

**THE WAY TO  
HEAVEN, PP. 14-125**

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The Way to Heaven, pp. 14-125 by W. W Smith

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**W. W SMITH**

**THE WAY TO  
HEAVEN, PP. 14-125**





REV. W. W. SMITH  
1880

THE  
WAY TO HEAVEN  
By EVANGELIST W. W. SMITH

W. W. SMITH  
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REV. W. W. SMITH  
Roanoke, Va.

## PREFACE

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*For nearly twenty years my attention has been especially directed to the Atonement. A large portion of my time has been spent on that subject. I have been asked by many of my friends from the Atlantic to the Pacific coast to have these sermons on the Atonement published. In some towns where I have illustrated this subject by a chart, it has caused such an interest that the people have followed with excursion trains that cost hundreds of dollars to see it a second and third time. I write these sermons on this subject that Christian people may know when this short life is over that they will have an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

W. W. SMITH.

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Then the angel looked away out in the distance toward the dark, sin-cursed earth and saw a white troop coming that no man could number, greater than the sands of the sea; as they came near the gate, the angel asked them from whence they came. They said, "We came from that sinful world back yonder through the blood of the Son of God." Then said the angel, "This is your home." As the gate swung wide open, they entered with shouts, "Glory and honor be unto the Father and Son for the blood that was shed on the cross." Through the blood is the only way to heaven.

No one will ever enter by any other road. The human race for thousands of years have tried all kinds of ways that the mind could conceive, but find no way to get to heaven, only the way that Christ made in His death on the cross, called in Hebrews a new and living way which He hath consecrated for us through the veil, that is to say, His flesh. No one will ever take this way as long as they have a way of their own. The man to come to Christ must first see himself dead to all good acts and to all his ways. As long as he thinks he can do something to merit salvation he does not yet see himself dead in sin. The Lord stayed away until Lazarus was dead,

not sick or almost dead, but dead, before He could raise him from the dead. So the sinner must first see himself dead to all good deeds, and dead in sin before Christ can raise him to eternal life. Just like the leper that was put outside of the city that continued to cry all the time, "Unclean, unclean." If you had gone by the city at midnight, heard him cry, "Unclean," or any time in the day, still the same cry, "Unclean." So he kept this cry up night and day all the time until he was one solid scab from the top of his head to the sole of his feet; not a sound speck of flesh anywhere about his body.

Like in the fourteenth chapter of Leviticus: "And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing. He shall be brought unto the priest; And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet and hyssop; And the priest shall command that one of the birds be killed in an earthen vessel over running water; As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and

shall dip them and the living bird in the blood of the one that was killed over the running water; And he shall sprinkle upon him that is to be cleansed from leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." So if you had been living at that time, as you would have seen the living bird, with its pinions red with blood, light in a tree in your yard, you would have said, "Look at that bird yonder, a man has been healed from leprosy somewhere today." As this bird went, in its flight, everywhere, telling a man had been healed from leprosy. These two birds represent the two types of the one Christ. The dying bird represents the dying Christ for our sins on the cross. The living bird, with blood on its wings, the risen Christ who sits at the right hand of the Father, making intercession for the children of God. "Who was delivered for our offences and raised again for our justification." Romans iv, 25.

So it is alone through the merits of what Christ did on the cross that the Father will welcome us into the City of the New Jerusalem. To illustrate the death of Christ: During our late war between the North and South, there was a lawyer in the South who had spent much of his