

Victory and Liberty

Talmage Tells How Men May Be Set Free From Entrailment of Evil

Washington, Nov. 16.—In this discourse Dr. Talmage depicts the struggle of a man who desires liberation from the enthrallment of evil and shows how he may be set free. Text, Proverbs xxiii, 35: "When shall I awake? I will seek it yet again."

With an insight into human nature such as no other man ever had, Solomon in these words is sketching the mental process of a man who has stepped aside from the path of rectitude and would like to return. Whether for something better, he asks: "When shall I awake? When shall I get over this horrible nightmare of iniquity?" But seized upon by unreciprocated appetite and pushed down hill by his passions he cries out: "I will seek it yet again. I will try it yet once more."

About a mile from Princeton, N.J., there is a skating pond. One winter day, when the ice was very thin, a farmer living near by warned the young men of the danger of skating at that time. They all took the warning except one young man. He, in the spirit of bravado, said, "Boys, one round more." He struck out on his skates, the ice broke, and his lifeless body was brought up. And in all matters of temptation and allurements it is not a prolongation that is proposed; but only just one more indulgence; just one more sin. Then comes the fatality. Alas for the one round more! "I will seek it yet again."

Our libraries are adorned with elegant literature addressed to young men, pointing out to them all the dangers and perils of life. Complete maps of the voyage of life—the shoals, the rocks, the quicksands. But suppose the young man is already shipwrecked, suppose he is already off the track, suppose he has already gone astray—how can he be got back? That is a question that remains unanswered and amid all the books of the libraries I find not one word on that subject. To that class of persons I this day address myself.

You compare what you are now with what you were three or four years ago, and you are greatly disheartened. You are ready with every passion of your soul to listen to a discussion like this. Be of good cheer! Your best days are yet to come. I offer you the hand of welcome and rescue. I put the silver trumpet of the gospel to my lips and blow one long, loud blast, saying, "Whosoever will, let him come, and let him come now." The church of God is ready to spread a banquet upon your return and all the hierarchy of heaven fall into line of bantered procession over your redemption.

Years ago, and while yet Albert Barnes was living, I preached in his pulpit one night to the young men of Philadelphia. In the opening of my discourse, I said, "Oh Lord, give me one soul to-night!" At the close of the service Mr. Barnes introduced a young man, saying, "This is the young man you prayed for last night. He has returned and is now with me. I offer no such prayer to-day. It must take in a wider sweep, 'Lord, give us all these souls to-day for happiness and heaven!'"

So far as God may help me I propose to show what are the obstacles to your return and then how you are to surmount these obstacles. The first difficulty in the way of your return is the force of moral gravitation. Just as there is a natural law which brings down to earth anything you throw into the air, so there is a corresponding moral gravitation. I never shall forget a prayer I heard a young man make in the Young Men's Christian association of New York. With trembling voice and averted eyes he said: "O God, thou knowest how easy it is for me to do wrong and how hard it is for me to do right. God help me!" That man knows not his own heart who has never felt the power of moral gravitation.

In your boyhood you had good associates and bad associates. Which most impressed you? During the last few years you have heard pure anecdotes and news which these young men send home to their parents that this afternoon they had surrendered themselves to God and started a new life! I know how it is in the country. The night comes on. The cattle stand under the rack, through which burn the trusses of hay. The horses have just frisked up from the meadow brook at the nightfall and stand knee deep in the bright straw that invites them to lie down and rest. The perch of the heron is full of fowl, their feet warm under their feathers. When the nights get cold, the flames clap their hands above the great backlog and shake the shadow of the group up and down the wall. Father and mother sit there for half an hour saying nothing. I wonder what they are thinking of. After a while the father breaks the silence and says, "Well, I wonder where our boy is in town to-night." And the mother answers: "In no bad place, I warrant you. We always could trust him when he was at home, and since he has been away there have been so many prayers offered for him we can trust him still." Then at eight or nine o'clock, just before they retire, for they go early to bed, they kneel down and commend you to that God who watches in country and in town, on the land and on the sea.

Oh, despite not paternal anxiety! The time will come when you will have neither father nor mother, and you will go round the place where they used to watch you and find them gone from the house and gone from the field and gone from the neighborhood. Cry as loud for forgiveness as you may over the mound in the churchyard, they cannot answer. Dead! Dead! And then you will take out the white lock of hair that was cut from mother's brow just before they buried her, and you will take the cane with which your father used to walk, and you will think and think and wish that you had done just as they wanted you and would give the world if you had never thrust a pang through their dear-old hearts.

God pity the young man who has broken his mother's heart. Better if in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been confined and sepulchred. There is no balm powerful enough to heal the heart of one who has brought parents to a sorrowful grave and who wanders about through the dismal cemetery, rending the air and wringing the hands and crying, "Mother! Mother!" Oh, that to-day by all the memories of the past and by all the hopes of the future, you would yield your heart to God!

This hour the door of mercy swings wide open. Hesitate not a moment. In many a hesitation is the loss of all. At the corner of a street I saw a tragedy. A young man evidently doubting as to which direction he had better take. His hat was lifted high enough so you could see he had an intelligent forehead. He had a stout chest and a robust development. Splendid young man! Cultured young man! What did he stop there while so many were going up and down? The fact is that every young man has a good angel and a bad angel contending for the mastery of his spirit, and there was a struggle going on in his soul, struggling with that young man's soul at the corner of the street. "Come along with me," said the good angel. "I will take you home. I will spread my wings over your pillow, I will lovingly arrange your coat over your grave into the hand of the bright angel of a Christian resurrection. I have been sent of the Lord to be your guardian spirit. Come with me," said the good angel in a voice of unearthly sympathy. It was music like that which drops from the heaven when a seraph breathes on it.

"Oh, no," said the bad angel; "come with me. I have something better to offer. The wines I pour are from chalices of bewitching carousal. The dance I lead is ever in the face of unstraitened indulgence. There is no God to frown on the temples of sin where I worship. The skies are Italian. The paths I tread are through meadows daisied and primrosed. Come with me."

return, tries to take some professor of religion by the hand. The professor of religion looks at him, looks at the faded apparel, and the marks of dissipation, and instead of giving him a firm grip of the hand offers him the tip end of the longer fingers of the left hand, which is equal to striking a man in the face. Oh, how few Christian people understand how much gospel there is in a good, honest handshaking! Sometimes when you have felt the need of encouragement and some Christian man has taken you heartily by the hand have you not felt thrilling through every fiber of your body, mind and soul an encouragement that was just what you needed?

The prodigal, wishing to get into good society, enters a prayer meeting. Some good man without much sense greets him by saying: "Why are you here? You are about the last person I expected to see in a prayer meeting. Well, the dying thief was saved, and there is hope for you." You do not know anything about this, unless that you have learned that when a man tries to return from evil courses of conduct he runs against repulsions innumerable. How these delusive, fastidious Christians in all our churches are going to get into heaven I do not know unless they have an especial train of cars cushioned and upholstered, each one a car to himself. They cannot go with the great herd of publicans and sinners, O ye who curl your lip of scorn on the fallen, I tell you plainly that if you had been surrounded by the same influences instead of sitting to-day amid the cultured and refined and the Christian you might have been a crocheting wretch in stable or ditch covered with filth and abomination! It is not because we are naturally any better, but because the mercy of God has protected us. Those that are brought up in Christian circles and are watched by Christian parentage should not be so hard on the fallen.

I think also that men are often hindered from returning by the fact that churches are anxious about their membership, too anxious about their denominations, and they rush out when they see a man about to give up sin and return to God and ask him how he is going to be baptised, whether by sprinkling or immersion, and what kind of a church he is going to join. The poor time to talk about Presbyterian catechism and Episcopal liturgies, and Methodist love feasts and Baptist immersion when a man is about to come out of the darkness of sin into the glorious light of the gospel.

Now, I have shown you these obstacles because I want you to understand I know all the difficulties in the way. But I am now going to tell you how Hannibal may scale the Alps and how the shackles may be unriveted and how the paths of virtue forsaken may be regained. First of all, throw yourself on God. Go to him frankly and earnestly and tell him these habits you have and ask him if there are any help in all the resources of omnipotent love to give it to you. Do not go with a long rigmarole, which some people call prayer, made up of ohs and ahhs and forever and forever amen. Go to God and cry for help.

Then, also, I counsel you, if you want to get back, quit all your bad associates. One unholy intimacy will fill your soul with moral destemper. In all the ages of the church there has not been an instance where a man kept evil associates and was reformed; among the sixteen hundred million of the race not one instance.

What chance is there for that young man I saw along the street, four or five young men with him, in front of a large building? He is in the habit of resisting—violently resisting—until after while they forced him to go in? It was a summer night, and the door was left open, and I saw the process. They laid him fast, and put the cup to his lips, and they forced down the strong drink. What chance is there for such a young man?

Some of you, like myself, were born in the country. And what glorious news might these young men send home to their parents that this afternoon they had surrendered themselves to God and started a new life! I know how it is in the country. The night comes on. The cattle stand under the rack, through which burn the trusses of hay. The horses have just frisked up from the meadow brook at the nightfall and stand knee deep in the bright straw that invites them to lie down and rest. The perch of the heron is full of fowl, their feet warm under their feathers. When the nights get cold, the flames clap their hands above the great backlog and shake the shadow of the group up and down the wall. Father and mother sit there for half an hour saying nothing. I wonder what they are thinking of. After a while the father breaks the silence and says, "Well, I wonder where our boy is in town to-night." And the mother answers: "In no bad place, I warrant you. We always could trust him when he was at home, and since he has been away there have been so many prayers offered for him we can trust him still." Then at eight or nine o'clock, just before they retire, for they go early to bed, they kneel down and commend you to that God who watches in country and in town, on the land and on the sea.

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4. God called me out of the bush—Flame is the best symbol of God. It is immaterial. 2. It is glorious. 3. It is mysterious in its nature. 4. As light, it is everywhere-omnipresent. 5. It enlightens the mind. 6. It is a source of life, beauty and power. 7. It is undefiled and undefeatable, absolutely pure. 8. It is terrible as a destructive power. 9. It is warming, purifying and life-giving. 10. It is the light of the world. 11. It is the light of the world. 12. It is the light of the world. 13. It is the light of the world. 14. It is the light of the world. 15. It is the light of the world. 16. It is the light of the world. 17. It is the light of the world. 18. It is the light of the world. 19. It is the light of the world. 20. It is the light of the world. 21. It is the light of the world. 22. It is the light of the world. 23. It is the light of the world. 24. It is the light of the world. 25. It is the light of the world. 26. It is the light of the world. 27. 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