

LONGEVITY RECIPES.

REV. DR. TALMAGE PREACHES ON HOW TO LIVE LONG.

ERROR OF RELIGIOUS FRIENDS.

They Have Chiefly Associated Religion With Sickness and Graveyards, When Its Practice Is a Glorious Addition to One's Vitality—The Agencies Which Lead to Shorter Life.

Washington, Sept. 24.—Rev. Dr. Talmage to-day preached from the text Psalms xxi, 16, "With long life will I satisfy him." He said: 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 chloroform and carbolic acid. There are people who cannot pronounce the word "religion" without hearing in it the clanging 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 sensitive, 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 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 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 the Christian era, there were at one time in his empire 45 people 100 years old. So far down as the sixteenth century Peter Zartan died at 135 years of age. I do not say that religion will ever take the race back to the pre-Adamic longevity, but I do say the length of life will be increased.

It is said in Isaiah, "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 200 and 400? 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 Quaker. And if the white race shall 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 longevity of all?

My design is to show that practical religion is the friend of long life. I prove it first from the fact that it is the care of our health a positive Christian duty. Whether we shall keep early 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 problem of health into the accountancy and the divine. He says, "I hurt my 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 calligraphy in every page, anatomical and physiological. He says, "God has given me a wonderful body for noble purposes—that arm with 25 curious bones—welded by 45 curious muscles and all under the brain's telegraphy, 350 pounds of blood rushing through the heart every hour, the heart in 24 hours beating 100,000 times, during the 24 hours the lungs taking in 57 hogsheads of air, and giving 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 will God let 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 ruins his health is not offering to God such a sacrifice. Why will Paul write for his cloak at Troas? Why should such a great man as Paul be anxious about a thing so insignificant as an eyecup? 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 respiration easy and feet free.

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 pasty look or to the butcher 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. Smothering your nervous system into fits, burning out the coating of your stomach with wine, logwood and stychnine, walking with thin shoes to make your feet look delicate, pinching at the waist until you are tight in two and neither part work effectively, groaning about sick headache and palpitation of the 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? What is the whispering gallery of the soul? What is the eye? It is the observatory God constructed, the 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 "researches 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 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 upholding 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 about 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 longest. 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.

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 36 years of age, himself his own Mazepa, his unbridled passions the horse that dashed him into the desert. Edgar A. Poe died 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. Napoleon Bonaparte lived only just beyond middle 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 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 dissipations and indulgence! 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 abandoned, 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 ocean across the world?" 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 85 years ago but for the fences and the equipage 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 longevity. In mid-Atlantic, jumps overboard and is drowned, is that anything against the White Star Line's capacity to take the ocean across the world?" 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.

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Suppose you had a supernatural neighbor who came in and said: "Sir, I want you to call on me in every emergency. 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 90 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 Peking, and Australia and California are mine. I can foresee a panic. I know when it will come. I go to the manufacturer, 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, "there 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 the other 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 on purpose, and they produce the right result. You go downstairs 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 come to the conclusion 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 of an old Scripture passage comes into my mind, "All things work together for good to 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 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 broken 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 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."

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 at 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 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 a good man or a bad man, 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, where you can get converted and prepared for heaven. "Impossible," you say. "As the tree falls, so must it lie, and I cannot postpone to 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. "There is something that tells me that death is not the appendix to life, the preface to another life. I shall go on forever. My power to think is 'forever'; my capacity to enjoy or suffer 'forever.'"

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 the mountains, the skies filled with forked lightnings and the earth filled with volcanic disturbances, the heavens and said: "I take the sins and sorrows of the ages into my own heart. I am the expiation. Witness, earth, and believe me when I say the expiation." And the hammer struck him, and the spears punctured him, and heaven and hell were won. "The blood of Jesus Christ cleanse us 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 us," 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 the eternal hill, and planting the other column of its colors on the other side the eternal hill, rose upward and upward, "and behold, there was a rainbow about the throne." Accept that sacrifice and quit worrying. 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