REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: The Chariot of Triumph-Religion Represents Life. Not the Grave-Advice About Physical Health and a Prescription For Prolonging Life. [Copyright, Louis Klopsch, 1899.]

WASHINGTON, D. C.—In this discourse Dr. Talmage gives prescriptions for the prolongation of life and preaches the gospel of physical health. The text is Psalms xci., 16, "With long life will I satisfy him."

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 chiefle of the out 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 David in another part of the psalm prays that religion may be dominant, he does not speak of it as a mild sickness or an emanciation or an attack of moral and spiritual cramp. He sneaks of it as "the saving health of all or an attack of moral and spiritual cramp. He speaks of it as "the saving health of all nations," while God in the text promises longevity to the plous, saying, "With long life will I satisty him." The fact is that men and women die too soon. It is high time that religion joined the hand of medical science in attempting to improve human longevity. Adam lived 930 years. Methuselah lived 969 years. As late in the history of the world as Vespasian there were at one time in his empire forty-five people 135 one time in his empire forty-five people 135 years old. So far down as the sixteenth century Peter Zartan died at 185 years of age. I do not say that religion will ever take the race back to antediluvian longevity, but I do say the length of life will be increased.

It is said in Isaiah, "The child shall die a bundred years old." Now, if, according to Scripture, the child is to be a hundred years old, may not the men and women reach to 300 and 400 and 500? The fact is that we are mere dwarfs and skeletons compared with some of the generations that are to come. Take the African race. They have been under bondage for centuries. Give them a chance, and they develop a Frederick Douglass or a Toussaint L'Ouverture. And, if the white race shall be brought from under the sections of the company of be brought from under the serfdom of sin, what shall be the body, what shall be the soul? Religion has only just touched our world. Give it full power for a few centuries, and who can tell what will be the strength of man and the beauty of woman and the longerity of all?

and the longevity of all?

My design to show that practical religion is the friend of long life. I prove it, first, from the fact that it makes the care of our health a positive Christian duty. Whether we shall keep early or late hours, whether we shall take food digestible or indigesti-ble, whether there shall be thorough or incomplete mastication, are questions very often deferred to the realm of whimsicality. But the Christian man lifts this whole problem of health into the accountable and the divine. He says, "God has given me this body, and He has called it the temple this body, and He has called it the temple of the Holy Ghost, and to deface its altars, or mar its walls, or crumble its piliars, is a God defying sacrliege." He sees God's caligraphy in every page, anatomical and physiological. He says, "God has given me a wonderful body for noble purposes"—that arm with thirtytwo curious bones wielded by forty-six curious muscles and all under the brain's telegraphy, 350 pounds of blood rushing through the heart every hour, the heart in twenty-four hours beating 100,000 times, during the twenty-four hours the lungs taking in fifty-seven hogshead of air, and all this mechanism not more mighty than delicate and easily disturbed and demolished. The christian man says to himself, "If I hurt my nerves, if I hurt my brain, if I hurt any of my physical faculties, I insult God and call for dire retribution." Why did God tell the Levites not to offer to Him in accrifice an imale important and discard? sacrifice animals imperfect and diseased? He meant to tell us in all the ages that we are to offer to God our very best physical condition, and a man who through irregular or gluttonous eating rules his health is not offering to God such a sacrifice. Why did Paul write for his cloak at Troas? Why should such a great man as Paul be anxious about a thing so insignificant as an overcoat? It was because he knew that with pneumonia and rheumatism he would not be worth half as much to God and the

An intelligent Christian man would consider it an absurdity to kneel down at night and pray and ask God's protection while at the same time he kept the windows of his bedroom tight shut against fresh air. He would just as soon think of going out on the bridge between New York and Brooklyn, leaping off and then praying to God to keep him from getting hurt. Just as long as you refer this whole subject of physical health to the realm of whimsicality or to the pastry cook or to the butcher or to the baker or to the apothecary or to or to the baker or to the apothecary or to the clothier you are not acting like a Christian. Take care of all your physical forces—nervous, muscular, bone, brain, cellular tissue—for all you must be brought to judgment. Smoking your nervous sys-tem into fidgets, burning out the coating of your stomach with wine logwooded and strychnined, walking with thin shoes to make your feet look delicate, pinched at the waist until you are nigh cut in two and neither part worth anything, greaning. about sick headache and palpitation of the heart, which you think came from God,

church as with respiration easy and foot

heart, which you think came from God, when they came from your own folly!

What right has any man or woman to deface the temple of the Holy Ghost? What is the ear? It is the whispering galiery of the soul. What is the eye? It is the observatory God constructed, its telescope sweeping the heavens. What is the hand? An instrument so wonderful that, when the Earl of Bridgewater bequeathed in his will \$40,000 for treatises to be written on the wisdom, power and goodness of God. Sir Charles Bell, the great English anatomist and surgeon, found his greatest illustration in the construction of the human hand, devoting his whole book to that subject. So wonderful are these that subject. So wonderful are these bodies that God names His own attributes bodies that God names His own attributes after different parts of them. His omniscience—it is God's eye; His omnipresence—it is God's ear; His omnipotence—it is God's arm; the upholstery of the midright heavens—it is the work of God's fingers; his life-giving power—it is the breath of the Almighty; his dominion—"the government shall be upon his shoulder."

A body so divinely honored and so divinely constructed, let us be careful not to abuse it. 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. Be careful and do not let it run down.

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 36 years of age, himself his own Mazeopa, his unbridled passions the horse that dashed with him into the desert. Edgar A. Poedied at Baltimore at 38 years of age. The black raven that alighted on the bust above his door was delirium tremens—

Only this and nothing more. Only this and nothing more.

Napeleon Benaparte lived only just beyond midlife, 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 center of Europe shook the earth, killed by a snuff box! How many people we have known who have not lived out half their days because of their disspations and indulgences! Now, practical religion is a protest against all dissipations of any king. tions of any king.

tions of any kind.

"But," you say, "professors of religion have fallen, professors of religion have got drunk, 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.

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 files that seemed to crawl over the pillow in the sight of the delirious patient showed what was of the delirious patient showed what was the matter 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. If this religion is a protest against all forms of dissipation, then it is an illustrious friend of longevity. With long life will Leating him."

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 gain, that is best, and if he lose, that is best. lose, that is best.

sell? And if he gain, that is best, and if he lose, 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 fail 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 much 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

Petersburg and Pekin. and Australia and California are mine. I can foresee a panie a hundred 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, eall 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 vaca-tion in this? "Ob," you say, "here is a man who asked God for a blessing is a certain enterprise, and he lost \$5000 in it! Explain

I will. Yonder 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 I go to the manufacturer and I say: "O manufacturer, your machinery is a contradiction! Wny do you not make all the wheels go one way?" "Well," he says, "I made them to go in opposite directions on 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 beautiopposite directions, they turn out a beautiful result, and while I am standing there dooking at the exquisite fabric an old Scripture passage comes into my mind, "All things work together for good te them who love God." Is there not a tonic 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 man says he is stupid, anlies, another man 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, sat down and wrote a farewell letter to his wife before he blew his brains out—if, instead of

If that broker who some years ago in Wall street, after he had lost money, sat down and wrote a farewell 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 Jesus 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 be. Before I had this matter settled with reference to my future existence the question almost worried me into ruined health. The anxietles 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, whether you believed truth or error, you will go straight to glory. "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 reformation which ought to have been effected in this state." Experiment the third. There is no 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. "Thera is something that tells me that death is not the appendix, but the preface to life, There is something that tells me that of a this side of the grave I only get started and that I shall go on

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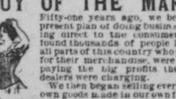
& Story of Li Hang Chang and Would-Be Prisoners. Of Li Hung Chang numberless stoles are told in Chinese society. Now and then one reaches this country through our consuls in China. On one occasion when the premier was having a bitter fight with some of the more conservative members of the tsung-livamen he received as a present a magnificent cake, which he had reason to suspect contained poison. He put the cake aside and set all his powerful machinery to work to find out who was at the bottom of the plot. The investigation was partly successful, the crime being traced to three men, of whom one, at least, was absolutely guilty. Li had the trio arrested and brought to his yamen. When they arrived they were ushered into his presence and were received in his courtliest manner. The cake was produced. with the remark that "politeness forbade his tasting it until the three generous donors had had an opportunity to enjoy its excellence." Li cut the cake and one of his servitors handed it to the unwilling guests. Each took a piece and ate, or pretended to eat it. One crumbled the pieces and let them fall upon the floor. but the other two ate calmly, without manifesting any emotion. Ten minutes and the two men began to show symptoms of suffering. Li smiled benignantly and said to the man who had not eaten: "Your wisdom is so great that I am compelled to preserve your head as a souvenir to transcendent genius." The man was removed and promptly decapitated. To the other two the premier remarked: "The cake that you are eating is not the one you sent me, but one which I had my cook imitate. The poison from which you are suffering exists only in your imagination. I know of

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Cornelius Breckenridge of Tallafer ro, Ky., was in town the other day and while talking to a friend he thrust his hand under his waistcoat and pulled out a snowy white beard which reached almost to his knees, says the Denver Times, "I am going to tell you an incident of my life that has never before been made public," he said, "That beard of mine is now thirty-one inches long and the cause of its length is all due to the fact that I once made a bet. When the war broke out I was one of the southerners who enlisted and fought with the confederates. Quite naturally my feeling toward Abraham Lincoln was not of the best. When old Abe came up the second time for election I said to a friend: 'Bob, if old Abe is elected I will never again shave." Well,' said Bob, 'If Abe Lincoln is not elected I will never shave." Both of us agreed it should stand as a bet and the election day rolled around and the result is well known."



THE REAL ISSUE.

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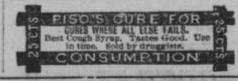
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She Obeyed Instructions. Mrs. Naggsby (impatiently calling)-"Nora, drop everything at once and come to me!" Nora-"Yes, ma'am." Mrs. Naggsby-"Now, what's the baby crying for?" Nora-"Because I dropped him, mum."-Tit-Bits.

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