

# Turn Back the Years

Talmage Tells How Youth Can Be Renewed and Boyish Spirits Prolonged.

Washington report.—In this discourse Dr. Talmage shows how any one can conquer the effect of years and grow younger in spirit. Text: Psalms ciii, 5: "So that thy youth is renewed like the eagle's."

There flies out from my text the most majestic of all the feathered creation—the eagle. Other birds have more beauty of plume and more sweetness of voice, but none of them has such power of beak, such clutch of claw, such expansion of wing, such height of soaring, such wideness of dominion. Its appetite rejects the carrion that invites the vulture, and in most cases its food is fresh and clean. Leveling its neck for flight, in spiral curve it swings itself toward the noon-day sun. It has been known to live 100 years. What concentration of all that is sublime in the golden eagle, the crested eagle, the martial eagle, the booted eagle, the Jean le Blanc eagle! But after a while in its life comes the molting process, and it looks ragged and worn and unattractive, and feels like moping in its nest on the high crags. But weeks go by, and the old feathers are gone, and new ornithological attire is put on, and its beak, which was overgrown, has the surplus of bone beaten off against the rocks, and it gets back its old capacity for food, and again it mounts the heavens in unchallenged and boundless kingdoms of air and light. David, the author of the text, had watched these monarchs of the sky, and knew their habits, and one day, exulting in his own physical and spiritual rejuvenescence, he says to his own soul, "You are getting younger all the time. You make me think of an eagle which I saw yesterday," just after its molting season, swinging through the valley of Jehoshaphat, and then circling around the head of Mount Olive. Oh, my soul, "thy youth is renewed like the eagle's."

The fact is that people get old too fast. They allow the years to run away with them. The almanac and the family record discourage them. Some of you are older than you have any business to be. You ought to realize that as the body gets older the soul ought to get younger. Coming on toward old age you are only in the molting season, and after that you will have better wings, take higher flight and reign in clearer atmosphere. Our religion bids us to look after the welfare of the body as well as of the soul, and the first part as well as the latter part of my subject is appropriate for the pulpit.

Many might turn the years backward and get younger by changing their physical habits. The sturdiest life one leads the longer he lives. Thomas Parr, of Shropshire, England, was a plain man and worked on a farm for a livelihood. At 120 years of age he was at his daily toll. He had lived under nine kings of England. When 152 years of age he was heard of in London. The king desired to see him and ordered him to the palace, where he was so richly and royally treated that it destroyed his health, and he died at 152 years and nine months of age. When Dr. Harvey, the discoverer of the circulation of the blood, made post mortem examination of Thomas Parr, he declared there were no signs of senile decay in the body. That man must have renewed his youth, like the eagle, again and again.

You cannot tell how old a man is from the number of years he has lived. I have known people actually boyish in their disposition at eighty years of age, while Louis II, King of Hungary, died of old age at twenty. Haydn's oratorio, "The Creation," was composed at seventy-five years of age. Humboldt wrote his immortal work, "The Cosmos," at seventy-five. William Bryant, at eighty-two years of age, in my house, read without spectacles "Thanatopsis," which he had composed when eighteen years of age. Isocrates did illustrious work at ninety-four. Lintinus Gorgias was busy when death came to him at 107 years of age. Herschel, at eighty years of age, was hard at work in stellar exploration. Masinissa, king of Numidia, at ninety years of age, led a victorious cavalry charge against the Carthaginians. Titian was engaged on his greatest painting when he died in his one hundredth year.

But the average longevity of those in private life and with less mental strain and no conspicuous success is much larger than the average longevity of the renowned. There are hundreds of thousands of men and women now renewing their youth like the eagle's, so that the possibility of such a turning back of the years is all around us being demonstrated.

Some one writes me, "Is not three-score and ten the bound of human life, according to the Bible?" My reply is that Moses, not David, who wrote that psalm, was giving a statistic of his own day. Through better understanding of the laws of health and advancement of medical science the statistics of longevity have mightily changed since the time of Moses, and the day is coming when a nonagenarian will no longer be a wonder. Phlebotomy shortened the life of whole generations, and the lancet that bled for everything is now rarely taken from the doctor's pocket. Dentistry has given power of healthy mastication to the human race and thus added greatly to the prolongation of life. Electric lights have improved human sight, which used to be strained by the dim tallow candle. The fire diseases, which under other names did their fa-

tal work and were considered almost incurable, now in the majority of cases are conquered. Vaccination, which has saved millions of lives and balked the greatest scourge of nations, and surgery, which has advanced more than any other science, have done more than can be told for the prolongation of human life. The X ray has turned the human body, which was opaque, into a lighted castle. It is easier in this age to renew one's youth than in any other age. When Paul stopped the jailer from suicide by commanding, "Do thyself no harm," he showed himself interested in the physical as well as moral life of man. Among the blessings which God promised was that in which he said, "With long life will I satisfy thee," and David, in my text, illustrates the possibility of palingenesis or rejuvenescence.

But the body is the smallest and least important part of you. It is your soul that most needs rejuvenation; but that will also help bodily vivification. In order to do this, I advise you to banish as far as possible all fretfulness out of your life. The doing of that will make you ten years younger. I know many good Christian people who are worrying themselves out in managing the affairs of the universe. They have undertaken too big a job. They are trying to drive too long and fiery a team. They have all the affairs of church and state on hand, and they fret about this, and fret about that, and fret about the other thing. They are all the time apprehensive of social and religious and political calamities, and it is telling on their mental health, depressing their physical health, and instead of renewing their youth like the eagle's they are imitating the eagle who would sit in his nest of sticks lined with grass on the rock, mourning about the woes of the ornithological world, the loneliness of the pelican, the filthiness of the vulture, the croak of the raven, the recklessness of the albatross. Would that improve things? No. It would be a molting process for that eagle which would never close, and it would only get thinner and more gloomy and less able to gain food for its young and less able to enjoy a landscape as it appears under a 20-mile flight on a summer morning under the blue heavens.

I do not advise you to be indifferent to these great questions that pertain to church and state and nations, but not to fret about them. Realize that it is not an anarchy that has charge of affairs in this world, but a divine government. At the head of this universe is a King whose eye is omniscience and whose arm is omnipotence and whose heart is infinite love. His government is not going to be a failure. He cannot be defeated. Better trust Him in the management of His world and of all worlds. All you and I have to do is to accomplish the work that is put in our hands. That is all we have to be responsible for. In a well managed orchestra the players upon strings and wind instruments do not watch each other. The cornetist does not look to see how the violinist is drawing the bow over the strings, nor does the flute scrutinize the drum. They all watch the baton of the leader. And we are all carrying our part, however insignificant it may be, in the great harmony of this world and of the universe which our Lord is leading, and we all have to watch His command and do our best and not bother ourselves about the success or failure of other performers. If you want to renew your youth, better stop managing the affairs of the universe.

Another mode of rejuvenescence is much of the time associating with those younger than yourself rather than with those who are as old or older. If you have no children of your own, better adopt a child. There are in this country and in all countries orphans by the tens of thousands. Go to one of the asylums or institutions where friendless children are cared for and select some little one with an honest eye and good disposition and take him to your home. Put around him all the elevating and happy influences you can provide. In two years he will become part of your life, and his company to you will be indispensable. It will make you twenty years younger. He will be an illumination to the evening of your life, and he will speak your praise long after you have departed from this world, and in heavenly places you will have been rewarded by the great friend of children, the Lord Jesus.

It will take all time and all eternity to fully appreciate the work of Van Meter on this side of the sea and of Barnardo on the other side in putting poor orphan children in good homes in America and England. Through that process waifs of the streets have passed up from poverty and wretchedness into bright homes and churches and pulpits and legislative halls and states, and many have already been crowned in a better world, the work begun in asylums on earth completed in the palaces of heaven.

Whether by such adoption of children or in some other way, call around you the young. Become their associates, their confidants, their encouragement. While you do them good they will do you good. The old eagle while companioning in the nest with young eagles will feel new strength coming into his wing, new light into his eye, new ambition to cut a circle nearer the sun, and for

the time will forget hurricanes that have ruffled its plumes and the storms of many years that have swept over its mountain eyrie. The closing years of life ought to be the best part of it, as an arrival in port ought to be happier than embarkation. It is better to have the cyclones behind you than before you. Some one will say: "David might renew his youth, but I have been through so much there is no such thing for me as revivification." You are wrong. You have not gone through as much as David went through. He had all the experiences of shepherd boy, armor bearer, king's bodyguard, hunter of wild beasts, warrior and monarch. He was 40 years on a rocking throne. He was the oriental hero in many a battle, made moral mistakes enough to destroy him, prostrated a giant with one stroke, was the father of Hebrew poetry and wrote poems which all the subsequent centuries have been chanting, dramatized dementia to escape assassination, ran against Atholpe's betrayal and Saul's jealousy and Abimelech's insurrection, and made Jerusalem the religious capital of the world. If after all that he could renew his youth, you ought to be able to do the same.

Again, I remark, going out of this life is to the Christian rejuvenescence. What a holy gleed it must be for those who in this world had the aches and pains and limitations of old age! The halting gait of the rheumatic or infirm foot exchanged for wing of celestial velocity! The dimmed vision of worn-out optic nerve exchanged for a sight that takes all heaven at a glance! The mental depression that comes from a sense of decay exchanged for the exhilaration of faculties lustrous and ever strengthening! Sad reminiscence exchanged for glowing anticipation! How chery for the aged who love and trust the Lord to think that their last years of taking off and decrepitude are the molting season referred to in the text! Shedding of all unwholesome! Shedding of all dislikes! Shedding of all hindrances! If the eagle knew that all that annual pulling down and taking off and shriveling were preparation for new wings, it would not sit moping in its nest. But you, O son and daughter of God, ought to be wise enough to know that all this process you are going through is to prepare you for wings. Substitution of heavenly speed and power for earthly lethargy and faltering! David felt the need of wings when he cried out, "Oh, that I had the wings of a dove, that I might fly away and be at rest!"

What a good thing it is, all ye aged Christians, that you can soon get rid of dulled ear and sight that requires strong eyeglasses and infirmities which make you hold on to the banister, leaving you panting at the head of the stairs, and enter a land of eternal health, where the most rubicund cheek of robust life on earth would be emaciation compared with the vigor of the immortals! What a good thing to get beyond being misunderstood and blamed for what you could not help and picked up by a hard world and then pass into a heavenly society where all think well of each other and friendships are eternal, depreciation and slander and backbiting unknown, for the gate of heaven was shut against them in the statement, "Without are dogs!" What a good thing to have satisfying and glorious explanation of things that puzzled you 20 or 40 or 80 years; to have the interrogation point abolished and all mystery solved and God's government vindicated, and you will see why he allowed sin and sorrow to come into the world and why the bad were permitted to live so long and the good were cut off in the time of their greatest usefulness, and why so many of the consecrated find life a struggle while many of the infamous ride prosperously, princes afoot and beggars a-horseback, and the last honest question shall have been answered.

I congratulate all Christians who are in the eventide. Good cheer to all of you. Your best days are yet to come. You are yet to hear the best songs, see the grandest sights, take the most delightful journeys, form the most elevating friendships, and after ten thousand years of transport you will be no nearer the last rapture than when you were thrilled with the first "You will have it in heaven just what you want. Are you tired? Then heaven will be rest. Are you passionately fond of sweet sounds? Then it will be music. Are you stirred by pictures? There will be all the colors on the new heavens and on the jasper sea and the walls imbedded with what splendors! Are you fond of great architecture? There you will find the temple of God and the Lamb and the uplifted thrones. Are you longing to get back to your loved ones who have ascended? Then it will be reunion. Are you a home body? Then it will be home. Here and there in this world you will find someone who now lives where he was born, and three or four generations have dwelt in the same house, but most people have had several homes—the home of childhood, the home they built or rented for their early manhood the home of riper and more prosperous years. But all homes put together, precious as they are in remembrance or from present occupancy, cannot equal the heavenly home in the house of many mansions. No sickness will ever come there, for it is promised "there shall be no more pain." No parting at the front door, no last look at faces never to be seen again, but home with God, home with each other, home forever. And that right after the molting season, when "thy youth is renewed like the eagle's."

The Bradford Board of Trade will memorialize the Government in favor of the one cent rate on drop letters.

## SUNDAY SCHOOL

INTERNATIONAL LESSON NO. X.  
MARCH 10, 1901.

Jesus and Caiaphas.—Matt. 26:57-68.

Commentary.—This lesson immediately follows the last lesson. It should be studied in connection with the accounts given by the other evangelists. Jesus had two trials. The first was before the Jewish authorities, who brought in a charge against him, the punishment of which was death. The second trial was before the Roman procurator, Pilate, who had power to inflict the death penalty.

57. They led Him away.—The band of soldiers, led on by Judas, John xviii, 3. To the house of Caiaphas (R. V.).—In John xviii, 13 we are told that He was taken to Annas first. It is supposed that Annas and Caiaphas occupied different apartments in the same palace, which was probably situated on Mount Zion, near David's tomb, in the southwestern part of the city. "Annas must have had great authority in his nation, because he had been a high priest, and high priests successively became high priests."—Clarke. Were assembled.—Annas sent Jesus bound to Caiaphas (John xviii, 24), and Caiaphas with all his scribes summoned the Sanhedrin, some time between 2 and 4 o'clock on Friday morning; but this was irregular and informal, because it was contrary to their law to carry on the trial by night.

58. Peter followed Him.—Peter loved Jesus; he could not help but follow Him; he was anxious "to see the end"—to know what they did with his Lord. But, alas! Peter followed "afar off." This was because of his downfall. And went in.—John was John who succeeded in getting Peter admitted into the court of the palace, John xvii, 15-16. Sat with the servants.—This was another great mistake. If he had stayed by the side of John he would not have denied his Master, for John seems to have had no such temptation. Peter put himself in the way of temptation.

59. All the council.—The great Sanhedrin, the highest in the Jewish nation; composed of seventy or seventy-two members, and founded, it is supposed, by Moses (Num. xxi). and was continued a long time after the days of our Lord on earth. Sought false witness.—They have a criminal without a crime. They dared not sentence Jesus to death without some satisfactory charge for which they were obliged to search for witnesses.

60. They found it not (R. V.).—They had great difficulty in making up a case against Jesus. According to their law (Deut. xix, 15) there must be two witnesses, and, out of the many false witnesses who came before the council, it was impossible to find two who agreed.

61. This fellow said.—Here they were obliged to go back to the very beginning of Christ's public ministry and pervert a statement that he had made after he first cleansed the temple, John ii, 19. I am able, etc.—Jesus had never said this. What he did say was, that if they would destroy this temple, in three days he would raise it up, but he had referred to the temple of his body. 62. Said unto him.—Their case had failed, and now the high priest arose and tried to force Jesus to criminate himself. Answerest thou nothing?—There was nothing to say. The witnesses had contradicted themselves. Give the enemy time and opportunity and he will destroy his own cause.

63. Held his peace.—Thus fulfilling the prophecy in Isa. liii, 7. Jesus knew they were determined to put him to death, and a reply would have been useless. I adjure thee.—The high priest puts a solemn oath to him.

64. Thou hast said.—A common form of expression for "Yes, it is so." See Mark xiv, 62. "Christ felt no disposition to remain silent when questioned concerning a truth for which he came into the world to shed his blood."—Clarke. On the right hand of power.—This is a reference to Dan. vii, 13, 14. "The prophet is describing Christ's coming into the presence of his father to be visited with all power. Its true fulfillment took place—Matt. xviii, 18—but the same Lord will come at the judgment day in the same glory."—Whedon. What a contrast will that be with his present position. The clouds of Heaven—This evidently has reference first, to the judgment executed on the wicked Jewish nation—Matt. xxi, 28, xxi, 30; second, to the final judgment—Clarke; third, to the final triumph of His kingdom.

65. Rent his clothes.—An expression of violent grief—Gen. xxxvii, 29, 34; Job i, 20—and horror at what was considered to be blasphemous or impious. The act was enjoined by the rabbinical rules. When the charge of blasphemy was proved, the judges rend their garments and do not sew them up again.—Carr. Blasphemy.—They considered it blasphemy for Jesus to say that he was the Christ, Mark xiv, 61, 62. Witnesses.—Their witnesses had proved a failure to them and they had no more to bring. Jesus was condemned on His own testimony.

66. What think ye.—The high priest had urged the case against him and now he puts it to vote. Guilty of death.—"Worthy of death."—R. V. The punishment for blasphemy was death. Lev. xxiv, 16. The irregular court now adjourned.

67. Spit in His face, etc.—There is an interval now of at least two hours before the regular session of the Sanhedrin could convene. During this time the judges delivered Him into the hands of the mob. They spat in His face as a mark of contempt. Buffeted—Smote with their fists.

68. Who smote thee?—They had buffeted Him. Mark xiv, 65. "They clustering around this lesson. What

awful secret plots were being formed to bring the Son of God to trial and condemn Him even under false charges, that He might be put to death! A few days before the events of this lesson transpired multitudes had strewn the way over which He was to ride with garments and branches of trees, and had cried, "Hosanna in the highest!"

The Council. They were now having a meeting at the palace of Caiaphas and consulting how they might take Jesus by subtlety and kill Him. "Mob law was prevailing." The law of the land decreed that no court should sit before sunrise—this one was immediately following the midnight arrest. Their law required that any one accused should have an advocate. Here Jesus stood alone, with none to question in His behalf. The witnesses. On the side of the prosecution there were many; yet, out of all the number none were found who knew anything against Christ. "At the last came two false witnesses," and perverting one of His former sayings, so aroused the indignation of the high priest that he arose, and seemingly enraged, said, "Answerest thou nothing?"

The defence. It was conducted just opposite to the mutual way, which would have been to seek to clear the case. "But Jesus held His peace." There were no witnesses to defend Him; they had all forsaken Him and fled, except John and Peter, who were watching the trial. Peter stood afar off to "see the end," not as a witness. What witnesses they might have been for Him; what testimony they might have given of His spotless life and character!

The verdict. The silence of Jesus led Caiaphas to ask another question, and Jesus' reply to this so moved him that he rent his clothes and declared Him a blasphemer. In the height of his passion he asked the Sanhedrin, "What think ye?" The answer was, "He is guilty of death." Not satisfied with this they "spit in His face" and buffeted Him and others smote Him with the palms of their hands.

Jesus knew when to keep silence and when to speak. When exalted He was humble, and when the mob spat in His face and struck Him with their fists and mocked Him and insulted Him in every possible way He was patient and offered no resistance. How much it means to have the spirit of the Master, and to show forth in our lives the love and gentleness that characterized every act of our Lord!

## WAS AN ARCH DECEIVER.

H. W. Cooper, Bigamist and Forger, Marries Again.

### HIS TORONTO ESCAPADES.

San Francisco despatch.—Harry Westwood Cooper, who was only released from San Quentin prison six weeks ago, after serving a three years' sentence for passing a spurious cheque, is again in trouble, having personated an Australian doctor and heir to a large English estate at Crockett, California, and married a young girl of that town.

Cooper has an international record as a swindler and bigamist, having married women in Toronto and Chicago, and left them after securing their money. When released from San Quentin he came here and answered an advertisement for a waiter at the Crockett hotel. There he soon ingratiated himself with the boarders, and spread the story that he was an Australian doctor. He obtained a position in a local physician's office. The name he gave was Ernest Moore Chadwick. He forged a physician's diploma, and no doubt was entertained as to his claims.

About three weeks ago he showed letters he had received from England purporting to be court records that he had inherited a fortune of £31,000 from an aunt in London. On the strength of these he obtained a credit at a bank in San Francisco, and paid his attentions to Miss Nora Schneider, daughter of the hotelkeeper at Vallejo Junction. Mrs. Schneider doubted his credentials, but he brought her to this city to prove their genuineness. He failed to do this, but managed to keep her here and himself take the last train to Crockett Saturday evening. He sent a despatch to Nora purporting to be from her mother, giving her permission to marry Chadwick. When he arrived the girl was ready. They were married and left town, and that was the last seen of them.

Cooper has a bad record, having swindled Miss Mary Murphy, of Chicago, out of \$900, and eloped with Miss Campaign, who lived near Toronto. He is one of the most expert forgers in the country. He executed the English records so well that he deceived the British Consul here.

### Ancient and Modern Proverbs.

"He who knows not, and knows not that he knows not, is a fool; avoid him."

"He who knows not, and knows that he knows not, is simple; teach him."

"He who knows and knows not that he knows, is asleep; wake him." "But he who knows and knows that he knows, is a wise man; follow him."—From the Arabian Proverbs.

Switzerland has 125 schools for girls. Domestic science and gardening are among the branches taught.

"I noticed," remarked the softy, "that you started to smoke last night when Miss Peachley's beau was here." "Yes," replied the parlor lamp. "I saw she was looking for an excuse to turn me down."