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ROOM IN OUR FATHER'S HOME

Talmage's Discourse on the Glories of Heaven—The Rap- tures of the Reception Room, the Throne Room, the Music Room and the Family Room.

Washington, Nov. 12.—In unique way the heavenly world is disclosed upon the figure of a home; text, John xiv. 2: "In my Father's house are many rooms."

Here is a bottle of medicine that is a cure all. The healthiest were sad, and Christ offered heaven as an alternative, a stimulant and a tonic. He shows them that their sorrows are only a dark background to a brighter scene coming felicity. He brings them know that, though now they live on the lowlands, they shall yet have a house on the uplands. Nearly all the Bible descriptions of heaven miss a vital element. I am not positive that in all heaven there is a literal crown or harp or psaltery gate or throne or choir. They may be only used to illustrate the glory of the place, but how well they do it! The favorite symbol by which the Bible presents celestial life is that of a house. Paul, who never owned a house, though he hired one for two years in Italy, speaks of heaven as a "house not made with hands," and Christ in our text, the translation of which is, "little changed, so as to give the more accurate meaning, says, 'In my Father's house are many rooms.'

This divinely authorized comparison of heaven to a great homestead of large accommodations I propose to carry out. In some healthy neighborhood a man builds a very commodious habitation. He must have room for all his children. The rooms come to be called after the different members of the family. That is his study room, that is George's room, that is Henry's room, that is Flora's room, that is Mary's room, and the house is all occupied. But time goes by and the sons go out into the world and build their own homes, and the daughters are married and have talents enough singly to go out and do a good deal of the world. And after a while the father and mother are almost alone in the big house, and, seated by the evening stand, they say, "Well, our children are doing better, more than when we started together 40 years ago." But time goes still farther by, and some of the children are un- fortunate and die, and the grand-children come with them and perhaps great-grandchildren, and again the house is full.

Millennium ago God built on the hills of heaven a great homestead for a family, innumerable, yet to be. At first he lived alone in that great house, but after awhile it was occu- pied by a very large family, cherubic, seraphic, angelic. The eternities passed on, and many of the inhabit- ants became wayward and left, never to return, and many of the apart- ments were vacated. I refer to the seraphic, angelic, the eternities are being by the bye, and the children of the old homestead of God's children every day, and the day will come when there will be no unoccupied room in all the house.

As you and I expect to enter it and make there eternal residence, I thought you would like to get some more particulars about a many roomed homestead. "In my Father's house are many rooms." You see, the place is to be appropriated into apart- ments for all who love all who are in heaven, but there are some very good people whom we would not want to live with in the same room. They are of a divergent temperment. We would like to meet with them on the gold streets and worship with them in the temple and walk with them on the river banks, but I am glad to say that we shall live in dif- ferent apartments. "In my Father's house are many rooms." You see, heaven will be so large that if one wants an entire room to himself or herself, the affectionate, taking the statement made in Revelation, twenty-first chapter, that the heav- enly Jerusalem was measured, and that the length and height and breadth of it are equal, says that would make heaven in size his sexillions 888 quadrillion cubit feet, and then, re- serving a certain portion for the court of heaven and the streets and estimating that the world may last for a hundred thousand years, he figures out that there are over 5,000,000,000,000 rooms, each room 17 feet long, 16 feet wide, 15 feet high. But he have no faith in the accuracy of that calculation. He makes the rooms too small. From all I can read, the rooms will be partial, and there will be enough room in this world will have plenty of room at the last.

Carrying out still further the sym- bolism of the text, let us join hands and go up to this majestic homestead and see for ourselves. As we ascend the golden steps an invisible guardian swings open the front door, and we are ushered to the right into the reception room of the old homestead. That is the place where we first meet the great Father of heaven. There must be a place where the departed spirit enters and a place in which it confronts the in- habitants celestial. The reception room of the newly arrived from this world—what scenes it must have witnessed since the first guests ar- rived, the victims of the first fratricide, pious Abel! In that room Christ lovingly greets all new-comers. He redeemed them, and He has the right to the first embrace on arrival. What a minute when the ascended spirit first sees the Lord! Better than all we ever read about Him or talked about Him or sang about Him in all the churches and through all our earthly lifetime will it be, just for the second to see Him. The most rapturous idea we ever had of Him on sacramental days or at the height of some great revival or under the diffused baton of an oratorio is a hazy memory of thought compared with the first flash of His appearance in that reception room. At that moment when you confront each other, Christ looking on you and you looking upon Christ, there will be an ecstatic thrill and surging of emo- tion that beggars all description. Look! They needed to introduce Long ago Christ chose that repentant sinner, and that repentant sinner chose Christ history—the first kiss of heav- en! Jesus and the soul! The soul and Jesus!

But now into that reception room pour the glories of heaven, the hosts of earthly retention to let you know them, but without their wounds or their sick- nesses or their troubles—see what heav- en has done for them—so radiant, so gleeful, so transparently lovely! They call you by name. They greet you with an ardor proportioned to the anguish of your parting and the length of your

separation. Father! Mother! There is your child, your last boy! I wish you joy. For years apart, together again in the reception room of the old homestead. You see, they will show you are coming. There are so many immortals filling all the spaces between here and heaven that news like that flies like lightning. They will be there in an instant. Then, when they were in some other world on errand from God, a signal would be thrown that would fetch them. Though you might at first feel dazzled and uncer- tain, at your supernatural splendor, all that feeling will be gone at their first touch of heavenly salutation, and we will say, "Oh, my last boy," "Oh, my last companion!" "Oh, my last friend! Are we here together?" What scenes in that reception room of the old homestead! Joseph and Jacob, finding it a brighter room than anything they saw in Pharaoh's palace; David and the little child whom he once fasted to, and who he passed through since we parted. Surely that family room will be one of the favored rooms in all our Father's house. What joy to be sure of it, we shall never again be in a hurry. "Let me open a window," said a hun- dred Christian servant to Lady Estlin, because he was lying in bed, and had shut himself up in a dark room and refused to see anyone. "You have been many days in this dark room. Are you not ashamed to give me in this manner when you ought to be meet- ing God for having given you the most beautiful child that ever was seen, and who, because he is lying in bed, and yet he should be with you?" "You have not God taken him to heaven in all his beauty? Leave off weeping and get up into a window."

How would it do for any person to leave you in that family room to-day? I am sure there is no room in which you would not be sure of it, in the captured circle of your ascended and glorified kinsfolk. We might visit other rooms in our Father's house. Are you not ashamed to give me in this manner when you ought to be meet- ing God for having given you the most beautiful child that ever was seen, and who, because he is lying in bed, and yet he should be with you?" "You have not God taken him to heaven in all his beauty? Leave off weeping and get up into a window."

Another room in our Father's house is the throne-room. We belong to the royal family. The blood of King Jesus flows in our veins, so we have a right to enter the throne-room. It is no easy thing on earth to get through even the outside door of a king's residence. During the Franco-German war, one even- ing in the summer of 1870, I stood studying the exquisite sculpturing, the gate of the Tuileries, Paris. Lost in admiration of the wonderful art of that gate, I knew not that I was ex- citing suspicion. Lowering my eyes to the crowds of people, I found myself being closely inspected by the govern- ment officials, who, from my complex- ion, judged me to be a German. I sus- pected that for some belligerent purpose I might be examining the gates of the palace. My explanation in very poor French did not satisfy them, and I fol- lowed me long distances until I reached my hotel, and were not satis- fied until from my landlord they found that I was only an inoffensive Amer- ican. The gates of earthly palaces are carefully guarded, and, if so, how much more the throne-room. A dazzling pal- ace is not for mirrors and gold. The holiness of purg and gold of the hol- istry of chair and window, the letter N gilded on the wall, the letter N chased on the chalice, the letter N flaming from the crown, the coronation of Ferdinand of Sardinia, the coronation of Ferdinand of Spain, of Elizabeth of England, of Bonaparte of France, the throne-room of our Father's house hath a glory eclipsing all the throne-rooms of earth. There is no throne here, but a throne of justice, a throne of holiness, a throne of love, a throne of mercy, a throne of grace, a throne of glory, a throne of power, a throne of wisdom, a throne of truth, a throne of peace, a throne of life, a throne of immortality. We must sit with Him in My throne.

Jesus shall reign wherever the sun Does His successive journeys run, His kingdom stretch from shore to shore, And everywhere He reigns on earth, Till sin shall rise and set no more.

Another room in our Father's house is the music room. St. John and other Bible writers talk so much about the music of heaven that there must be music there, perhaps not such music as we are accustomed to hear here, but of a higher and purer kind. It is not the music of earthly instruments and human voices, but the music of angels and of the redeemed. There are many organs and pianos and harp and organists and Christian chorists and Christian hymnologists that have gone up from earth to heaven, and their music will be heard there. Shall we have music in this world of discords and no music in the land of complete harmony? I cannot believe that the notes of the first bar of the new song that is sung in heaven. I cannot imagine either the solo or the duet. But heaven means music. Occasionally that music has escaped the gate. Dr. Fuller, dying at Beaufort, S.C., said: "Do you not hear it? Hear what?" "The music! Lift me up! Open the windows!"

Another room in our Father's house will be the family room. It may correspond somewhat with the family room on earth. At morning and evening you know, that the place we now had of Him on sacramental days or at the height of some great revival or under the diffused baton of an oratorio is a hazy memory of thought compared with the first flash of His appearance in that reception room. At that moment when you confront each other, Christ looking on you and you looking upon Christ, there will be an ecstatic thrill and surging of emo- tion that beggars all description. Look! They needed to introduce Long ago Christ chose that repentant sinner, and that repentant sinner chose Christ history—the first kiss of heav- en! Jesus and the soul! The soul and Jesus!

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that they have grandly and gloriously matured, while our parents, who were aged and infirm here, we shall be glad to find restored to the most vigorous and vigorous immortality there. If 40 or 45 or 50 years be the apex of physical and childlike life on earth, then the heavenly childhood will advance to that, and the heavenly old age retreat to that. When we join them in the family room, we shall have much to tell them. We shall want to know them, right away, such things as these: Did you see anything of that or the other struggle? Did you or that or the other property and sympathies in us? Was heaven? Did you celebrate the hour of our conver- sion? And then, whether they know it or not, we will tell them all. But they will have more to tell us than we to tell them. Every eventful hour on earth may be very solemn to them, right away, such things as these: Did you see anything of that or the other struggle? Did you or that or the other property and sympathies in us? Was heaven? 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