very elaborate trim-med with spangled not and flowers and intended to accompany very rich

fur trimmed with big choux of colored mousseline de soie.

The prety coat illustrated is of black cloth and has a large collar and revers of black velvet cowered closely with white sills stitching. The back is close fitting, the front forming a straight, square table The edges and revers are outlined by stitched straps of white cloth and steel buttons fasten the jacket. The traver is of black mousseline de soie, the paque of black bengaline with white quills.

COUT OF DOOR STYLES. Tailor Mude Guwns. Jackets and

The tailor made costume is in great favor this winter and will be worn throughout the season. Perfectly out and well made, such gowns are charming and may be worn for many purposes, but not for these occasions. For calling, etc., a

costi ine of greater pretensions is nece trim ned with fine astrakhan, with tack e car simply with stitching. If it is



made with a bolero or coat, this is usually lined with fancy or contrasting silk.
Young girls' jackets are short this season and are most frequently of mastic or gray cloth. Tight bolero jackets of red cloth, hav-

ing the shortest possible basque, are a pretty novelty. The red is bright, and the jacket is a most attractive addition to a soberly tinted tailor made gown.

Present Styles Available In an Economical View.

The fashion of skirts of two different The fashion of skirts of two different materials is establishing itself and is a most convenient one, as it allows of "making over" a gown so that it looks like new. There are several ways of making these skirts. There may be a circular or plaited flounce around the foot, with a tunic falling over it, or there may be a tablier, with a redingote effect, of different goods, or the skirt may be faced up from the foot with different material, the top of the facing forming terial, the top of the facing forming points or some other decorative design,

outlined by passementerie.

An old bodice may be freshened by the addition of a yoke and sleeve caps or may be covered with stitched straps of satin or taffeta. Light silk bodices are



WALKING COSTUME. often available as a lining under mousse

bolero form and veiled by applications of An illustration is given of a walking gown of almond green cloth. The skir is finely embroidered with black and opens at the left side over a panel of gui black or white guipure. pure over almond green silk. The coat bodice has a short basque and fastensbodice has a short basque and fastensacross the waist by a strap and fancybutton. The bolero is short and forms
sleeve caps also, being embroidered with
black and fastened by two large buttons.
The plastron is of guipure over almond
green silk. The sleeves have corded
tucks at the top. The accompanying hat
is of green felt and is trimmed with
black and white feathers:

JEDIC GROLLET.

WINTER FASHIOMS.

Costly Fars Occupy a Prominent

Fur, which, it was predicted, would be very fashionable this winter, is already proving the truth of the prognostication.
Entire costumes are made of it, and there are long redingotes and straight mantles of fur. Fur capes are more worn than ever, but to them are added flounces of large mousseling despite any religious. lace, mousseline de soie or velvet. Otte mink and astrakhan are among the mo

As fine furs are so expensive a luxury as to be available only for the very few ingenious manufacturers have invented several substitutes, among them a heavy



VELVET COSTUME. silk and wool plush closely imitating fur of the otter. and short jackets, sacks, boleros mantles. All forms of wraps are ployed, no variety being now exclu

from favor.

The cut shows a gown of purple vel
The princess tunic is embroidered w
silver spangles and bordered with s
and is draped at the left side by a v
bow and silver buckle, the lower skir ing plain, with a band of fur aroun-foot. The crossed bodice is embroi-and edged with fur, opening over a tron of purple velvot. The tight sleare embroidered and bordered at wrists with fur. A directoire hat of p ple velvot accompanies the gown. puffing of pink tulle is placed under brim, and a scarf of the tulle enoire the crown, forming a large bow under chin. Pink estrich plumes form the mainder of the trimming.