## THE PERSUASIVE WORD.

Rev. Dr. Talmage Says It Calls All People to Gladness.

## What We Most Need-The Star of Faith-There Is Pardon For All.

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WASHINGTON, D. C.-In this discourse Dr. Talmage calls all people to gladness, and opens all the doors of expectancy; texts, Genesis vi. 18, "Come;" Revelation xvii. 17. "Come."

texts. Genesis vi. 18, "Come;" Revelation xxii, 17, "Come." Imperial. tender and all versuasive is the word "come." Six hundred and sev-enty-eight times is it found in the Scrip-tures. It stands at the front gate of the Bible, as in my first text, inviting ante-diluvians into Noah's ark, and it stands at the other gate of the Bible. as in my second text, inviting the postdiluvians of all later ages into the ark of a Saviour's mercy. "Come" is only a word of four letters, but it is the queen of words, and nearly the entire nation of English vo-cabulary bows to its sceptre. It is an ocean into which empties ten thousand rivers of meaning. Other words drive, but this beckons. All moods of feeling hath that word "come." Sometimes it weeps and sometimes it laughs. Somebut this beckons. All moods of feeling hath that word "come." Sometimes it weeps and sometimes it lengths. Some-times it prays, sometimes it tenuts and sometimes it destroys. It sounds from the door of the church and from the se-raglios of sin, from the gates of heaven and the gates of hell. It is confluent and accrescent of all power. It is the heiress of most of the future. "Come!" You may pronounce it so that all the heavens will be heard in its cadences or pronounce it so that all the woes of time and eternity shall reverberate in its one sylable. It is on the lip of saint and profligate. It is the mightiest of all so-licitants either for good or bad. Today I weigh anchor and haul in the planks and set sail on that great word, although I am sure I will not be able to reach the farther shore. I will let down the fathoming line into this sea and try to measure its denths, and, though I tie together all the cables and cordage I have on board I will not be able to to mead I the and commendatory in religion are of no avail. The imperative mood is not the appropriate mood when we would have people savingly impressed. They may be coaxed, but they cannot be driv-en. Our hearts are like our homes—at a

the appropriate mood when we would have people savingly impressed. They may be coaxed, but they cannot be driv-en. Our hearts are like our bomes-at a friendly knock the door will be opened, but an attempt to force open our door would land the assailant in prison. Our theological seminarics, which keep young men three years in their curriculum be-fore launching them into the ministry, will do well if in so short a time they can teach the candidates for the holy office how to sav with great emphasis and into-nation and power that one word "come." nation and power that one word "come. That man who has such efficiency i Christian work, and that woman who has christian work, and that woman who has such power to persuade people to quit the wrong and begin the right went through a series of losses, bereavements, persecutions and the trials of twenty or thirty vears before they could make it a triumph of grace every time they uttered the word "come." You must remember that in many cases

"come" has a mightier "come" to nucr before it has any effect at all. our "come" has a mightier "corne" to conquer before it has any effect at all. Just give me the accurate census, the sta-tistics of how many are down in fraud, in drunkenness, in gambling, in impurity or in vice of any sort, and I will give you the accurate census or statistics of how many have been slain by the word "come." "Come and click wine glasses with me at this ivory bar." "Come and see what we can win at this gaming ta-ble." "Come, enter with me this doubt-ful speculation." "Come with me and read those infidel tracts on Christianity." "Come with me to a place of had amuse-ment." "Come with me in a gay bout through the underground life of the city." If in this city there are 20,000 who are down in moral character, then 20,000 our "come"

tion is their subtraction. Five hundred persons start for a certain goal of suc-cess. One reaches it, and the other 499 are mad. It would take volumes to hold the story of the wrongs. outrages and defamations that have come upon you as a result of your success. The warm sun of prosperity brings into life a swamp full of anaoying insects. On the other hand, the unfortunate classes have their strate-gles for maintenance. To achieve a liveli-hood by one who had nothing to start with and after awhile for a family as well and carry this on until children are reared and educated and fairly started **%** the world and to do this amid all the rival-ries of business and the uncortainty of crops and the fickleness of tariff legisla-tion, with an occasional labor strike and here and there a financial panic thrown in, is a mighty thing to do, and there are hundreds and thousands of such heroes and heroines who live unsung and die un-honcred.

hundreds and thousands of such heroes and heroines who live unsung and die un-honored. What we all need, whether up or down in life or balf way between, is the infinite solace of the Christian relicion. And so we employ the word "come." It will take all eternity to find out the number of business men who have been strength-ened by the promises of God and the peo-ple who have been fed by the ravens when other resources gave out and the men and women who, going into this bat-tle armed only with needle or saw or axe or yardstick or nen or type or showl or shoelast, have gained a virfory that made the heaven resound. With all the re-sources of Cod promised for every exi-gency no one need he left in the lurch. I like the faith displayed years aco in Drury lane. London, in an humble home where every particle of food had given out and a kindly soul entered with tea and other table sublice and formd a ket-tle on the fire ready for the tea. The benevolent lady said. "How is that you have the kettle ready for the tea. The benevolent lady said. "How is that you have the kettle ready for the tea when you had no tea in the house?" And the daughter in the home seid: "Mother would have me nut the kettle on the fire, and when I said. "What is the use of doing so when we have nothing in the house?" she said: 'My child, Cod will pro-vide. Thirty years He has already pro-vide for me through all pain and help-lessness, and He will not leave me to starve at last. He will send us help though we do not see how. We have been waiting all day for something to come, but until we saw you we knew uot how it was to come." Such things the world may call coincidences, but I call them Almighty deliverances, and, though you do not hear of them, they are cecurring every hour of every day and in all parts of Christendom. Those who follow the advice of this world in time of perplexity are in a fear-

every hour of every day and in all parts of Christendom. Those who follow the advice of this world in time of perplexity are in a fear-ful round, for it is one bewildered soul following another bewildered soul, and only those who have in such time got their eye on the morning star of our Christian faith can find their way out or be strong enough to lead others with an all persuasive invitation. "But." says some one, "you Christian people keep telling us to 'corne,' yet you do not tell us how to come." That charge shall not be 'true on this occasion. Come believing! Come repenting! Come praying! After all that God has been doing for 6000 years, sometimes through patriarchs and sometimes through pro-rhets and at last through the culmina-tion of all the tragedies on Golgotha, can any one think that God will not welcome your coming? Will a father at vast out-lay construct a mansion for his son and 'iy out parks white with statues and green with foliage and all asparkle with fountains and then not allow his son to live in the bouse or walk in the parks? Has God built this house of gospel mercy and will He then refuse entrance to His children? Will a Government at great expense build life-saving stations all along the coast, and boats that can hover unhurt like a petrel over the wildest surge and then, when the lifeboat has reached the wreek of a ship in the offing, not allow the drowning to seize the life line or take the boat for the shore in safet?? Shall God provide at the cost of his only Son's assassination cosepe for a sinking world and then turn a deaf ear to line or take the boat for the shore in safety? Shall God provide at the cost of his only Son's assassination escape for a sinking world and then turn a deaf ear to the cry that comes up from the breakers? "But," you say, "there are so many things I have to believe and so many things in the shape of a creed that I have to adopt that I am kept back." No, no! You need believe but two things-namely that Jesus Christ came into the world to save sinners and that you are one of them. "But," you say, "I do believe both two them with all your heart? "Yes." Why, then, you have passed from death into the world to save sinners and that you really believe them with all your heart? "Yes." Why, then, you are an heir or an heircss of an inheritance that will declare dividends from now until long after the stars are dead. Halleluiah! Prince of God, why do you not come and take your coronet? Princess of the Lord Almighty, why do you not go ashore? Just plant and did not get it. Man alive, are you going to let all the years of your life go away with you without your having this react." Are you going to let the pearl of great <text><text><text><text><text><text><text>



are down in moral character, then 20,000 fell under the power of the word "come." I was reading of a wife whose husband been overthrown by strong drink, she went to the seloon where he was ruined, and she said, "Give me back my husband." And the bartender, pointing husband." And the bartender, pointing to a maudiin and battered man drowsing in the corner of the barroom, said: "There he is. Jim, wake up. Here's your wife come for you." And the wom-an said: "Do you call that my husband? What have you been doing with him? Is that the manly brow, is that the clear eye, is that the noble heart that I mar-ried? What wile drug have you given him that has turned him into a fiend? Take your tiger claws off of him. Uncoil those serpent folds of evil habit that are crushing him. Give me hack my hus-band, the one with whom I stood at the altar ten years ago. Give him back to me." Victim was he, as millions of oth-ers have been, of the word "come."

Now, we want all the world come. Now, we want all the world over to harness this word for good as othere have harnessed it for evil, and it will draw the five continents and the seas behave harnessed if for evil, and it will draw the five continents and the seas be-tween them—yes, it will draw the woole earth back to the God from whom it has wandered. It is that wooing and persua-sive word that will lead men to give up their sins. Was ekenticism ever brought into love of the truth by an ebullition of hot words against infideitly? Was ever the blasphemer stopped in his oaths by denunciation of blasphemy? Was ever a drunkard weaned from his cups by the temperance lecturer's mimicry of stag-gering sten and hiccouch? No. It was. "Come with me to church to-day and hear our singing;" "Come and let me in-troduce you to a Christian man whom you will be sure to admire;" "Come with me into associations that are cheerful and good and inspiring;" "Come with me into joy such as you never before expe-rienced."

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