

FOR GOD'S CHILDREN.

A Warm Welcome Awaits Those Who Faithfully Serve Him.

Dr. Talmage Tells What the True Disciple of Christ May Expect in the Next World.

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In a very novel way Dr. Talmage in this discourse discloses what may be expected in the next world by those who have been faithful in the right direction.

1. "For so an entrance shall be ministered unto you abundantly."

Different styles of welcome at the gate of Heaven are suggested.

We all hope to enter the superior capital through the gate that is ready to save even the chief of sinners.

But not now—No man healthy of body and mind wants to go now.

The man who hurls himself out of this life is either an agnostic or a demented or fabled life insufferable and does not care where he lands.

This is the best world we ever got into, and we want to stay here as long as God will let us stay.

When the last day of our earthly life is ended we want enrollment in Heavenly citizenship.

We want to get in easily. We do not want to be challenged at the gate and then to be asked to pay a fine.

When the gatekeeper in doubt as to whether we ought to go in at all, we do not want to be kept in the portico of the temple until consultation is made as to where we came from and why we are here.

It is safe to admit us, lest we be a discord in the eternal harmonies or lower the spirit of Heavenly worship.

When the apostle Peter in the text addresses the people, "For so an entrance shall be ministered unto you abundantly," he implies that some will find admission into Heaven easy, and others will have to squeeze through the gate of Heaven.

They will arrive anxious and excited and apprehensive and wondering whether it will be "Come!" or "Go!"

The Bible speaks of such persons as "scarcely saved," and in another place as "scarcely escaping by the skin of the teeth."

Carrying out the suggestion of my text, I propose to show you what classes of Christians will get into Heaven with a better credit than those who will bound in amid calculations infinite.

In the first class I put that man who gets into the kingdom of God at the close of a life all given to worship Him and sin.

Years ago he made a solemn promise to God to serve Himself and serve the world until body, mind and soul were exhausted, and then, just before going out of this life, he would seek God and press to enter Heaven.

He genuinely repents the last day of his life, or the last minute of his life.

He takes the last sacrament in the last car of the last train bound for Heaven.

His reward is immediate and full.

Not one wing bears down toward him with a welcome.

No sign of gladness at his arrival.

None there obligated to him for kindness done or aims distributed or spiritual help administered.

He will find that man his enemy, but I do not say that man his enemy, but I do not say that man his enemy.

He got in, but it was not an abundant entrance.

Sometimes in our pulpits we give a wrong turn to the story of the dying thief.

This day shall thou be with me in Paradise.

We ought to admire the mercy of Christ that pardoned him in the last hour, but do not let us admit to being thief.

When he was arrested, I think he would have been of stolen coin, and the coat he had on his back was not his own.

He stole right on until he was arrested for his crimes.

He repented, and though great mercy arose to Paradise, but it was not an abundant entrance.

What a gigantic meanness to devote the wondrous equipment of brain and nerve and muscle and bone with which we are endowed, these miracles of God, to a life of sin, and then, through base repentance at the last, enter Heaven!

Cheating God all one's lifetime and then taking advantage of a bankrupt law and making off with all the goods, I should think that some men would prefer some medium place in the wilderness where the palaces are not so magnificent and the trees bear not more than six nuts to each bush, and the soil is not so exalted.

Again, the bigot will not have what my text calls an abundant entrance.

He has his bedewed opinion as to what all men should do in order to gain celestial residence.

He has his creed in another pocket and it may be a good creed and a good orthodoxy, but he needs them sharp swords against those who will not accept his views.

You must be baptized in his way or come to him through apostolic succession or be foreordained of eternity, or you are in an awful way.

He arrives up and arrives up and becomes more splendid until he is a god, and then he is a god.

He has enough of the salt of grace to save him, but his entrance into Heaven will be something worth watching.

What do they have all gone into eternity, and they have all gone into eternity.

One grand commingling of Methodists and Baptists and Episcopalians and Presbyterians and a score of other denominations.

Just one good as any I have mentioned? They all join in the

bell-like chorus, accompanied by harp and trumpet.

The big ones with just enough grace to save him.

As he comes up to the shining gate he sees standing inside of it some whom he used to meet every Sunday morning on the streets.

Some of them are of the same other denomination, and he cries out: "Are you there?"

"I never expected to see you in such a glorious place. You were so wrong in your religious theories of earth and in your form of government."

How did you get in?" "Saved by grace," is the heavenly reply.

"Saved by grace?" The bigot is embarrassed and feels for his creed and his dogma.

He is on the left of the banks of the River Jordan as he passed through, and he cries out: "I think I will have to enter on the same terms. Saved by grace!"

Saved by grace! The perfidious Christian will not have an abundant entrance.

Perhaps he was not converted until all his habits of tight-fistedness were fixed beyond recovery.

The people who are generous were taught to be generous in childhood to some other church or way the boy divides the apple what his characteristics for generosity or meanness will be for the next 80 years, if he lives so long.

If he eat it all himself while others look on, he will be an ordinary generous man; if he give three-fourths of it to another he will be a Baron Hirsch or a George Peck.

For 30 years this man has been practicing an economy which prided itself on never passing a pin without picking it up, and if he responded at all in church would put on the collection plate so insignificant a coin that he could discover it so that no one could discover the source of its denomination.

Somewhere in the fifties or sixties of his life, during a revival of religion, he became a Christian.

He is very good man, but his miserly habits still influence him.

To extract from him a gift for an orphanage or a church or a poor woman who has just been burned out is an achievement.

You and I know very good men, but they are miserly.

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accumulated wealth. They are multiplying by the day and four—people who feel themselves the Lord's stewards.

They are making a distribution which pleases the Heavens.

The check-book in the office drawer of that man has on its stubs a story of beneficence clear up into the sublime.

In all the crowd of the world's suffering and ignorance and you who cannot mention one worthy object to which that prosperous and good man has not made contribution.

He is not a beggar, many, are by solicitations for alms.

In this show, holding in her arms a child with rheum in its eyes, this good man sees the Christ who said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Well, this man of consecrated affluence is about to go out of this world. He feels in brain and nerve the strain of the great struggles by which he has won his fortune.

He collapses under the exhaustion of the twenties and thirties of his life-time.

When the morning papers announce that he is gone, there is excitement not only on the avenue where the mansion stands, but all through the hospitals and asylums and the homes of those who will benefit by his help.

But the excitement of sadness on earth is the excitement of gladness in Heaven.

The guardian angel of that good man lies swept by his dying pillow the night before, and on swift wing upward announces that in a few days he will be in Heaven.

"He comes!" the King's heralds cry to the gate to say: "Come, ye blessed, and sit ye down upon your thrones; for ye have served me well."

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