"With Long Life Will I Satisfy

#### THE GOSPEL OF EVERYDAY LIFE

For the Pro ougation of Earthly Existence and How to Make Its Devotees

Washington. Feb. 18. - This sermon of Dr. Talmage presents a gospel for this life as well as the next and shows that religion does for the prolongation of earthly existence: text Psaim xci, 16, "With long life will I satisfy him.

Through the mistake of its friends religion has been chiefly associated with sickbeds 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 charjet in which the living are to triumph.

Religion, so far from subtracting from one's witality, is a glorious addition. It is sanitive, curative, and gienic. It is good for the eyes, good for the spleen, for the ears, good for the spleen, good for the digestion, good for the nerves, good for the Liuscles. When David, in another part of the Psalms prays that religion may be dominant he does not speak of it as a mild sickness or an emaciation 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 pious, saying. "With long life will I satisfy

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 flongevity. 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 45 people 135 years So far down as the sixteenth century. Peter Zartan died at 185 years of age. I do not say that region will ever take the race back to antediluvian longevity, but I do say that the length of human life

will be greatly improved.

It is said in Isuah lxv., 20, "The child shall die a hundred 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?

My design is to show that practivity; 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 indigestible, whether there shall be thorough or incomplete mastication, are questions very often referred to the realm of whimsicality, but the Christian man lifts this whole able and the divine. He says, God has given me 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 pillars is a God defying sacrilege." He sees God's caligraphy in every page anatomical and physiological. He says God has given me a wonderful body

The Christian man says to himself, 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 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 rulns 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 church as with respira-

tion easy and foot free. An intelligent Christian man would consider it an absurdity to kneel down at night and pray and ask God' protection while at the same time he kept the windows of his bedroom tight shut against fresh air. would just as soon think of going to the top of his house and 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 the clo-thier you are not acting like a Chris-Take care of all your phesical forces - nervous, muscular, bone, brain, cellular tissue -- for all you must be brought to judgment.

What right has any man or woman to deface the temple of the Holy Ghost? What is the ear? Why, it is the whispering gallery of the hu-man soul. What is the eye? It is the observatory God constructed, its telescope sweeping the heavens. wonderful are these bodies that God names his own attributes after different parts of them. His omnis-efence—it is God's eye. His omni-

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potence—it is God's arm. The up-holstery of the midnight 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 vio-lent changes of atmosphere, which watch will last the longer? Common sense answers. Now, the hu-man 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 dis-sipations which in ure and destroy the health. Bad men and women live a very short life. Their sins kill them. I know hundred 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 of his own Mazeppa, bridled passions the horse that dashad with him into the desert. A. Poe died at Baltimore at 38 years of age. The black raven that alighted on the bust above his chamber door was delirium tremens,

#### Only this and nothing more.

There are aged people who would have been dead 25 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 cemeterics to-day, slain by their own vices. The doctors hade 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 pillows in the sight of the delirious patient showed what was the mat-You, the aged Christian man, walked along by that unhappy one until- you came to the golden pillar of the Christian life. You went to the right; he went to the left. This is all the difference between you. Oh, if this religion is a protest against all form of dissipation, then it is an illustrious friend of longevity. With long life will I satisfy him."

Again, religion is a friend of lon-gevity in the fact that it takes the vorry out of 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.

Now, more than that is promised to every Christian business man. Godsays to him. "I own New York and London and St. Petersburg and Peking and Australia and California are mine: I can foresee a panic a thousand years; I have all the resources of the universe; and I am your best 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 deliver-How much should that man ance. 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 \$5,000 in it. Explain that." 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 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 posite directions on purpose, and they produce the right result. You go downstains 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 out a beautiful result, and while I am standing there looking at the exquisite fabric an old Scripture passage comes into my mind, things work together for good to them who love God." Is there not rest in that? Is there not 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 says he is stupanother 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, ofter he had lost money sat down

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Toronto, in telling of her faith in and cure by this wonderful remedy, says: cure by this wonderful remedy, says, "I cannot speak too highly of Dr. Agnew's Catarrhal Powder. For years I have suffered intensely and constantly from catarrh in its worst form. I took everything I could purchase that promised me a cure, without any permanent results, until I tried Dr. Agnew's Catarrhal Powder. The first application of it—and it's so simple to apply—gave me great relief. I persevered in the use of it for eight months, and to-day I am fully restored, not the slightest symptom of the malady remaining, and I am thankful to be able to give this tes-

Have you a cought Is the voice

husky? Is the breath foul? Are you losing flesh? Do you ache all over? De you take cold easily? Is the nose stopped up? Does your nose discharge? Do crusts form in the nose ! Do you cough sometimes until you gag? Is there pain in the back of the head? Is there a pain across the eyes? Is there tickling in the throat? Is your sense of smell leaving you? Are you losing the sense of taste? Is there 4 drepping in the throat? Is there a burning pain in the throat? Any and all of these symptoms indicate the presence of catarrh, and while some of them may seem but trivial, you can-not afford to treat them lightly, for remember dire consequences may result from neglect, for all victims of throat and lung troubles have been subject to catarrh. +

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#### and wrote a farewell letter to his wife before he blew out his brainsif, 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 neryous and feverish people of the world. this almighty sedative. You will live 25 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." I want to take the strain off your nerves and the depression off your soul, and I make two or three experiments. Experiment the first: 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, you will go straight to glory. "Impossible," you say. "My common sense as well my religion teaches that the bad and the good cannot live together forever. You give me no comfort in that experiment." Experiment the Experiment the second: When you leave this world, yoù 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 that reformation which ought to have been effected in this state." Experiment the There is no future world third: 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. 'Impossi-ble," you say. "There is something "There is something that tells me that death is not the

appendix, but the preface; 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 light of the light mith forhed lightnings and enjoy or suffer forever. skies filled with forked lightnings and

the earth filled with volcanic dis-turbances, turned his pale and agon-ized 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." Accept that sacrifice and quit wor-rying. Take the tonic, the inspira-tion, the longivity, of this truth: cengion is sunshine; that is health. Religion is fresh air and pure water; they are healthy. Religion is warmth; that is healthy. 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 trees with 12 manner of fruits, 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 are the oratorio of the "Creation," led on by Adam, and the oratorio of the "Red Sea," led on by Moses, and the ora-torio of the "Messiah," led on by St. Paul, while the archangel, swinging baton, controls the 144,000

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; I open the door on the other side the sepulchre. You have been accustom-

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#### ed to walk in the wet grass on the top of the grave: I show you the un-derside of the grave. The bottom has fallen out, and the long ropes with which the pallbearers let down your dead let them clear through into heaven. Glory be 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." Scotch Dialect.

The Scottish American has a story of a north country servant girl, who was living with an English family in the neighborhood of Oxford.
One wet day she happened to step

into a heap of mire and returned home with her clothes much soiled, "What have you been doing?" asked her mistress.

'Oh,'' said she, "I stepped into a dumplock o' glaur." "And what's glaur?"
"Just clairts," said the girl.

But what's clairts?"

"It's just like clabber." "But, dear me, what is clabber?" "Clabber is drookit stour."

But what is drookit stour?" sisted the amazed lady.
"Weel, weel," said the girl, "ave nae patience wi' ye ava. Ye sud ken as weel as me, it's just wat dert."

#### SLAVERY LONG A THORN.

Its Bistory Years Before Uncle Sam Abolished It,

The negro que origin. The Hiad of our woes began in 1620, when negroes were first brought to the colony of Virginia and sold as slaves. Slavery antedates history. The traffic of Europeans in negroes existed a half century before the discovery of America. The very year in which Charles V. sailed with a powerful expedition against Tunis to check the piracies of the Barbary States, and to emancipate enslaved Christians in Africa, he gave an open legal sanction to the African slave trade. When independence was declared in 1776 all the colonies held

slaves. Slavery, said the late Senator Ingalls, disappeared from the Northern States "by the operation of social, economic and natural laws," and "the North did not finally determine to destroy this system until convinced that its continuance threatened not only their industrial independence but their political importance" In the course of years "the peculiar institution" assumed a sectional character. The war between the states precipitated a crisis. President Lincoln then began the work of emancipation. "As command er-in-chief of the army and navy in time of war, I suppose I have the right to take any measure which may best subdue the enemy. view the measure (the proclamation) as a practical war measure according

to the advantages it will offer to the suppression of the rebellion.

He—You needn't be angry. I could have kissed you two or three times then if I'd wanted to. She Yes, I know it.

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