

# THE BOW IN THE CLOUD

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

A Gospel Message Filled With Sweetness and Help—We Get Only the Half of Things at Best.

[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 latter-day 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.]

New York City.—The following sermon is one prepared for publication by the Rev. J. Wilbur Chapman, America's best-known evangelist, who is now preaching to overflowing congregations in this city. It is entitled "The Bow in the Cloud," and is founded on the text, Genesis 9: 13, "I do set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

It may seem at first thought as if this were a queer text to choose from which to give a gospel message, and yet all the works of God are so wonderful that one has but to get the key to unlock the door leading into them to find them filled with sweetness and with help. The rainbow is no exception to this rule. It is hardly possible for one to look upon the bow that spans the clouds after a storm without an exclamation of delight.

One could think that it would grow monotonous, for we have seen it so many times, but quite the opposite is true. Sunsets differ; they are as unlike as two things could possibly be. Indeed, they must be true that is never like the other. But the bows are always the same. And yet in spite of this we are charmed as we look, and inspired as we study.

The first mention of a bow in the text. It is not said that this is the first time the rainbow has appeared, for from the very nature of the case it has always been in existence since the worlds began to be, but this is said to be the first use of it. The text mentions of our perplexities Revelation 4: 3: "And He that sat to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight of them who sat there." You notice that the expression used is "round about the throne," and here for the first time we find a rainbow in a complete circle.

We have only seen the half of it here, which is surely an illustration of the fact that in this world at best we only get the half of things. We only get the half of truth. Take the great doctrine of the Atonement; who is able to understand it? But it is very helpful to know that we are not obliged to understand it, but only to receive it. God is satisfied with it, and He fully comprehends it, and when we stand with Him in glory we will see the other half of our bow, and our hearts shall rejoice. We only see the half of life here. At its best it is a mystery. Over and over again, when we wanted to go to the right we were compelled to turn to the left, and a thousand times because of our perplexities and trials we have cried aloud:

"How can these things be?" But we must learn the lesson that we must trust Him, for we cannot understand Him. The day will come, when seated at His feet we shall see the other half of the bow of our life, and we shall know indeed that all things have worked together for good. The last mention of the bow in Revelation tells us that it is to be like an emerald. This is certainly very strange, for one has never beheld a green rainbow here. Six other colors must be added to it to make it complete. The color, however, is not without its suggestiveness. Green is the color that always rests the eye. It is for this reason that the hill-sides, the waving branches of the tree, and the grass beneath our feet, are so restful on a summer day. Is not this a hint that heaven is a place of rest as well as beauty?

There are three primal colors in the rainbow, red, yellow and blue. If you drop the red and put the yellow and blue together you have green as a result. Red is the color of suffering. Surely it is a hint as to the thought that when one passes through the gates of death he leaves suffering behind him. There is to be no red mark in heaven. Christ finished His sufferings upon Calvary, and never a pang shall meet Him again. We finish our sufferings, too, when we say good-bye to this weary world we have traveled, and the gate of heaven that shuts us in shuts suffering out.

**I.—THE CLOUD.**  
We know that the cloud was for Noah (for in this text which I have quoted has to do with him), and a cloud in Noah's day was not unlike the cloud of yesterday; but in the thought of the sermon the cloud is sin.  
It would make one heart sick to read the history of sin. First, in the world, beginning with Adam, going to Noah, reaching the howling mob about the cross on Calvary, coming down to the present day, when the whole world seems to be in a state with its power, the most terrible thing in the world is sin. Second, in the home, blighting and blasting that which is a type of heaven, and wrecking that which God meant to be a sign of blessing, through the turmoil and strife ever round about us. Third, in our own heart, giving us wrong conceptions of God, and dragging us toward hell, even against our will. The blakest thing in all the world is sin.  
The cloud does two things: (1) It obscures the sun. The cloud of sin does the same thing. No one ever yet has had a true vision of Jesus Christ with the least particle of sin in his heart or life. "Blessed are the pure in heart, for they shall see God."

A poor fellow converted in one of the missions in Chicago, who was thought before his conversion to be hardy, stout, and strong, was so wonderfully transformed that a committee waited upon him to find the secret of his changed life. He answered their question in just one sentence: "I have seen Jesus."  
This vision ever changes the life and transforms character.  
(2) The cloud compels us to see things in a false light. God made the works of His hands to be seen in the sunlight. We must not judge them under the cloud. And with the cloud of sin under a man's mind he can have no real conception of the Bible; he must certainly be prejudiced against the church. Scatter the darkness that hovers over your mind, and the Bible will become to you the very thought of God, while the church will compel your admiration.

**II.—ACROSS THE CLOUD GOD CAST HIS BOW.**  
To see a bow there are three things necessary. First, there must be a cloud; we certainly have that in the world's sin. Second, the sun must be shining; we have this condition met in the fact that God is light, and in Him there is no darkness at all. Third, the rain must be falling. We have this in Isaiah 65: 10: "For as the rain cometh down, and the snow from heaven, and re-

turneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."  
Or, we might put it—first, in order that we may be saved, we must acknowledge ourselves to be sinners. This is the cloud. Second, we must have some conception of God's hatred of sin. This is the light. Third, we must be persuaded that He loved us and gave Himself for us. This is the rain. With these conditions met, the bow of promise spans the cloud of a sinful life.

**III.—THE SEVEN COLORS.**  
If I should hold a prism in my hand and the light of day should touch it, there would be refracted at once seven colors, as follows: Red, orange, yellow, green, blue, indigo and violet. There never has been a rainbow in this world but these have been seen in more or less prominence. In my message now, the prism is the cross, and the light is God's truth. As it strikes this long prism it breaks it into seven colors. The seven together give us the rainbow.

First, forgiveness. Psalm 32: 1.—"Blessed is he whose transgression is forgiven, whose sin is covered." The word forgiven means taken off. What a wonderful thought it is! Oh, what a load of sin we had to carry! How it did weigh us down! How day and night we went crying aloud, saying, "O wretched man that I am, who shall deliver me?" Resolution never lifted it a particle. Repentance only seemed to make it heavier. Then He came, and stooped down, or bended to us, just one step, and said, "Forgiveness," and when we realized it the burden was taken off. To receive all of this we have but to yield to God. Trying to make ourselves better only adds to the cloud and deepens our despair.

The second color is cleansing. Psalm 51: 7.—"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."  
The little bunch of hyssop carries us back to the Passover night, when the lamb was slain and its blood collected. It was not said that one should take a brush, but a bunch of hyssop, and dip it in the blood and sprinkle the poets of the door. The commonest thing in the world is the East we hyssop. It represents faith. One had but to step to the door of the cottage and stoop down to pluck a bunch of hyssop. The commonest thing in all this world is faith. We have faith in many things, other, whether we express it in this word or not; and the faith that one has in his mother, in his father, in wife or husband, if turned toward Jesus Christ would save his soul. It is one thing to be forgiven, but the color deepens, and the truth sweetens when we know that because of the shed blood of Jesus Christ we may be made clean. The blood of Jesus Christ His Son cleanseth us from all sin.

The third color is justification. Romans 4: 25—"Who was delivered for our offences, and was raised again for our justification."  
One might be perfectly sure of his forgiveness, and know that it meant sins taken off, and might be confident of his cleansing, but there is the memory of the old life of failure which is ever to him like a shadow when he would run to God. Justification is sweeter by far than anything we have yet learned. When Christ rose for our justification He stood before God as a kind of receipt: (as John Robertson has said) and when God looks upon that receipt He knows the bill is paid.

"Jesus paid it all. All to Him I owe. Sin had left a bitter stain, He washed it white as snow."  
But justification is even better to me than this, for when one is justified before God he actually stands as if he never had sinned.  
The fourth color is—sins covered by the sea. Micah 7: 19—"He will turn again, He will have compassion upon us; He will subdue iniquities; and Thou wilt cast all their sins into the depths of the sea."  
It is very comforting to know that there are some depths in the ocean so deep that they can never be sounded. Our sins must have gone as deep.

There is also another thought of comfort; if a body is cast into the ocean where the waters are not very deep, when the storms come and the ocean is in a fury, the storm, as if with giant hands, takes the dead body and casts it upon the shore. But there are depths in the sea so great that no storm that has ever yet swept across the face of the deep has stirred the waters. Thanks be unto God, our sins may never go deep in the sea that they will never be cast up against us again. The color deepens and the truth grows sweeter still.

The fifth color is—sins removed. Psalm 103: 12—"As far as the east is from the west, so far hath He removed our transgressions from us."  
It has been proved that the distance from east to west could never be measured. This is certainly inspiring. But there is something better for me than this in the fifth color, for when I am told that my sins are as far from me as the east is from the west I know that the east and the west can never be brought together, nor can the saved sinner and his pardoned sins ever meet again.

The sixth color is Isaiah 44: 22—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me, for I have redeemed thee."  
A man cannot blot out his own sins. Some have tried it with their tears, and have lost their reason. Some have attempted it by works of mercy, but they have given up in despair. But God can easily do it. For sins to be blotted out may mean the same as for man's account to be blotted out. I may have a bill charged against me on the books, but if on the opposite side is credited a sufficient sum of money to meet the indebtedness, it is blotted out. But the expression must mean more than this. It means that when one's sins are blotted out by God they are as if they never had been.

The seventh color seems the climax of all. Ezekiel 33: 16—"None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live."  
We have an idea that, although our sins have been forgiven and we may have been justified, when the great day of judgment comes we may be obliged to meet them all again. But this is not true. Once, and for all hath He put away sin by the sacrifice of Himself, and the sins of our lives shall not again be mentioned to us.

**IV.—GOD'S COVENANT.**  
The bow was God's covenant then. Now God's covenant is His Word, and upon this Word we may depend. Notice the number of times God uses the expression, "I will in Exodus 6: 6-8: "Wherefore, say unto the children of Israel I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will rid you out of their bondage by an out arm, and with great judgments; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it for an heritage; I am the Lord."  
He ever waits to fill the covenant which He has made with Christ concerning us. If we would have the joy of salvation, we need but two things; first, we must believe God; whatever our feelings may be, we must believe; second, believing God, we must act as if we believed Him. The one gives us life. The other gives us joy in life's possession.  
Some men are born to command, and others get married.

## COMMERCIAL REVIEW.

**General Trade Conditions.**  
R. G. Dun & Co.'s "Weekly Review," Says: "At a time when consumptive demands surpass all previous records in the nation's history, it is unfortunate that production should be curtailed. Yet that is the present situation. Fires, labor controversies and a tornado stopped work at many points, greatly reducing the output."  
"Prices of commodities on May 1, as shown by Dun's index number, rose to the highest point in recent years, gaining 6.3 per cent. over the corresponding date last year, but this week there has been a material decline in some products, notably grain."  
"Failures for the week numbered 218 in the United States, against 187 last year, and 24 in Canada, against 26 last year."

Bradstreet's says: "Copious rains, while not repairing all the damage to Winter wheat done by the recent drought in Kansas, seem to have put the rest of the crop out of anything like immediate danger. It has also placed the ground in excellent condition for the latter crops, such as corn and oats. Wheat, including flour, exports for the week aggregate 3,302,240 bushels, against 5,308,155 last week and 4,178,872 last year. Wheat exports, July 1, 1901, to date (forty-five weeks), aggregate 219,167,602 bushels, against 179,856,699 last season. Corn exports aggregate 126,755 bushels, against 128,679 last week and 1,883,831 last year. July 1, 1901, to date corn exports are 25,655,619 bushels, against 157,017,542 last season."

**LATEST QUOTATIONS.**  
Flour—Spring clear, \$3.1535; best Patent, \$4.80; choice Family, \$4.05.  
Wheat—New York No. 2, 83c; Philadelphia No. 2, 85 1/8c; Baltimore No. 2, 86c.  
Corn—New York No. 2, 68 1/2; Philadelphia No. 2, 64 3/8c; Baltimore No. 2, 67 1/2c.  
Oats—New York, No. 2, 46c; Philadelphia No. 2, 51c; Baltimore No. 2, 49 1/2c.  
Hay—No. 1 timothy, \$15.0045.50; No. 2 timothy, \$14.5041.50; No. 3 timothy \$12.5041.50.  
Green Fruits and Vegetables—Onions, Bermuda, yellow, per box, \$1.85 2.00. Cabbage—Florida, flat, per crate, \$1.502.00; do, Charleston, Early York, per crate, \$2.002.25. Cucumbers, Florida, per crate, \$2.003.00. Eggplants, Florida, per crate, \$2.503.00. Green peas, Florida, per basket, 75c81.00; do, Charleston and Savannah, per basket, 75c81.25. Kale, native, per bushel box, 152c20c. Lettuce, Norfolk, per 1/2-barrel basket, 506c; do, native, per bushel box, 354c. Asparagus, Norfolk, per dozen, \$1.001.50. String beans, Florida, per basket, green, \$1.251.50. Tomatoes, Florida, per 6-basket carrier, fancy, \$2.002.50. Beets, new per bunch, 45c. Rhubarb, native, per bunch, 11 1/2c. Spinach, native, per bushel box, 253c. Spring onions, per 100 bunches, 606c. Squash, Florida, per bushel box, 758 1/2. Apples, New York, mixed sorts, per barrel, \$1.752.25. Oranges, California, Seedlings, per box, \$2.252.25; do, do, Navel, per box, \$3.254.00. Strawberries, North and South Carolina, per qt, 814c; do, Charleston, per quart, 1014c; do, Norfolk, per quart, 1014c.  
Potatoes.—White, Maryland and Pennsylvania, per bushel, No. 1, 808 1/2c; do, do, do, per bushel, seconds, 707 1/2c; do, New York, per bushel, best stock, 652c; do, do, do, per bushel, prime, 7580c; do, Western, per bushel, prime, 9598c; do, new Florida, per barrel, No. 1, \$4.0045.00; do, do, do, per barrel, seconds, \$2.503.50. Sweets, Eastern Shore Virginia, per truck barrel, \$1.752.00. Eastern Shore Maryland, per barrel, fancy, \$3.754.00. Yams, North Carolina, per barrel, fancy, \$3.003.50.  
Provisions.—Bulk shoulders, 9c; do, short rib sides, 10c; do clear sides, 10 1/2c; bacon ribs, 14c; do clear sides, 11 1/2c; sugar cured hams, 12 1/2c; sugar cured hams, 12 1/2c; Ham—Small, 13c; large, 13c. Smoked skinned hams, 14c; picnic hams, 9 1/2c. Lard—Best refined, pure, in tierces, 10 1/2c; in tubs, 11c per lb. Mess pork, per bbl, \$18.50.  
Butter.—Separator, 2324c; Gathered Cream, 2223c; Imitation, 1920c; Prints, 1-lb, 2425c; Rolls, 2-lb, 2324c; Dairy pts. Md., Va.,—24c.  
Eggs.—Fresh laid eggs, per dozen, 15 1/2c.  
Live Poultry.—Hens, 10 1/2c11 1/2c; old roosters, each, 2530c; spring chickens, 2530c; winter chickens, per lb, 1620c; young chickens, 1213c. Ducks, 1013c. Turkey hens, 1516c; do, young gobblers 14c; do, old toms, 12c. Geese, each, 50 75c.  
Cheese.—New York State cheddars, 11 1/2c11 3/4c; do do flats, 11 1/2c12c; do do small, 1212 1/2c. Ohio—Flats, 10 1/2c11c; do picnic, 11 1/2c12c. Skims, 910c. Swiss cheese, 1414 1/2c.  
Hides.—Heavy steers, association and salters late kill, 60 lbs and up, close selection, 1040 1/2c; cows and light steers 848 1/2c.

**Unrecorded History.**  
Cleopatra languidly raised her drooping eyelids and asked the attendant: "If a rattlesnake rattles, can you tell me would a garter snake hold up your stockings?"  
The slave, being unable to answer, hastened to the menagerie for a specimen to experiment with, but brought back the wrong kind by accident. Whereupon the reptile fastened its fangs on the fair Queen's person, and the evening extras contained the news of her death.

**It Would Just Suit Him.**  
"I see that a theater has been built that has its stage on a revolving platform."  
"Revolving platform! Great Scott! I'd like to have something of that kind myself."  
"You! Why, what's your business?"  
"Just now I'm a candidate for political office."

**Not to His Taste.**  
"Your husband seems to have a passion for editions de luxe," said Mrs. Oldcastle, as she was glancing through the magnificent library of her new neighbors.  
"Oh, no," the hostess replied, "them's nearly all printed in English. Josiah tried French for three weeks once by a new system, but gave it up and went to takin' Turkish baths."

**An Organized Protest.**  
"What do you think of this 'ere new laundry trust, Weary?"  
"It's an outrage, Limpy, an outrage. An' I'll be one of the first organized band of fellers that'll agree to have no laundryin' done for the nex' six months."

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**Headache, Backache, Dizziness**  
(PE-RU-NA CURES PELVIC CATARRH.)  
"I am perfectly well," says Mrs. Martin, of Brooklyn. "Pe-ru-na cured me."  
Mrs. Anna Martin, 47 Hoyt street, Brooklyn, N. Y., writes: "Peruna did so much for me that I feel it my duty to recommend it to others who may be similarly afflicted. About a year ago my health was completely broken down, had backache, dizziness and irregularities, and life seemed dark indeed. We had used Peruna in our home as a tonic and for colds and catarrh, and I decided to try it for my trouble. In less than three months I became regular, my pains had entirely disappeared, and I am now perfectly well."  
Miss Marie Johnson, 11 Columbia, East Detroit, Mich., is Worthy Vice Templar in Hope Lodge No. 6, Independent Order Good Templars. Miss Johnson, as so many other women also have done, found in Peruna a specific for a severe case of female weakness. She writes: "I want to do what I can to let the whole world know what a grand medicine Peruna is. For seven years I suffered with female troubles and complications arising therefrom. Doctors failed to cure me, and I despaired of being helped. Peruna cured me in three short months. I can hardly believe it myself, but it is a blessed fact. I am perfectly well now, and have not had an ache or pain for months. I want my suffering sisters to know what Peruna has done for me."—Miss Marie Johnson.  
Miss Ruth Emerson, 72 Sycamore st., Buffalo, N. Y., writes: "I suffered for two years with irregular and painful menstruation, and Peruna cured me within six weeks. I cannot tell you how grateful I feel. Any agency which brings health and strength to the afflicted is always a welcome friend, and to-day the market is so

**Commercial Review.**  
Chicago, Ill.—Cattle—Strong and active; good to prime steers, \$6.807.45; poor to medium, \$5.006.75; stockers and feeders, \$2.753.50; cows, \$1.506.00. Hogs—Strong and 5c to 10c higher; mixed and butchers, \$6.907.20; good to choice heavy, \$7.157.50. Sheep—Strong; lambs higher; good to choice wethers, \$5.756.25; Western sheep, \$5.256.25; native lambs, \$4.756.60; Western lambs, \$5.256.65.  
East Liberty.—Cattle steady; choice \$6.706.85; prime \$6.356.60; good \$5.70 6.20. Hogs steady, prime heavy, \$7.25 7.30; best mediums, \$7.057.15; heavy Yorkers, \$6.957.00. Sheep steady; prime wethers, \$7.507.90; culls and common, \$2.503.30; choice lambs, \$6.006.80; veal calves, \$5.505.75.  
**Labor and Industry.**  
The Ohio legislature passed a police and fire pension bill.  
Marion, Ind., chain workers won after nine weeks' strike.  
Chicago bricklayers now get 55 cents an hour. In New York they are paid 65 cents.  
Massachusetts house of representatives passed the bill making eight hours the limit on all city work.  
Mr. Mulock has introduced a bill in the Canadian legislature providing for compulsory arbitration in cases of railway labor disputes.

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# HEADACHE, BACKACHE, DIZZINESS

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