

DR. TALMAGE'S SERMON.

Longevity.

"With long life will I satisfy him."—Ps. 91:36.

Through the mistake of its friends, religion has been chiefly associated with sick-beds and graveyards. The whole subject, to many people, is odorous with chlorine and carbolic acid.

There are people who cannot pronounce the word religion without hearing in it the clipping chisel of the tombstone cutter. It is high time that this thing were changed, and that religion, instead of being represented as a hearse to carry out the dead, should be represented as a chariot in which the living are to triumph.

Religion, so far from subtracting from one's vitality, is a glorious addition. It is sanative, curative, hygienic. It is good for the eyes, good for the ears, good for the spleen, good for the digestion, good for the nerves, good for the muscles.

When it becomes a Christian duty to take care of our health, is not the whole tendency toward longevity? If I toss my watch about recklessly, and drop it on the pavement, and wind it up any time of day or night I happen to think of it, and often let it run down, while you are careful with your watch, and never abuse it, and wind it up just at the same hour every night, and put it in a place where it will not suffer from the violent changes of atmosphere, which watch will last the longer?

Common sense answers. Now, the human body is God's watch. You see the hands of the watch, you see the face of the watch; but the beating of the heart is the ticking of the watch. Oh, be careful and do not let it run down!

Again: I remark that practical religion is a friend of longevity in the fact that it is a protest against dissipations, which injure and destroy the health. Bad men and women live a very short life. Their

SINS KILL them. I know hundreds of good old men, but I do not know half a dozen bad old men. Why? They do not get old. Lord Byron died at Missolonghi at thirty-six years of age, himself his own Mazepa, his unbridled passions the horse that dashed with him into the desert. Edgar A. Poe died at Baltimore at thirty-eight years of age. The black raven that alighted on the bust above his door was delirium tremens.

"Only this and nothing more." Napoleon Bonaparte lived only just beyond mid-life, then died at St. Helena, and one of his doctors said that his disease was induced by excessive snuffing. The hero of Austerlitz, the man who by one step of his foot in the centre of Europe shook the earth, killed by a snuff-box! Oh, how many people we have known who have not lived half their days because of their dissipations and indulgences! Now, practical religion is a protest against all dissipations of any kind.

"But," you say, "professors of religion have fallen, professors of religion have got drunk, professors of religion have misappropriated trust funds, professors of religion have absconded." Yes; but they

THREW AWAY THEIR RELIGION before they did their morality. If a man on a White Star line steamer bound for Liverpool, in mid-Atlantic jumps overboard and is drowned, is that anything against the White Star line's capacity to take the man across the ocean? And if a man jumps over the gunwale of his religion and goes down never to rise, is that any reason for your believing that religion has no capacity to take the man clear through?

In the one case, if he had kept to the steamer his body would have been saved; in the other case if he had kept to his religion, his morals would have been saved.

There are aged people who would have been dead twenty-five years ago but for the defenses and the equipoise of religion. You have no more natural resistance than hundreds of people who lie in the cemeteries to-day, slain by their own vices. The doctors made their case as kind and pleasant as they could, and it was called congestion of the brain, or something else, but the snakes and the blue flies that seemed to crawl over the pillow in the sight of the delirious patient showed what the matter was with him. You, the aged Christian man, walked along by that unhappy one until you came to the golden pillar of a Christian life. You went to the right; he went to the left. That is all the difference between you. Oh, if this religion is a protest against all forms of dissipation, then it is an illustrious friend of longevity. "With long life will I satisfy him."

Again: religion is a friend of longevity in the fact that

IT TAKES THE WORRY OUT of our temporalities. It is not work that kills men; it is worry. When a man becomes a genuine Christian he makes over to God not only his affections, but his family, his business, his reputation, his body, his mind, his soul—everything. Industrious he will be, but never worrying, because God is managing his affairs. How can he worry about business when in answer to his prayers God tells him when to buy and when to sell; and if he gains, that is best, and if he loses, that is best?

Suppose you had a supernatural neighbor who came in and said: "Sir, I want you to call on me in every exigency; I am your fast friend. I could fall back on \$20,000,000; I can foresee a panic ten years; I hold the controlling stock in thirty of the best monetary institutions of New York; whenever you are in trouble, call on me and I will help you; you can have my money and you can have my influence; here is my hand in pledge for it." How rich would you worry about business? Why, you would say: "I'll do the best I can, and then I'll depend on my friend's generosity for the rest."

Now more than that is promised to every Christian business man. God says to him: "I own New York and London and St. Petersburg and Pekin; and Australia and California are mine; I can foresee a panic a million years; I have all the resources of the universe, and I am your fast friend; when you get in business trouble or any other

trouble, call on me and I will help; here is my hand in pledge of omnipotent deliverance." How much should that man worry? Not much. What lion will dare to put his paw on that Daniel? Is there not rest in this? Is there not

AN ETERNAL VACATION in this? "Oh," you say, "here is a man who asked God for a blessing in a certain enterprise, and he lost five thousand dollars in it. Explain that." I will. Younder is a factory; and one wheel is going north, and the other wheel is going south, and one wheel plays laterally, and the other plays vertically. I go to the manufacturer and I say: "O manufacturer, your machinery is a contradiction. Why do you not make all the wheels go one way?" "Well," he says, "I made them to go in opposite directions for purpose, and they produce the right result. You go down-stairs and examine the carpets we are turning out in this establishment and you will see." I go down on the other floor and I see the carpets, and I am obliged to confess that though the wheels in that factory go in opposite directions, they turn out a beautiful result; and while I am standing there looking at the exquisite fabric an old Scripture passage comes into my mind: "All things work together for good to them who love God." Is there not rest in that? Is there not longevity in that?

Suppose a man is all the time worried about his reputation? One man says he lies, another says he is stupid, another says he is dishonest, and half a dozen printing establishments attack him, and he is in a great state of

EXCITEMENT AND WORRY and fume, and cannot sleep; but religion comes to him and says: "Man, God is on your side; He will take care of your reputation; if God be for you, who can be against you?" How much should that man worry about his reputation? Not much. If that broker who some years ago in Wall street, after he had lost money, sent a letter to his wife before he blew his brains out—if instead of taking out of his pocket a pistol he had taken out a well-read New Testament, there would have been one less suicide. O nervous and feverish people of the world, try this almighty sedative. You will live twenty-five years longer under its soothing power. It is not chloral that you want, or morphine that you want; it is the gospel of Christ, "With long life will I satisfy him."

Again: practical religion is a friend of longevity in the fact that it removes all corroding care about a future existence. Every man wants to know what is to become of him. If you get on board a rail train, you want to know what depot it is going to stop; if you get on board a ship, you want to know into what harbor it is going to run, and if you should tell me you have no interest in what is to be

YOUR FUTURE DESTINY. I would, in as polite a way as I know how, tell you I did not believe you. Before I had told this matter settled with reference to my future existence, the question almost worried me into ruined health. The anxieties men have upon this subject put together would make a martyrdom. This is a state of awful unhealthiness. There are people who fret themselves to death for fear of dying.

I want to take the strain off your nerves and the depression off your soul and I make two or three experiments. Experiment first: When you go out of this world it does not make any difference whether you have been good or bad, or whether you believed truth or error, or whether you believed good or evil. "Impossible," you say, "my common sense as well as my religion teaches that the bad and the good cannot live together forever. You give me no comfort in that experiment." Experiment the second: When you leave this world you will go into an intermediate state where you can get converted and prepared for heaven. "Impossible," you say, "as the tree falleth, so it must lie, and I cannot postpone to an intermediate state reformation which ought to have been effected in this state." Experiment the third: There is a future world; when a man dies, that is the last of him. Do not worry about what you are to do in another state of being; you will not do anything. "Impossible," you say, "there is something that tells me that.

DEATH IS NOT THE APPENDIX but the preface to life; there is something that tells me that on this side of the grave I only get started, and that I shall go on forever; my power to think says 'forever,' my affections say 'forever,' my capacity to enjoy or suffer, 'forever.'

Well, you defeat me in my three experiments. I have only one more to make, and if you defeat me in that I am exhausted: A mighty One on a knoll back of Jerusalem one day, the skies filled with forked lightnings, and the earth filled with volcanic disturbances, turned his pale and agonized face towards the heavens and said: "I take the sins and sorrows of the ages into my own heart. I am the expiation. Witness earth and heaven and hell, I am the expiation." And the hammer struck him, and the spears punctured him, and heaven thundered: "The wages of sin is death!" "The soul that sinneth, it shall die!" "I will by no means clear the guilty!" Then there was silence for half an hour, and the lightnings were drawn back into the scabbard of the sky, and the earth ceased to quiver, and all the colors of the sky began to shift into

A RAINBOW woven out of the falling tears of Jesus, and there was red as of the bloodshedding, and there was blue as of the bruising, and there was green as of the heavenly foliage, and there was orange as of the day-dawn. And along the line of the blue I saw the words: "I was bruised for their iniquities." And along the line of the red I saw the words: "The blood of Jesus Christ cleanseth from all sin." And along the line of the green I saw the words: "The leaves of the Tree of Life for the healing of the nations." And along the line of the orange I saw the words: "The day-spring from on high hath visited."

And then I saw the storm was over

and the rainbow rose higher and higher until it seemed retreating to another heaven, and planting one column of its colors on one side of the eternal hill, and planting the other column of its colors on the other side the eternal hill, it rose upward and upward "and behold there was a rainbow about the throne." Accept that sacrifice and

QUIT WORRYING. Take the tonic, the inspiration, the longevity of this truth. Religion is sunshine; that is health. Religion is fresh air and pure water; they are healthy. Religion is warmth; that is health. Ask all the doctors and they will tell you that a quiet conscience and pleasant anticipations are hygienic. I offer you perfect peace now and hereafter.

What do you want in the future world? Tell me and you shall have it. Orchards? There are the trees with sweet manner of fruit, yielding fruit every month. Water scenery? There is the River of Life, from under the throne of God, clear as crystal, and the sea of glass mingled with fire. Do you want music? There is the oratorio of the Creation led on by Adam, and the oratorio of the Red Sea led by Moses, and the oratorio of the Messiah led on by St. Paul, while the archangel with swinging baton controls the one hundred and forty-four thousand who make up the orchestra.

THE OTHER SIDE OF THE GRAVE. Do you want reunion? There are your dead children waiting to kiss you, waiting to embrace you, waiting to twist garlands in your hair. You have been accustomed to open the door on this side the sepulchre. You have been accustomed to walk in the wet grass on the top of the grave. I show you the under side of the grave; the bottom has fallen out and the long ropes with which the pall-bearers let down your dead, let them clear through into heaven.

Glorify to God for this robust, healthy religion. It will have a tendency to make you live long in this world, and in the world to come you will have eternal life. "With long life will I satisfy him."

SABBATAI SEVI'S CAREER.

History of the False Messiah of the Jews of Asia Minor.

Sabbatai Sevi was a Smyrniote Jew, born in 1625, and the son of a broker in that city; he was a clever youth and so well versed in the Cabala and other Jewish books that at the age of eighteen some accounts of the fifth-monarchy men, and the then much-accredited men, said that the Messiah was to reappear in 1693, reached Smyrna and worked upon his imagination so much that he decided to make himself out to be that Messiah, and to assist his object he secretly caused reports to be promulgated to the effect that a prophet would shortly appear who would rob the Sultan of his crown and restore again the kingdom of Israel. When he thought that the right time had come, to the dismay of the Smyrniote rabbis he pronounced the name "Jehovah" aloud in open conclave, for which offense he was summoned before a tribunal and condemned to die, but doubtless he had been prepared for this and had arranged with one object in view, he went as a pilgrim to Egypt and Jerusalem, where he chose as his Elijah one Nathan Benjamin, a man of ascetic life, who professed to see visions. Before returning to Smyrna he sent his attendant Nathan before him to prepare the way, and in the capacity of a second St. John the Baptist to announce that he was coming to deliver men from the oppression of the Turks and to lead back the Jews to Palestine. Nathan did his work well, writing a circular letter addressed to the Jews of the Israelites, peace without end," the result being that intense and mad excitement seized upon the Jews of that place. They nearly killed themselves with penance; they administered to one another thirty-nine lashes and tortures of all kinds; and an influential Jew, Pencia by name, whose daughter prophesied and wrought miracles, assisted Nathan in his work of preparation.

In due time Sabbatai Sevi landed at Smyrna, styling himself the "king of kings," and so carried away were the people with his adroit eloquence that a throne was set up for him in the synagogue, and from Smyrna prophets were sent all over the Turkish dominions to "the true Jewish colonies to preach that "the true Messiah of the race of David was come, and that to him the crown and the kingdom was given." At this juncture Sevi ventured to elect from among his trusted followers twelve princes, who were to act as generals to the twelve tribes on their journey back to their country, and, as we know from English records, the report reached even as far as to our shores, and that there was some talk of sending English ships to assist in the transport, and even the skeptic Spinoza, from all he heard, was at one time inclined to waver in his disbelief. The scenes of frenzied excitement in Smyrna were intense; business was entirely suspended; and gave place to eager, fanatical worship of Sevi; presents poured in to him from all parts, until at length the Sultan was roused to action and summoned him to Adrianople. The story of Sevi's interview with the Sultan is well known, and how "the holy, noble and divine Messiah" was ordered by that potentate to choose between two things—either to work a miracle and thereby prove his identity, or to have three poisoned arrows shot at him by the Sultan himself, or to become a Mohammedan. "I am a follower of Mohammedan," replied Sevi to this test, and, turning to his followers, who were dismayed beyond measure at the collapse of their hero, he added, "and he was numbered among the transgressors."

In the stores of Paris glass is taking the place of wood in flooring. It costs more than wood but it lasts longer, and besides being easily kept clean, allows enough light to be transmitted through its roughened surface for the employes to work by in the floor below. The glass is cast in squares and set in strong iron frames.

SUNDAY SCHOOL LESSON.

SUNDAY, JULY 1, 1888. God's Covenant With Israel. LESSON TEXT. (Exod. 24:1-12. Memory verses, 7-8.)

LESSON PLAN. TOPIC OF THE QUARTER: God's Covenant Relations with Israel.

GOLDEN TEXT FOR THE QUARTER: Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.—Josh. 1:7.

LESSON TOPIC: Covenant Relations. Ratified.

Lesson { 1. Proposed, vs. 1-4. 2. Accepted, vs. 5-8. Outline: 1. Enjoyed, vs. 9-12.

GOLDEN TEXT: I will be to them a God, and they shall be to me a people.—Heb. 8:10.

DAILY HOME READINGS: M.—Exod. 24:1-12. Covenant relations ratified. T.—Gen. 6:1-22. God's covenant with Noah. W.—Gen. 15:1-18. God's covenant with Abraham. T.—Gen. 17:1-22. The covenant renewed. F.—Exod. 19:1-11. The covenant enlarged. S.—Luke 22:7-20. The new covenant. S.—Heb. 9:1-28. The new covenant ratified.

LESSON ANALYSIS. I. COVENANT RELATIONS PROPOSED. 1. By the Lord: He said, "Come up unto the Lord (1). I will establish my covenant with thee (Gen. 6:18). In that day the Lord made a covenant with Abram (Gen. 15:18). I have made a covenant with my chosen (Psa. 89:3). I will make a new covenant with... Israel (Heb. 8:8). II. To his People: Thou, and Aaron, and seventy of the elders (1). Come thou and all thy house into the ark (Gen. 7:1). The Lord made a covenant with the children of Israel (1 Kings 8:9). To you is the promise, and to your children (Acts 2:39). Ye are the sons... of the covenant which God made (Acts 3:25). III. Through his Servants: Moses came and told the people (3). I will be with thy mouth, and teach thee (Exod. 4:12). As ye go, preach (Matt. 10:7). Go ye therefore, and make disciples (Matt. 28:19). How shall they hear without a preacher? (Rom. 10:14).

II. COVENANT RELATIONS ACCEPTED. 1. Clear Presentation: He took the book of the covenant, and read (7). Moses... told the people all the words of the Lord (Exod. 24:3). They gave the sense, so that they understood (Neh. 8:8). They... expounded unto him the way of God more carefully (Acts 18:26). I had rather speak... that I might instruct others (1 Cor. 14:19).

II. Deliberate Acceptance: All that the Lord hath spoken will we do (7). All the people answered together, and said, All... we will do (Exod. 19:8). We will hear it, and do it (Deut. 5:27). Nay; but we will serve the Lord (Josh. 24:21). He forsook all, and rose up and followed him (Luke 5:28).

III. Solemn Ratification: Moses took the blood, and sprinkled it on the people (8). Behold the blood of the covenant... made with you (Exod. 24:8). This is the blood of the covenant... to you-ward (Heb. 9:20). The blood of the covenant, wherewith he was sanctified (Heb. 10:29). Unto obedience and sprinkling of the blood (1 Pet. 1:2).

1. "He took the book of the covenant, and read." (1) The reader; (2) The auditors; (3) The occasion; (4) The lesson; (5) The response. 2. "All that the Lord hath spoken will we do, and be obedient." (1) Revelation; (2) Understanding; (3) Consolation.

III. COVENANT RELATIONS ENJOYED. I. Nearness: Then went up Moses, and Aaron, and seventy elders (9). Enoch walked with God (Gen. 5:24). I have seen God face to face (Gen. 32:30). The Lord spake unto Moses face to face (Exod. 33:11). Now see in a mirror, darkly; but then face to face (1 Cor. 13:12).

II. Knowledge: They saw the God of Israel (10). Let us follow on to know the Lord (Hos. 6:3). They shall see God (Matt. 5:8). We shall see him even as he is (1 John 3:2).

I saw a great white throne, and him that sat upon it (Rev. 20:11).

III. Favor:

They beheld God, and did eat and drink (11). I have seen God... and my life is preserved (Gen. 32:30). He was afraid to look upon God (Exod. 3:6). Man shall not see me and live (Exod. 33:20). We shall surely die, because we have seen God (Judg. 13:22).

1. "They saw the God of Israel." (1) An awe-stricken group; (2) A peerless privilege; (3) A sublime spectacle. 2. "Upon the nobles... he laid not his hand." (1) The peril which impended; (2) The grace which preserved. 3. "That thou mayest teach them." (1) The teacher's work; (2) The teacher's text-book; (3) The teacher's Lord.

LESSON BIBLE READING. THE COVENANT. Made with Abraham (Gen. 15:7-18; Gal. 3:16). Made with Isaac (Gen. 17:19, 21; 26:3, 4). Made with Jacob (Gen. 28:13, 14; 1 Chron. 16:16, 17). Made with Israel (Exod. 6:4; Acts 3:25). Made with David (2 Sam. 23:5; Psa. 89:3, 4). Renewed in the gospel (Rom. 11:27; Heb. 8:8-10, 13). Confirmed in Christ (Gal. 3:17; Heb. 9:11-14). Honored by God (Deut. 7:9; Luke 1:72). Christ its substance (Isa. 42:6; 49:8). Christ its mediator (Heb. 8:6; 9:15). Saints its beneficiaries (Psa. 25:14; Heb. 8:10).

LESSON SURROUNDINGS. The Old Testament lessons for 1887 closed with the account of the giving of the Decalogue, and of the fear produced among the people (Exod. 20:15-21). This is followed by a number of precepts, covering the entire passage up to the present lesson.

This passage (Exod. 20:22 to 33:35) forms a distinct body of laws, though the reason for the order of arrangement is not easy to discover. Still, as a whole, it can be recognized as the germ of the more fully developed legislation. Probably exigencies had already arisen in the journey, which called for certain precepts. The Revised Version divides this "code," if it may be so termed, into thirty-one paragraphs. Most of them contain regulations affecting the relations of man to man, pointing forward to a settled life in the land of promise. But the series opens with a religious command (Exod. 20:22-26) in regard to the altar of worship, and closes with two important regulations about the yearly feasts (Exod. 23:14-17) and sacrifices (vs. 18, 19). The social and ethical precepts have a marked religious tone, while the spirit of the whole is such as to command our admiration, alike for the high character of the enactments and for their adaptation to the people receiving them. Chapter 23:20-33 contains a promise in regard to the possession of the land of Canaan.

These chapters, beginning with chapter 20, from what is called "the book of the covenant" (comp. v. 7 of the lesson). This preliminary legislation was accepted by the people of Israel though so soon virtually rejected. The time of the lesson was immediately after the giving of the Decalogue, in the third month after the departure from Egypt (chap. 19:1). This might be "in the third month" of the year, or in the third month reckoning from the departure. The former is the more probable view, and would make the date about sixty days after the departure, during the latter part of May. The year, according to the common reckoning (Usher) was 1491 B. C., but more modern researches tend to show the date of the exodus as from 1350 to 1300 B. C.

The place was the plain Er-Rahah, since the worship was rendered, not on the mount, but "afar off."

Study of the Absent Minded.

Absent minded people are a curious study, and furnish an unlimited fund of amusement. People who hide things so successfully that they cannot find them are very numerous. The poetical editor who frisks about the office frantically demanding his pen when that useful article is cozily tucked behind his ear; the woman who pins her jersey to the back of her skirt and forgets it at night, puts the skirt on in the morning, hunts in vain for her waist, dons another and hurries away, leaving the recent jersey hanging down her back; the man who complacently irritates the wrong end of a match, and then wonders why in the jumping juniper it won't light—all these are familiar.

A case never told, but true to life, was observed at a recent fire. One of the firemen was waiting leisurely home after the fire had been extinguished, carrying, as he fondly imagined, his speaking trumpet under his arm. His companion, upon asking him where his trumpet was, received the absent minded answer, "I've got it all right." He called the fireman's attention to the fact that he was affectionately conducting home a hose nozzle, and when he asked him where his magnificent silver trumpet was, the fireman said in amazement: "I'm blessed if I know." A railroad conductor on the Central Hudson stood on a station platform one day and signaled his engineer to "go ahead," and then walked complacently back into the station, and sat down. A girl recently was in that mythical condition, "in love," put the potatoes on to boil in the teapot, and pumped water into the coal hod. All these are veritable "observed phenomena."

The scientific boring in the soil of the Nile Delta has reached a depth of over 308 feet without finding the rock. A four-inch layer of blue clay has just been penetrated, the overlying soil from a depth of 193 feet being sand.

Ferra Giere, or hoar frost glass, is an article now made in Paris, so called from the pattern upon it, which resembles the feathery forms traced by frost on the insides of the windows in cold weather.

YOUR OWN FOLLY.

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