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WELCOME TO HEAVEN

What May Be Expected By the True Disciple of Christ

ABUNDANT ENTRANCE FOR HIM

novel way Dr. Taligage in this dis

gate of Heaven are here suggested. capital through the grace that ady to save even the chief of sinners. But not now. No man healout of this life is either an agnostic able 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. But when the last page of the volume of our earthly life is we want enrollment in heavenly citizenship: We want to get in easily. We do not want to be challenged at the gate and asked to show our passports. We do not want 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 consultaion is made as to where we came and who we are and whether it is safe to admit us, lest we be a discord in the eternal harmonies or

lower the spirit of heavenly wor-ship. When the apostle Peter in the text addresses the people, "For so an entrance shall be administered unto you abandantly," he implies that some will find admission into Heaven easy, rapturous and acclamatory, while others will have to squeeze through the gate of Hea-ven, if they get in at all. They will arrive anxious and excited; and ap-prehensive and wondering whether it ill be "Come!" or "Go!" The Bible speaks of such persons as "scarcely saved," and in another process as "saved as by fire," and in ther place as escaped "by the skin of the teeth."

Carrying out the suggestion of my text, I propose to show you what lasses of Christians will get into Heaven with a hard push and those who will bound in amid salutations In the first class I put that nan who gets into the kingdom of God at the close of a life all given to worldliness and sin. Years ag he made the resolution that he would serve himself and serve the world until body, mind and soul were exhausted and then, just before going out of this life, would seek God and prepare to enter Heaven. He carries out his resolution. He genuinely repents the last day or the last hour or the last minute of his life. takes the last seat in the last of the last train bound heavenward. ed and immortal spirit cends. Not one wing bears down toward him with a welcome. No sign of gladness at his arrival. there obligated to him for kindness or alms distributed or spiritual help administered. He will find some place to stay, but I do not

in, but it was not an abundant en-Sometimes in our pulpits we give wrong turn to the story of the dying thief to whom Christ said; This day shalt thou be with me in We ought to admire the of the Christ that pardoned in the last hour, but do not let was admire the dying thief. When he was arrested, I think his pockets were full of stolen coin, and the coat he had on his back was not his He stole right on until he was arrested for his crimes. He repented, and through great mercy arose to paradise, but he was no example

envy that man his Heaven. He got

the bigot will not have what my text calls an abundant en-trance. He has his bedwarfed opinion as to what all must believe and order to gain celestial resiet and it may be a good creed and a good catechism, but he uses them as sharp swords against those who will not accept his theories. You must be baptized in his way or come to him through apostolic succes foreordained of eternity, you are in an awful way. He shrivels up and shrivels up and become more splenetic until the time of his departure is at hand. He has enough of the salt of grace to save but his entrance into Heaven will be something worth watching What do they want with him is Heaven, where they have all gone into eternal catholicity, one grand commingling of Methodists and Baptists and Episcopalians and Lutherans and Congregationalists and Pres-byterians and a score of other denomi nations just as good as any I have mentioned? They all join in the halleluliah chorus, accompanied by harpers on their harps and trumpeters on their trumpets, "Worthy is the Lamb that was slain to receive blessing and riches and honor and glory and power!"

The bigot ascends 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 street going to some other church of some other denomination, and he cries out: "Are you here? I and he cries out: Are you in such a glorious place. You were all wrong in your religious theories on earth and in your form of church government. How did you get in?" "Saved by grace." is the heavenly reply.

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and his catechism, and, lo, they wer left on the banks of the river Jor-dan as he passed through, and he cries out: "I think I will have to enter on the same terms. grace! Saved by grace!"

Denominations of Christians earth were necessary in order to better work and to suit preferences
—as an army must be divided into egiments, yet one army; as a neighborhood must be divided into families, though one neighborhood. But there is no need for such divisions in heaven, and therefore all belong one denomination of sainthood. Christ said in one of his sermons that there would be laughter in heaven. "Blessed are ye that weep now, for ye shall laugh." And what could cause more merriment among the glorified than a rehearsal of the earthly differences between Christians, differences once seeming of such vast importance, but differences un-known amid the heavenly worshipers? What will be the bigot's amaze ment when he sees seated side by side on the banks of the river of life Calvin and Arminius, Archbishop Cranmer and some dissenting preacher of the gospel who never graduat one who on earth was a robed and surpliced ecclesiastic, and backwoods minister who in the log cabin meeting house preached in a linen duster? Among the great sur-prises of heaven for the bigot will be the celestial friendliness of those who on earth opposed each other in wrathiest polemics. He will get through the gate, for he has a spark of divine grace in his heart, but there will not be an inch of room to spare on either side of him. It will not take long for a heaven to educate him into a glorious big hearted-

itself on never passing a pin withou picking it up, and if he responded at all in church would put on the collection plate so insignificant a coin that he held his hand over it so that no one could discover the smallness of the denomination. Somewhere in the fifties or sixties of his life, ing a revival of religion, he be a Christian. He is very much che ed in most respects, but his all an sorbing acquisitiveness still influ-fluences him. To extract from him or a floor moman who has just been burned out is an achievement. and I know very good men, their beyond dispute Christian character and yet they are pronounced by all as penurious, and they know it themselves and pray against it. We all have our bad habits, and yet expect to get to heaven, and this skinflint has his mighty temptation. The passion of avarice well illustrated strength when in one of the houses of exhumed Pompeii was found the skeleton of a man who was trying to escape with 60 coins and a silver saucepan. For those valuables he dared the ashes and scoria of Vesuvius which overwhelmed him, and

For 30 years this man has been

many a good man has been held mightily by avarice. But the day is coming for that penurious Christian's departure from the world. He has an awful struggle in giving up his government securities. The attorney who drew his last will and testament saw how hard it was for him to leave his farm or his storehouse or investments, especially those that in the markets are called gilt edged.

Bolstered up in bed, knowing he has got to sign it, he reads the document over and over again, and then, with a manner that seems to say, 'Well, if I must, I must," his name to that surrender of his last farthing of earthly possessions He enters heaven, but he has not an abundant entrance. The fortune

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osity and self sacrifice have been cele est woman a queen, and the stars of heaven which beepangle our mid-nights are only the dewdrops on the lawn of our Father's house. I am glad that the old man got in, but I glad that the old man got in, but I wish that when his heart was converted his pocketbook had been converted, so that a thousand souls who might have preceded him into heaven through his Christian charities might have kept a special holiday on

might have kept a special holiday on

There is another kind of spirit who will have radiant admission to the upper dominion. There is a fact which ought to have most emphatic ment. All over the world pronouncement. All over the world to-day there are men and women of consecrated wealth. They are multiplying by the day and hour—people who feel themselves the Lord's stewards, and from their opulence they are making a distribution which pleases the heavens. pleases the heavens. The checkbook in the office drawer of that man has on its stubs a story of beneficience clear up into the sublime. In all the round of the world's suffering and ignorance and woe you cannot nention one worthy object to which that prosperous and good man has not made contribution. He is not

irritated, as many are, by solitations for alms. In some poor woman in thin shawl, 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 afis about to go out of this He feels in brain and nerve he strain of the early struggles by which he won his fortune, and at 60 or 70 years collapses under the exnaustions of the twenties and thirties of his lifetime. When the morning papers announce that he is gone, there is excitement not only on the evenues where the mansions stand, but all through the hospitals and asylums and the homes of those who will henceforth have no helper. But the excitement of sadness on earth is a very tame affair compared with the excitement of gladness in Heaven. The guardian angel of that good man's life swept by his dying pillow the night before, and on swift wing upward announced that in few hours he would arrive, and there is a mighty stir in Heaven. comes!" cries seraph to seraph. The King's heralds are at the gate to practicing an economy which prided say, "Come, ye blessed," and souls who were saved through the churches say,

that good man supported and hunwho went up after being by him helped in their earthly struggle will come down off their thrones and out of their palaces and through the streets to hail him into the land which they reached some time before through his Christian philanthropy "Why, that is the man who, when was a-hungered, gave me bread!"
"Why, that is the man," says an man," says an-"who encouraged me when other, was in the hard struggle of business "Why, that is the man," says "who past my rent when another, had nothing with which to pay! Why, that is the man through missionary spirit I heard the gospel call ir. Bombay!" is the man," says another, "who helped send the gospel of Christ to the aborigines of America and caused me to exchange the war whoop of the savage for the song of Christian deliverance!" "Stand back," com mands the gatekeeper of Heaven deliverance!" "all ye throngs redeemed through this man's instrumentalities! Make way for him to the feet of the King, where he will cast his crown, and then make way for him to the throne, where he shall reign forever Now, that is what I

call an abundant entrance.

see, it is not necessary to be a fail-

ure on earth in order to be a success in Heaven. But I promise that all those who have lived for others and been truly Christian, whether on a large scale or a small scale, will have illustrious introduction into the impearled gateway. Here and there in some large family you see an attractive daughter who declines marriage that she may take care of father and mother in old days. This is not an abstraction. I have known such. You have probably known such. You have probably known such. There are in this world womanly souls as big as that. They cheerfully endure the whimsicalities and querulousness which sometimes characterize the aged, and watch nights when pneumonia is threatened, and are eyes to the blind, and sit in close rooms lest the septuagenarian be chilled, and count out the right number of drops at the right time. The mother of a little child has her hands full, but the daughter who stays

home to take care of an aged father or mother has her hands just as full. After years of film fidelity on the part of this self sacrificing daughter the old folks go home. Now the the old folks go home. Now the daughter is free from marital alliance, but the damask rose in her cheek is faded, and the crow's feet have left their mark on the forchead, and the gracefulness is gone out of the figure, and the world calls her by a mean and ungallant name. But, my Lord and my God, surely But, my Lord and my God, surely thou wilt make it up for that girl in heavenly reward! On all the banks of the river of life there is no castle of emerald and carbuncle richer than that which awaits her. Its windows look right out upon the King's park, and the white horses of the charlot are being harnessed to meet her at the gate, and if there are no others to meet her, father and mother will be there to

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when their strength tailed and grasshopper became a burden, and they will say: "My daughter, how kind you were to us even until the last! How good it is to be together in heaven! That is the King's chari-ot come for you. Mount and ride to your everlasting home!" Now, that is what I call an abundant entrance.

But imagine one of these "scarlesaved" Christians entering the shining realm! He passes in a stranger. Saint says to saint, "Who comes there?" And angel to angel, "Who is that?" He moves up and down the street and meets no one whom he helped to get there. goes into the great temple and finds among the throngs of the white rob ed not one soul whom he helped join the doxologies. He goes the "house of many mansions" finds not one spirit whom he belped to start for that high residence. I am glad that he got in, but I am amazed that in the 30 or 40 or 70 years of his life he did nothing for God and the betterment of the world which woke the heavenly echoes Oh, child of God, if you had never thought of it before, I I resent the startling fact that you are now deciding not only the style of your heavenly reception, but the grade of your association and enjoyment of the world without end. Are you satisfied with yourself that you can afford to throw away raptures and ignore heavenly possibilities elect yourself to lower status amid the less assify yourself

But I am to-day chiefly addressing those who are started for heaven while we are apt to speak of a Lan-phier, the founder of Fulton street prayer meetings, as having an abun lant entrance; and Alfred Cookman the flaming evangelist, as having ar abundant entrance; and Thomas Welch and Fletcher, the glorious preachers of the gospel, as an abundant entrance, and John Rogers and Latimer and Ridley as-cending, like Elijah, in a chariot of fire, as having an abundant entrance, you also, if you love and serve the Lord and fulfill your mission, whether it be applauded or unknown, will have, when your work on earth is ended and you are called to come up higher, an easy, a blissful, an en-rapturing, an abdndant entrance.

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