### **OLD TESTAMENT WEDDING**

Sunday Discourse by Dr. Chapman, the Noted Pastor-Evangelist.

The Love Romance of Isaac and Rebekab Retold-Teaches a Lesson of Divine Providence.

[The Rev. J. Wilbur Chapman, D. D., is now the most distinguished and best known evangelist in the country. He was second only to Dr. Talmage, but since the death of that famous preacher Dr. Chapman has the undisputed possession of the Pulpit as the preacher to influence the plain people. His services as an evangelist are in constant demand. His sermons have stirred the hearts of men and women to a degree unapproached by any latterday divine. J. Wilbur Chapman was born in Richmond, Ind., June 17, 1859. He was educated at Oberlin College and Lake Forest University, and graduated for the ministry from the Lane Theological Seminary, Cincinnati, Ohio, in 1882. His sermons are simple and direct, so that their influence is not so much due to exciting the emotions as to winning the hearts and convincing the minds of those who hear him. Dr. Chapman is now in charge of the Fourth Presbyterian Church, New York City.] [The Rev. J. Wilbur Chapman, D. D., is

say, and endure great afflictions.

Abraham is practically alone in the world, for Sarah is gone. She who had journeyed with him to Bethel, down into Egypt and back again to Hebron, the place of fellowship, is at rest, and in the cave of Machpelah she waits by his side to hear the summons given at the resurrection morning. Abraham was desolate. They had made so long a journey together that their lives were like one.

"In the long years liker had they grown."

"In the long years liker had they grown, Till at the last she set herself to him Like perfect music unto noble words." Like perfect music unto noble words."

'Above him is God, who has kept His word with him when He said, "As I was with Moses so I will be with thee;" about him the angels who keep watch over him all day and all the night in sleepless vigil; before him the trusted servant to whom he speaks, "And Abraham was old and well stricken in age; and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven, and the God of earth, that thou shalt not take a wife unto my son of the daughter of the Canaanites, among whom I dwell. But thou shalt go unto my country and the said, "As I was with the said with the said with the said wife unto my son of the daughter of the Canaanites, among whom I dwell. But thou shalt go unto my country and the said." among whom I dwell. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send His angel before thee; and thou shalt take a wife unto my son thence.

land; He shall send His angel before thee; and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath; only bring not my son thither again. And the servant put his hand under the thigh of Abraham, his master, and sware to him concerning that matter." Genesis 24: 1-9.

One of the incidents of the picture would be the setting forth of this servant. "And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand; and he arose and went to Mesopotamia, unto the city of Nahor." Genesis 24: 10. One of the most picturesque sights of the East is a camel train. With a peculiar swinging gait these strange animals of the desert push their way along on a most interestgait these strange animals of the desert push their way along on a most interesting journey, but the picture can only be appreciated when looked upon in the atmosphere of the Orient. I counted 100 one morning journeying toward the pyramids beyond Cairo. The train of this old servant was made up of ten camels only, but they were the camels of a prince. Their trappings were gorgeous, and side by side with Abraham we watch them as they go until they are lost to view.

The next incident is the approach to Nahor. It is the hour of sunset; the day is dying out of the sky. There is really nothing that can be compared with that time in the East, when the day is far spent and the night is at hand. The birds hush their song, the cattle are still, all nature is at rest, the hills are transfigured and the rivers and the seas are like most beautiful inval.

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song, the cattle are still, all nature is at rest, the hills are transfigured and the rivers and the scas are like most beautiful jewels. Ladened with precious gifts the ten camels kneel just as the women are coming forth to draw water from the well. The old servant as they kneel begins to pray. "And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast showed kinchess unto my master." Genesis 24: 14, and the answer comes at once. "And it came to lass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcall, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder." Genesis 24: 15.

Elastic of step, modest of manner, pure of heart, fair of face she stands in the presence of the servant of Abraham. As to parentage she was the daughter of Bethuel; as to condition she was of virgin purity; as to appearance she was fair to Icok upon; as to education she was fair to Icok upon; as to education she was trained to domestic service. This is Rebekah, the bride of the picture. "And the man wondering at her held his peace, to witness whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the ruan took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee; is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough and room to lodge in. And the man bowed down his head and worshiped the Lord." Genesis 24: 21-26.

The next incident is the wooing and the departure. The old servant tells his story, makes his appeal, and the text is spoken, "Wilt thou go with this man? And she said, I will go." Genesis 24: 58. And the camel train is moving once more, the family of Rebekah watching until the last camel is lost to view in the distance. The journey is uneventful, but the end of it is more than striking. "And Isaac went out to meditate in the field at eventicie; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil and covered herself. And the servant told Isaac all things that he had done. And Isaac was comforted after unto his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her, and Isaac was comforted after his mother's death." Genesis 24: 63-67.

I.

Here is a lesson of divine providence. Hear Abraham when he says, "The Lord God of heaven which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying. Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence." Genesis, 24: 7. We think of this as Old Testament history simply. We hear God saying, "As I was with Moses I will be with thee," and we say certainly, but not with thee," and we say certainly, but not the distrassed and al-ways rebuising watking through the file that a way with thou go with this same history simply. We hear God saying, "As I was with Moses I will be with thee," and we say certainly, but not if you will go with Him in other days.

First: You must share His opinion of meet to forgive the distressed and al-ways rebuising waking criticism. You will need to give you must of the water into ways rebuising unkind criticism. You will be with the wi

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N many twists and turns, but ends in heaven

I find here a good picture of real service. When Eleazar was leaving Abraham he said, "Peradventure, the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?" And Abraham said unto him, "Beware, thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence. And if

on." Genesis 24: 33. Is not this like Paul on his missionary journey. "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in countrymen, in perils in the wildercountrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Corinthians 11: 28-27. And is it not like Jesus Himself, when He is weary by the well side, hungry with much fasting and sends His disciple to buy meat which He forgot to eat because of the woman by His side. I am sure Rebekah saw in him the great love of Isaac's heart. And when they said, "Wilt thou go with this man? She said, I will go."

Wilt thou go with this man? She said, I will go."

Yet there is more to the story than this, I am sure. I know it because I read that what was written afore time was written for our instruction. The great object and aim of the Bible is to illustrate the operations of divine grace, to show the works of Providence in the minute things of life, to show us that provision has been made for the fulfillment of the great scheme of Redemption. God speaks in every way; by direct statement, by parable, by picture, by types. by symbols, if by all means He may make known the riches of His grace; and here is a whole chapter, one of the longest in the Pentateuch, taken up with a wedding story; there must be some reason. The spirit of Cod would not use an entire chapter to describe the journey of Abraham to Mt. Moriah, and another to tell of the death of Sarah, and another to give an account of a wooing and a wedding without meaning. I think it must be that it is all to illustrate the mystery of the church. In the 22d chapter of Genesis, the son is offered up as a sacrifice, at least Abraham is willing to offer him; in the 23d chapter of Genesis Sarah is laid aside in the tomb, while in the 24th chapter the servant is sent forth to win a bride for the son. It is at least a perfect illustration of that New Testament story where Christ was offered, the only begotten Son of God, where Israel was rejected because they would not come home. The Holy Spirit, as a servant of God, is calling forth from the world a bride for the Son. This is the work of this generation. The Holy Spirit is the one of whom Jesus spoke when He said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeded from the Father, He shall testify of Me." John 15: 26. One day we shall see Him and the wedding feast shall be spread, and all Heaven shall resound with the music of that glad day.

I wish in closing to take up the appeal of the Holy Spirit and chapter the

I wish in closing to take up the appeal of the Holy Spirit, and change the text just a little bit and say to you all, "Wilt thou go with this Man?" And I refer to Christ as this Man. He is the chiefest among ten thousand. I bid you come to Him who walked with men, ate with sinners, smiled with little children, wept with weary women and died with sinful malfactors. "Wilt thou go with this Man?" You who are Christians I ask you the question, for many of you have not gone with Him, for "How can two walk together except they are agreed?" And

Seeking the Truth.

Nicodemus represents a large multitude of men and women in the world to-day. He was seeking truth if not salvation for his restless soul. He was so interested that he did not wait until morning, but came to Jesus by night. Some have suggested that he did this not because of his anxiety, but because he did not have the moral courage to come to the unpopular teacher by daylight. If so the offense was not an unpardonable one, for Jesus did not even rebuke him. He welcomes the coming of the most timid, the most doubting, the most unworthy. Nicodemus, like nearly all the world who know anydoubting, the most unworthy. Nicodemus, like nearly all the world who know anything about Jesus, recognized His moral supremacy. They know He is a teacher sent from God by the same test that Nicodemus applied. But that compliment is immaterial to the Christ. That acknowledgment has no saving value. "Exland from whence thou camest?" And Abraham said unto him, "Beware, thou, that thou bring not my son thither again." The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow it thee then thou shalt be clear from this my oath; only bring not my son thither again." Genesis 24: 5-8.

It is the same figure that we have of the watchman upon the walls. Both of these appeal strongly to us. We are not free from responsibility until we have tried at least to win every soul over whom we have an influence for Christ. I cannot convert even the smallest child, nor can you, but I can try to tell them what I have been commissioned to say, for I am my brother's keeper. Oh, for the intense desire to do our Master's will that Eleazar had. His camels are cared for, he has entered the house of Bethuel. He is weary with his long journey, the savory meat prepared for his feast appeals to his weakness, but hear him say, "And there was set meat before him to eat; but he said, I will not eat, until I have told mine errand. And he said, speak on." Genesis 24: 33. Is not this like Paul on his missionary journey. "In journeyings often, in perils of waters, in proper of the care of the constitution of the gold of the soul. Immortality is the glorious discovery of the condition for a heavenly rate. "Except a man be born again" is the ever-lasting sine qua non, the absolute and irrecocable condition for a heavenly rate. "Except a man be born again" is the ever-lasting sine qua non, the absolute and irrecocable condition for a heavenly career. How could Jesus have made plainer the necessity of the "New Birth?" How is it therefore that more than half the world, more than half, perhaps of nominal Christendom, are persistently searching for some other way. Why is it so? The world, wi

Conscience is God's deputy in the soul. Immortality is the glorious discovery of Christianity.

Christ reckons not by what is parted with, but what is kept.

It is a weak religion that a man can hide from his household.

A conscience void of offense before God and man is an inheritance for eternity.

There is no human life so poor and small as not to hold many a divine possion. small as not to hold many a divine possi-

Humility is the altar upon which God wishes that we should offer Him our sacri-The same spirit of faith that teaches a man to cry earnestly, teaches him to wait

man to cry earnestly, teaches him to wait patiently.

More dear in the sight of God and His angels than any other conquest is the conquest of self.

No true work since the world began was ever wasted; no true life since the world began has ever failed.

To love God is our happiness, to trust in Him is our repose, to surrender our.

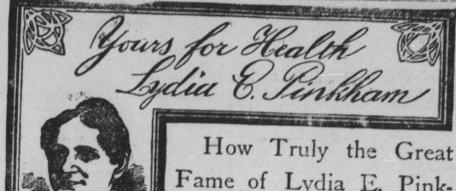
To love God is our happiness, to trust in Him is our repose, to surrender ourselves entirely to His will is our strength. When God designates our work, He will give what is needed for its accomplishment, if we keep in touch with Him.

"Purse-and-All" Consecration.

Many who count themselves wholly the Lord's do not count all their possessions the Lord's. Yet either we and all that we have are Christ's, or we do not feel that we or anything that we have are Christ's. There is no half-way consecration in God's service, although many seem to think that personal consecration only applies to those things that are specifically included. That was a very positive truth stated by Prebendary Fox at the Student Volunteer Convention in Toronto, when he said. "There are thousands who will trust Christ with the salvation of their souls who will not trust Him with the key of their cash-box." It has been well said that personal consecration must be spelled "purse-and-all" consecration, or it practically amounts to nothing. "Purse-and-All" Consecration,

It is the man who lives the well-regulated daily life who is fit to meet an emergency when it arises. Little bits of pure inspiration very seldom come to or are acted upon by slovens, self-indulgent or undisciplined people. Similarly, the Christian who lives ordinarily at a lower level of grace, whose Christian life is depressed and feeble, is unable to seize on great opportunities of usefulness when they occur. The Daily Level.

If you will look up you will walk steadily. Do not ignore the danger, nor presumptuously forget your own weakness; but "when I said my foot slippeth, Thy mercy held me up." Recognize the slippery ice and the feeble foot and couple with them the other thought, "the Lord knoweth them that are His."—Alexander McLaren.



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Stomach, Indigestion, Bloating, Flooding, Nervous Prostration, Head-ache, General Debility quickly yields to it.

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A Paris editor complains that almost half the people of Paris were not born

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Husband-I expect some of my relatives on a visit next week, dear. Can you suggest anything to make them happy while they are here? Wife-I might leave town.-Detroit Free Press.

Hewitt-It's sad about Gruet losing his leg in that railroad accident. Jewett-Yes; it must be a great disappointment to him; he was always talking about "getting there with both feet.

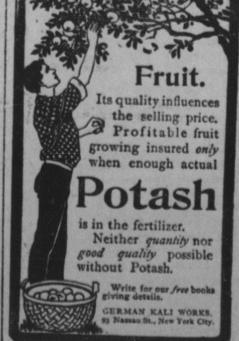
# Tired Out

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