

A SERMON FOR SUNDAY

A DISCOURSE ENTITLED "THE COS- PEL IN THE OLD TESTAMENT."

The Rev. Dr. J. Wilbur Chapman Explains How God's Ability to Cleanse is Il- lustrated in the Ceremonies of the Old Testament Scriptures.

NEW YORK CITY.—The following sermon entitled, "The Gospel in the Old Testa- ment," was preached by the famous evan- gelist, Dr. J. Wilbur Chapman, from the text, "And when the fowls came down upon the carcasses, Abram drove them away." Genesis xv: 11.

In all parts of the word of God, both in the Old Testament and the New, we find God's provision made for cleansing the sinner. If, in the light of all that has been said we feel ourselves condemned and that if the day of awards came to- morrow we should suffer loss and lose our crown, though we shall be saved, "yet so as by fire," this thought should come to us as an inspiration, that all our sins may be blotted out and our transgressions for- given. It is of great cheer, therefore, for us to study the subject now given. It is not necessary simply that we should fa- miliarize ourselves with the New Testa- ment; this is, of course, essential; but if we would know God's ability to cleanse we ought to know the Old Testament Scriptures, with their types and cere- monies.

The birds of the Bible form an interest- ing subject for investigation. The first mention of them in the Old Testament is in Genesis i: 21—"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good." Since that time they are to be seen flying through many of the stories of holy writ, filled with lessons of sweetness and power. Their songs have been the sweetest, their plumage has been the brightest, their teaching has been the best.

The eagle mounting up far above the earth, and building its nest above the clouds, is a picture of Christian exhilara- tion. Isaiah had it in mind when he said: "They that wait upon the Lord shall re- new their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." The same bird, preparing its nest and pushing out its little ones so that they may learn to fly, offers a splendid illustra- tion of the providence of God, in thus seeming severe, but with the outcome al- ways glorious. Every man who has come to know God in Christ must certainly say, with the apostle Paul, "All things work to- gether for good, to them that love God." When Elijah was at the brook Cherith, and the waters had passed from his vision, and he himself was on the verge of starva- tion, the birds fed him. Every little sparrow that comes flitting through the air is a reminder of what Jesus said: "Not a sparrow falleth to the ground but your heavenly Father knoweth it."

But as we read the Old Testament sto- ries we find that there are also birds of prey. They, too, have their lessons, but the stories they tell are not so bright and happy. This lesson in the text is along this line.

Abram is a wonderful study for the Christian. In the great events of his life he perfectly typifies the experience through which every Christian has passed. When God called him from Ur of the Chaldees he was an illustration of our being called from the land of sin and death. When he separated himself from Terah, his father- in-law, it emphasized what Jesus said, "A man must forsake father and mother and his own life if he would be My disciple." Every Christian, if he is to be used of God, must forsake the world. In Abram's sepa- ration from Lot he is a perfect illustration of the demand made in the New Testa- ment that we must, if we would be filled with the Holy Spirit of God, separate our- selves even from the flesh.

There is a great battle waged, as we find when we read the connection of the text with other verses of Scripture. It is writ- ten in Genesis xiv: 14-16—"And when Abram heard that his brother was taken captive he armed his trained servants, born in his own house, 318, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobab, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

It is here we find a real test of Abram. Many a man has gone down just where Abram stood. God is always giving us tests of character.

Read very carefully the twenty-first to the twenty-fourth verses of the fourteenth chapter of Genesis, and notice Abram's an- swer: "And the king of Sodom said unto Abram, Give me the persons and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe- latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Auer, Eschol and Mamre; let them take their portion." It always pays to stand for God as against men in this world. This is clearly taught in Genesis xv: 1-10—"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me Thou hast given no seed; and lo, one born in my house is mine heir. And, be- hold, the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall they be. And he counted unto him the stars, and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take Me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. And he took unto him all these, and divided them in the midst, and laid the pieces one against another, but the ways were not covered. His people, he some- ever breaks, and never forsakes, and there could be no blessing which comes to right and truth who will walk uprightly. No right and truth verse of this fifteenth chap- ter of Genesis: "And he said, Lord God, the heifer, I know that I shall inherit

one to give a pledge of the fulfillment of a promise, he asks, "How shall I know?"

God's answer to him is a very strange one—it is found in the verse that follows: "And He said unto him, Take Me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon." Thus, seated opposite the altar we find Abram waiting—a wonderful illustration of faith in God. It is still early in the morning, and the offerings are before Him, but God does not speak. Still Abram be- lieves God, and He counts it to him for a blessing. There was no sign of the ac- ceptance of the sacrifice such as one would expect, but he wavers not; his faith is firm as the rocks around him. Sarah may have ridiculed him, and the servants may have looked at him curiously, as if his mind was wandering, but Abram waits on. I have no question but that one of the greatest blessings of his life came to him while he waited.

We all of us have had our hours of wait- ing for the fulfillment of His promises. We have had nights that have been sleepless; we have climbed the hill hundreds of times to see if there was a cloud the size of a man's hand, giving us the token of the coming of victory, and the world has said that all our faith and hope was in vain. But not at all.

This is when the spiritual life grows. It is also the time when the unclean birds come to discourage us and disturb us. Just as they hovered about the offering of Abram, so they soar above us, seeking to rob us of the best things of our life, of all that would make life worth living. But it is a possible thing for us to drive them all away, just as we find Abram did in the text with which we started: "And when the fowls came down upon the carcasses, Abram drove them away."

These offerings are the same as those commanded to Moses, and if we put them all together we have a perfect illustration of the atonement of Jesus Christ, and of the power of His blood to make clean. I shall not consider the offerings in their or- der, but give them to you in this chapter as they have impressed themselves upon my own mind.

I. "And he shall take two goats and pre- sent them before the Lord at the door of the tabernacle of the congregation. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." Lev. xvi: 7, 10.

Very few services in the Old Testament Scriptures are more interesting in the past, and more powerful as we study them in the present, because of the light shed upon the atonement, than the offering of the goats. There were two in number, and in this there lies the very deepest thought of God as touching sin. "What must I do to be saved?" has been the heart-cry of many a poor lost soul, who no sooner utters it than the evil birds begin to fly about his head, suggesting all sorts of answers to the question. One whispers "Reform," and the other tempts one makes an effort, but what a struggle he has, for he finds that when he has cut off one sin the strength of it seems to go in the channel in which another has been flowing, and reformation, even if it be complete (which it rarely is), only touches the present, and possibly the future, and never for a moment makes provision for one's awful past.

Another bird suggests that we simply be good. One great evangelist says, "Quit your meanness;" another, equally great, "Do right; and you will be a Christian." With all due respect for these men, who have been counted great, I submit that they are wrong; for one might "quit his meanness" to-day, but what about yester- day? And one may possibly do right to- morrow, but who is to make provision for the deeds of to-day?

Man's way has miserably failed. Let us now turn to God to seek the proper an- swer to the question. The first goat was slain for the Lord, and this side of man's sin must never be forgotten. In the transgressions of man God has been dishonored. His truth has been scorned, His authority has been set aside, His majesty has been slighted. His law has been broken. His name has been despised. No reformation of man can ever make this wrong right. Thus, in the Old Testament the goat was offered to meet God's demands, which were just, and to satisfy His holy law. And thus in the New Testament Jesus Christ came to suf- fer and to die. Nowadays there is much teaching abroad, which magnifies the life of Jesus, but the clear test sig- of the word of God is that only by the shedding of His blood is there remission of sins; the blood of Jesus Christ His Son cleanseth from all sins. Much is said to-day about Jesus being a teacher, but He said Himself that the Spirit, when He is come, would teach us all things. Jesus Christ came to do just one thing, namely, to die, that through His death an avenue might be opened up for man to come back to his God, reconciled forever unto God.

But this is not all. The second goat was led forth, with a scarlet cord about his neck. The hands of the priest were laid upon his head, and then the sins of the people were confessed, and by the hand of a fit person the scapegoat was led unto a land that was not inhabited. In this be- comes a proper illustration of the Lord Jesus Christ. "The Lord bath laid on Him the iniquity of us all," and He has carried our sins away, as far "as the east is from the west." It is an inspiration for us to know that when Jesus Christ died on Cal- vary He not only died to set us free from the penalty of sin in the sight of God, but by His death we are set free from the pow- er of sin in our own lives.

When one becomes discouraged and finds that he of himself cannot keep from sin, the evil bird comes to whisper once again: "You need expect it. You have been born with a tendency to sin. You have been cursed with an appetite. Your old nature is still with you."

All of which we know and believe, if we are faithful students of our own nature and of the word of God. But this is no li- cense to sin, for if we confess our sin God's word is out that He will be "faith- ful and just to forgive us our sins;" that is, He will be faithful to Christ, who has carried our sin away.

Isaiah's picture in the fifty-third chap- ter of his prophecy is a picture of Jesus Christ as the scapegoat, bearing through the wil- derness the weight of our sins.

For every evil bird that comes to dis- courage us or to discredit God's word there is a sure way by which it may be driven from us. The word of God is our defense, and you have but to hold up to Satan, whose agents these evil birds are, the expression "It is written," and he will be overcome.

II. "And the Lord spake unto Moses and unto Aaron, saying: And he that gather- eth the ashes of the heifer shall wash his clothes and be unclean unto the even; and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute forever." Numbers xvi: 1, 10.

ture with Scripture, he will learn that not only is it one of the most intensely inter- esting studies in all the Bible, but that it sheds light upon the gospel story, and makes both plain and powerful one phase of the work accomplished by our blessed Lord.

There was something in the color of the heifer, for it was not allowable to have one single white hair—all must be red. Surely this is just a little hint that in the sacrifi- cal life and death of Jesus Christ there was not one single bright ray.

The offering must be without blemish; if there was the least spot of weakness about it it was to be rejected. And He was without spot or wrinkle, or any such thing, too—absolutely perfect was the Son of God, our Saviour.

The red heifer was to be taken out of the camp, and there put to death. And Jesus was taken outside the city and cruci- fixed upon the green hill which we call Calvary.

When the heifer was burned, into the flames was cast scarlet, which (I suppose) was used to typify the sins of Israel, for both theirs and ours are red like crimson, or scarlet. Cedar wood and hyssop were also cast in. The cedar was the proudest tree in the oldest times, the king of the forest, while hyssop was the common, every-day plant which could be found be- side the door of every cottage. Taking the hyssop on the one side and the cedar on the other, all nature would be included in the sweep. Surely there must be a hint here as to the breadth of the atonement provided by Jesus Christ, and also a clear suggestion as to the power of Christ's blood to cleanse.

In the sixth chapter of Numbers, first twelve verses, we have the law of the Naz- arites. From this we learn that if the Naz- arite defiled himself in any way he must immediately be cleansed, or else step out of fellowship with God, and that if he is out of fellowship the days of his unclean- ness are lost with God. In other words, if there is in our hearts or lives any uncon- fessed or unconfessed sin, we may be saved—we will not argue that question—but our time is lost; it counts for nothing with God, and for this loss of time we shall one day be called to a strict account. How many Christians to-day are absolutely without power. Their voices were once heard in the prayer meeting. Their testi- mony once rang out clearly in the church. Their life in the home was without re- proach. And to-day they have lost their testimony. It is when a man is in such a condition as this that the evil bird comes straight from hell to say to him:

"Ah, yes! You once accepted Christ and made great professions. You once joined the church and gave much promise of usefulness. You were once prominent in the Christian world. But now this is past. You have lost it all, for your case is hopeless!"

I have been told that in the olden days there was a Puritan divine that followed this custom: Every once in a while he called the roll of the dead, called the patri- archs by name, one by one, and then, standing silent in the pulpit waited for an answer. The silence was voiceful. Then, looking at his congregation these were his words:

"Brethren, there is no response." After calling these names he would call the names of kings, the names of apostles, the names of famous historians, the names of artists, of scientists, of inventors, of philanthropists, and after the roll call came again and again the answer: "Brethren, there is no response. These men are dead."

I could call the names, too, if I would. Here is the name of one who was once the superintendent of a Sunday-school, and who answered not at the roll call. Here is another who once stood as an officer in the church, but his voice is silent. Here is another who was once honored in society for his professed faithfulness unto God, but there is no response to his name. And oh, the sadness! here is another whose name was once a household word as an honored minister of the gospel, and there is no response to his name. What is the reason? Because, like the Nazarite, they have come in contact with the dead. Their old sins have come up again, like bones from the grave, defiling their memory and robbing them of their power. It is be- cause the very atmosphere they have been obliged to breathe, like ours, is against God and in enmity to Christ, and it is not easy to keep unnoted from the world. The Jews counted every open vessel un- clean.

But one is still left to us. God is still loving. He still loves you, and, having loved you will love you unto the end. His New Testament provision is a far better one than the old. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God? (Hebrews ix: 13, 14). We need not stay out of fellowship, or be deprived of power. God is love, and He will give us all things, if we but fulfill His conditions.

III. "And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." Ex. xxix: 19, 20.

Another part of the offering of Abram was the ram. This, like all the rest, sheds light upon the gospel, and the understand- ing of it is the secret of peace for many a life.

When the blood was sprinkled on the ear and the thumb and foot it was a sign they were henceforth to be separated from all worldly purposes. In this we get a deep lesson touching consecration. We have been told that we must forsake all for Christ, and some of us have done it. We have been counseled to give up the things that really we have enjoyed, simply be- cause they are questionable or contrary to the teaching of God's word, and when we have done this the evil bird comes to us, saying:

"You have forsaken these things, but what have you got in return?"

Not infrequently we find persons who stand in this position, who are of all per- sons the most miserable. This is because they have taken only half the step. They have separated themselves from some- thing, but have failed to consecrate them- selves to anything. In other words, there are two sides to the doctrine of separation. We are to be separated from the world, but we are at the same time to be sepa- rated unto Christ, and that place which once the world filled is now to be occu- pied by Christ Himself.

It is to be noted that the blood was placed upon the ear first. This is very sig- nificant to me. So many people get an idea that if they are converted they must immediately do something for Christ, when in point of fact service comes last. The blood placed upon the ear first teaches the

has to say to us. If we could but cultivate the habit of going alone each day and sit- ting still just to commune with God, what a source of strength it would be to us! God only tells His secrets to those who shut out the world, and thus come close to Him.

The blood was placed upon the hand next, from which I learn we are not only to hear what God has to say to us, but we are to reach out and take what He offers. God has promised us the Holy Ghost. He is a gift. Reach out and take the gift.

The blood was placed upon the foot last. This many stand for service, but notice the divine order.

We have reached a time when rules of service are hardly necessary; when the methods adapted for soul-winning, we feel sure, must grieve the Holy Ghost. In point of fact, if one is to be used of God he must certainly surrender to God, and give Him the right of way in his life, and then service comes naturally, and results are sure.

NEWSY CLEANINGS.

Portland, Ore., is about to remodel its public parks.

Last year was not a profitable one for the British cotton trade.

Disease has broken out among the foxes in North Cheshire, England.

Hotel rates are to be advanced when the Grand Army meets at San Francisco, Cal.

The total enrollment in the elemen- tary schools of New York City is 431,491 children.

The 100th anniversary of the birth of Ralph Waldo Emerson will be ob- served next May.

Chicago savings deposits show an in- crease of thirty-nine per cent, within about six months.

The Carnegie Institute has guaran- teed \$4000 to the Lick Observatory for astronomical research.

The St. Ives (England) School Board has sanctioned the purchase of a rock- ing horse for the use of infant scholars.

The Government is being urged to hold the annual maneuvers between Army and Navy on the Pacific Coast next year.

Great veins of ore containing from fifty to sixty per cent. of iron have been discovered in the neighborhood of Vadso, Norway.

Electricity is to be used for lighting the bow, masthead and compass lamps of the British torpedo boat destroyers now being built.

A reproduction of King Solomon's Temple on a large scale is to be one of the features of the Exposition at St. Louis, Mo., in 1904.

The promoters of the Jamestown Ex- position will ask the State of Virginia for an appropriation of \$200,000, pay- able in four annual sums of \$50,000.

Among the German exhibits to be shown at the St. Louis Fair will be the aesthesiometer, an instrument widely used in German schools for measuring mental weariness.

PROMINENT PEOPLE.

Emperor William is an enthusiastic billiard player.

Bourke Cockran intends to spend the rest of the winter in Rome.

Charles M. Schwab, President of the Steel Trust, expects to return to the United States soon.

M. Siplagoin, the former Minister of the Interior for Russia, banished, with- out trial, 61,000 persons.

J. Pierpont Morgan has contributed largely to the foundation of an Amer- ican Academy of Arts at Rome.

Senator Allison is one of the only two men who have served continuously in the Senate since 1877. The other is Teller.

Thomas Poe, of Rushville, Ind., is be- lieved to be the oldest magistrate in the United States. He has held office for forty-nine years.

The Presidency of Boston University has been resigned by Dr. William F. Warren, who performs a professorship in the Theological School.

J. W. Hutchinson, the last surviving member of the once famous "Hutch- inson Quartet," has just celebrated his eighty-second birthday in Boston.

General Russell Alger, one of the three living former Secretaries of War now serving in the United States Sen- ate. The other two are Senators Elkins and Procter.

Dr. Sven Hedin, the explorer, says that the valleys of Thibet are higher than the summit of Mont Blanc. Sev- eral of his companions died from the effects of the rarefied atmosphere.

John D. Rockefeller has been buying up more land in Sleepy Hollow Valley, near Tarrytown, N. Y., and now owns 3000 acres there. He may, it is said, turn this tract into a private park.

King Oscar has contributed an arti- cle to the Swedish Authors' Union, in which he discusses his own writings in fiction and poetry. He states that he loved verse from childhood, and that as a member of the royal navy he was inspired to attempt to produce it.

Invisible ink and "sympathetic" ink are beaten entirely by a new develop- ment in preparations of this nature re- ported by the trade journal La Pape- terdie. This is nothing less than a disappearing paper. The paper in- tended for this temporary use is sub- mitted to the following process: It is first steeped in acid (sulphuric acid by preference), diluted according to the lease of life it is intended the ma- terial should possess. It is afterward dried and glazed and the acid superfi- cially neutralized by means of am- moniac vapor. But the acid still re- mains in the pores, and that paper is infallibly doomed after an existence more or less prolonged as the case may be. It is certainly a most useful in- vention and should commend itself abun- dantly to those who cannot trust their

A FAMILY PERIL.
Bill Jones, he has a little boy,
With such a wondrous head
That Bill will stand around for hours
Repeating what he said,
And even if we do not smile,
Bill laughs with all his heart,
And says he is a lucky man
To have a child so smart.
Bill's intentions there's no doubt,
He doesn't mean to shirk,
But keeps on talking of his boy
When he should go to work.
If that child holds his humorous bent,
A mournful fate he'll meet—
His father won't do work enough
To earn the price of meat.
—Washington Star.

HUMOROUS.
Wigg—Old Happygollyucky is pretty well preserved, isn't he? I wonder how he manages it? Wagg—I sup- pose he keeps out of jars.

Sharpe—I wonder why women are not admitted as members in the Stock Exchange. Wheaton—For practical reasons. If one came in a man would be expected to give up his \$20,000 seat to her.

"Young man," said the minister, gravely, "you must choose between the narrow path and the broad road." "Guess I'll take the broad road," replied the rich man's son. "I own an automobile."

"Am I to understand that you were discharged from the army for a mere breach of etiquette," queries the interested friend. "Yes, sir," boldly as- serted Col. Blupher. "What was it?" "Turning my back to the enemy."

Son of the House—Won't you sing something, Miss Murial? Miss M.—Oh, I daren't after such good music as we have been listening to. Son of the House—But I'd rather listen to your singing than to any amount of good music.

Jack (to lady, come out to lunch)—Are you coming with the guns this afternoon, Miss Maud? Miss Maud—I would, but I don't think I should like to see a lot of poor birds shot! Jack—Oh, if you go with Fred, your feelings will be entirely spared.

Merchant—Yes, I've lost my entire fortune. Our most trusted employee robbed us of enough to force my com- pany into bankruptcy. Friend—But you surely saved something from the wreck, Merchant—No. We found the receiver as bad as the thief.

"Reginald," she said to a wealthy young dandy who had been paying his attentions to her, "I would like to ask you one very serious question." "What is it, my dear?" he replied. "Would you object to marry mamma, if I re- fused you? You see, we really don't want to lose you."

"There is a history entitled 'Men Who Bled for Their Country,'" said the enterprising book agent. "So I see," remarked the prospective buyer; "but you also have a volume contain- ing the lives of national politicians. What do you call that?" "Men Who Bled Their Country."

"Tell the truth, now. You are a pro- fessional beggar, are you not?" said the keen-faced individual who had been braced. "I used to think I was," re- plied the weary wayfarer, "but since 13 cents and an exchange ticket are all I have to show for a day's work I am forced to the conclusion that I am merely an amateur."

"Wasn't it a terrifying experience," asked his friend, "when you lost your foothold and went sliding down the mountainside?" "It was exciting, but extremely interesting," said the col- lege professor. "I could not help not- icing all the way down, with what ab- solute accuracy I was following along the line of least resistance."

Phenomena in Australia.
A great deal of interest has been created in scientific circles here by the dispatches from Australia telling of an extraordinary red dust storm that broke over Melbourne, November 12, and which afterward became general over New South Wales.

One phenomenon in connection with the storm was the falling of fireballs, which set fire to several buildings in Melbourne. At midday the city was in darkness, people traversing the streets with lanterns. The superstitious thought that the end of the world was about to come, and scenes of panic are described in some of the dispatches.

At the same time comes the news that the Savaii volcano in Samoa is in violent state of eruption, and that the villages in the neighborhood are covered with ashes to a depth of two inches. Sir Norman Lockyer, the astronomer, in an interview printed in The Daily Mail stated that fireballs were constantly seen at the time of the recent eruptions in the West Indies, so that it is possible that the phenom- ena in Australia may have been con- nected with the volcanic activity in Samoa.

The fireballs are generally described as globular lightning. There are re- cords of much damage having been caused by them. In 1809 the Warren Hastings, a British warship, was struck on the masts by three fireballs in quick succession. In 1881 an elec- tric ball entered a wooden dwelling in a village of Auvergne. It exploded and set fire to the house, with the result that a child was burned to death.—For- eign Correspondence of the New York Times