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

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

NEW YORK CITY.-The following sermon entitled, "The Gospel in the Old Testament," was preached by the famous evangelist, Dr. J. Wilbur Chapman, from the "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 tomorrow 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 forgiven. It is of great cheer, therefore, for us to study the subject now given. It is not necessary simply that we should familiarize ourselves with the New Testa-Scriptures, with their types and ceremo-

The birds of the Bible form an interesting 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 exhilaration. Isaiah had it in mind when he said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not and to let him go for a scapegoat into the faint." The same bird, preparing its nest wilderness." Lev. xvi: 7, 10. and pushing out its little ones so that they may learn to fly, offers a splendid illustration of the providence of God, in thus seeming severe, but with the outcome always glorious. Every man who has come to know God in Christ must certainly say, with the apostle Paul, "All things work together 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 starvation, 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 stories 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 fatherin-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 separation from Lot he is a perfect illustration of the demand made in the New Testament that we must, if we would be filled with the Holy Spirit of God, separate ourselves even from the flesh.

There is a great battle waging, as we find when we read the connection of the text with other verses of Scripture. It is written 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 Hobah, 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 answer: "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 shoelachet, and that I will not take anything that is thine, lest thou shouldest say,] have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Aner, 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, say ing, 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 unto Aaron, saying: And he that gatherborn in my house is mine heir. And, behold, the word of the Lord came unto him, clothes and be unclean until the even; and saying, This shall not be thine heir, but it shall be unto the children of Israel, and 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 thy seed be. And he believed in the Lord; and He counted it unto him, I am the Lord that brought thee only is it one of the most intensely inter-out of Ur of the Chaldees, to give thee this esting studies in all the Bible, but that it 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 pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not."

God never deserts His people. He sometimes delays, but never forsakes, and there every one who will walk uprightly. Notice the eighth verse of this fifteenth chanter of Genesis: "And he said, Lord God, of God, our Saviour. whereby shall I know that I shall inherit it?" Abram does not put this test to God | the camp, and there put to death. And cause it was the custom in those days for Calvary.

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- the sweep. Surely there must be a hint lieves God, and He counts it to him for a here as to the breadth of the atonement blessing. There was no sign of the ac- provided by Jesus Christ, and also a clear 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 waiting for the fulfilment of His promises. We have had nights that have been sleepiess; 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 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 ment; this is, of course, essential; but if | come to discourage us and disturb us. Just we would know God's ability to cleanse as they hovered about the offering of we ought to know the Old Testament | 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 order, but give them to you in this chapter as they have impressed themselves upon my own mind.

"And he shall take two goats and present 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,

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 | Here is the name of one who was once the the atonement, than the offering of the a poor lost soul, who no sooner utters it for his professed faithfulness unto God. head, suggesting all sorts of answers to the

One whispers "Reform," and the poor, tempted 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 yesterday? And one may possibly do right tomorrow, 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 answer 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 seerned. 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 suffer and to die. Nowadays there is much teaching abroad, which magnifies the life of Jesus, but the clear teaching 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 life. 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.

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 license to sin, for if we confess our sin God's word is out that He will be "faithful 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 chapter of his prophecy is a picture of Jesus Christ as the scapegoat, bearing through the wilderness the weight of our sins.

For every evil bird that comes to discourage us or to discredit God's word there is a sure way by which they may be they have taken only half the step. They riven 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.

"And the Lord spake unto Moses and eth the ashes of the heifer shall wash his unto the stranger that sojourneth among them, for a statute forever." Numbers

xix: 1, 10. If one were to give this passage of Scripture a casual reading he might find in it very little to arrest his attention, but if he studies it carefully and compares Scripto him for righteousness. And He said ture with Scripture, he will learn that not 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 years old, and a turtle dove and a young 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 sacrificial 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 is a promise of blessing which comes to about it it was to be rejected. And He was without spot or wrinkle, or any such thing, too-absolutely perfect was the Son

The red heifer was to be taken out of because he is incredulous, or because he Jesus was taken outside the city and crubelieves that God may fail him, but be- cified upon the green hill which we call

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 olden times, the king of the forest, while hyssop was the common, every-day plant which could be found outside the door of every cottage. Taking the hyssop on the one side and the cedar on the other, all nature would be included in 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 Nazarites. From this we learn that if the Nazarite defiled himself in any way he must immediate'y be cleansed, or else step out of fellowship with God, and that if he is out of fellowship the days of his uncleanness are lost with God. In other words, if there is in our hearts or lives any unconfessed or unforgiven 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 coming of victory, and the world has said 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 testimony once rang out clearly in the church. Their life in the home was without reproach. 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 patriarchs 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

"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 wou'd. the atonement, than the offering of the superintendent of a Sunday-school, and goats. There were two in number, and in who answered not at the roll call. Here is this there lies the very deepest thought of another who once stood as an officer in the God as touching sin. "What must I do to church, but his voice is silent. Here is be saved?" has been the heart-cry of many another who was once honored in society than the evil birds begin to fly about his 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 because 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 unspotted from the world. The Jews counted every open vessel un-

clean. But one is still left to us. God is still love. 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.

"And thou shait 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 understanding of it is the secret of peace for many a

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 because 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 persons the most miserable. This is because have separated themselves from something, but have failed to consecrate themselves 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 separated unto Christ, and that place which once the world filled is now to be occupied by Christ Himself.

It is to be noted that the blood was placed upon the ear first. This is very significart 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 lesson that we are to hear what the Lord has to say to us. If we could but cultivate the habit of going alone each day and sitting 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 adopted 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, andthen service comes naturally, and results are sure.

RAM'S HORN BLASTS.



HERE will be some people disappointed the dollars hey thought they aid up in heaven very time they inested a dime in a hurch dinner.

A small door may ead to a large oom.

Straight character cannot come out of crooked living. A man begins to go down the mo-

ment he ceases to look up. The decision for the right is always more difficult than the doing of it.

God's holiness is the keystone of the bridge between earth and heaven. The prayer of the publican would be

a boast on the lips of the Pharisee. To cultivate the soul is not to sacrifice the sense but to subdue the

The more fashionable the devil appears the more fatal will be his approach.

The skies are never so bright as when they have been washed by a shower.

Sinners will like us when we are like them. You cannot lay one devil by rais-

ing another. The least man is greater than the whole world.

The pearl of patience grows in the shell of pain.

A godly heart is better than a golden tongue. If you will not lend love you cannot

borrow any. Spiritual strength is the secret of all

strength. Failures are often God's fighting for

future successes. God does not measure our sanctity

by our sighs. Without tale-hearers there would be no tale-bearers.

Tenor as Stock Company.

Andreas Dippel, the celebrated tenor, has a novel plan to anticipate the future. He wants to form himself into a stock company, the basis of which will be his earning capacity, present and future. He thinks that he has at least twenty years of good earning capacity in him and he wants to cash some of it in advance. In short, he wants to make his voice his principal in a concrete form. When he returns east from his western tour he expects to interest Wall street in the enterprise. Under his plan all his earnings for the next twenty years will be paid over to the company, he to take half his share in cash and the rest in common stock.

VIRCHOW WILLING TO WAIT. Great Physician Believed Priest Un.

derstood the Situation. A young physician, a graduate the Berlin University of Medicine; and who was a student there during the time that the late Prof. Virchow held a chair of the faculty, tells this story of the great pathologist:

Prof. Virchow had accepted the inv. tation of the surgeons of a Leipsi hospital to be present a a very usual and difficult operation. All was ready in the operating room. The SUN geons, instruments in hand, were awaiting the arrival of the patient is the operating room, when a nurse is formed them that the patient was he ing "shriven" by the hospital pries and would not be ready for several minutes. Upon receipt of this mes sage the doctors used impatient is guage and apologized profusely to the professor for the delay. One of the even went so far as to say that he would wait no longer, but should do mand the patient at once, "shriven on unshriven." This was accompanied with irreverent humor.

The great pathologist, who, though not a religionist, always respected the religious beliefs of his patients, said. "Gentlemen, be patient; put down your instruments; the priest knows you and better than I, and has undoubtedly die covered the fact that the longer le prays the longer the patient lives"

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