

THE FULL REWARD

Sunday Sermon by Rev. Dr. J. Wilbur Chapman.

The Spirit that is Needed in the Church—How to Win the Crown Which is Incomparable—New Plan of Salvation.

NEW YORK CITY.—The distinguished evangelist, the Rev. Dr. J. Wilbur Chapman, is the author of the following sermon entitled "The Full Reward" which was preached from the text, "Every man that loveth his neighbor as himself, he shall have the Father and the Son, and the life which the Father hath promised to him who loveth his neighbor as himself." Paul, in the figure of speech, is on the race course. He is striving to reach the goal which is the crown of life, therefore, it is not a question of life, but entering into the question of awards. He is not writing to the unregenerate, but to the children of God.

This spirit is needed in the church. If we are to have the full reward, we must have the spirit of the Father and the Son, and the life which the Father hath promised to him who loveth his neighbor as himself. Paul, in the figure of speech, is on the race course. He is striving to reach the goal which is the crown of life, therefore, it is not a question of life, but entering into the question of awards.

Every church ought to change its method every Sunday, if the methods in use do not compel the people to accept the gospel. We have to be ready to bring the glory of the Spirit of God takes care of that, but we do have a tremendous responsibility resting upon us to make every man, woman and child to receive the Son of God. God did set them free from the penalty of sin, and that He ever pleads at God's right hand to liberate them from its power. The church is not to bring a man to a means to an end. If counted an end, the membership becomes satisfied with the church in itself, its preaching, its service, its social life, its influence the minds of the people, and in all seriousness I dare to say that such a church will be a curse to a community in which it is located.

There is a Scriptural warrant for this frequent change of method. It is all summed up in the words, "I have waited for the Lord, and he hath not deceived me." Paul was willing to be counted a fool if he might bring the glory of the Father and the Son. He was willing to be counted ignorant; to the weak as a man of weakness; only by the men of the world he was counted a fool. He was willing to be counted a fool for the Lord God fit with the spirit. We could shake the cities and move the world with the power of God. And in the great day of re-ward should come, simply because we have in earnest, had counted personal care as nothing, had labored incessantly by day and by night, in heat and in cold, we should receive the crown that is incorruptible.

THE CROWN OF REJOICING.

I Thess. ii: 19—For what is our hope, or joy or crown of rejoicing? Are not even we in the presence of our Lord Jesus Christ when He shall appear?

Alas, some who are born of the Spirit have been trained in the Christian church to receive the crown of rejoicing. They have been trained in the Christian church to receive the crown of rejoicing. They have been trained in the Christian church to receive the crown of rejoicing. They have been trained in the Christian church to receive the crown of rejoicing.

Castro's Story of a Dog. President Castro of Venezuela was a close friend of the late William Potter of Philadelphia, who had extensive business interests in South America. According to Mr. Potter, Castro is very fond of animals, and imputes to his pets the most remarkable qualities, telling of these qualities gravely, though not expecting, perhaps, to be altogether believed.

Workman Was Sensitive. Patrick McCabe, lately a section hand on the "Frisco road at Wichita, is suing that corporation for damages for injuries received while in its employ. His plea is that while working the foreman spoke to him "in a loud, profane and very boisterous manner, thereby causing the plaintiff to be nervous and excited and thereby causing him to bodily himself in a position of great bodily danger, and to a greater degree than he otherwise would have done."

Smoking in America. When George Ade visited Sultan Kilar on the island of Sulu in search of material for one of his operas he found that little Malay potentate surrounded by his wives, all of whom were smoking Filipino cigarettes. During the interview Kilar asked his visitor if American ladies smoked.

THE SABBATH SCHOOL.

International Lesson Comments For March 1.

Subject: Paul and Apollus. Acts xviii, 12 to xix, 6—Golden Text, Luke xi, 23—Memory Verses, 4-6—Commentary on the Day's Lesson.

Introduction.—After remaining a year and a half at Corinth Paul began his homeward journey. He took with him Aquila and Priscilla, sailing eastward they landed at Ephesus. Paul continued his public time, as he desired to reach Jerusalem for the great feast in the spring of A. D. 54. Aquila and his wife remained at Ephesus.

1. Apollus receiving instruction (vs. 24-26). "Apollus," a preparation for Paul's labors at Ephesus is made by Apollus, who had instructed a small company of Jews up to the twilight of John the Baptist's teachings, concerning the Messiah, "Alexander." This city was built near the mouth of the bay Alexander the Great. "Eloquent—learned." The word in the original expresses not only ability as an orator, but also the possession of stores of learning. Either he publicly only gave half the idea. He was learned and could use his learning with effect.

2. Apollus visits Achaia (vs. 27, 28). "Was disposed." The original expresses more than an inclination on his part; he wished to go. "Into Achaia." Of which Corinth was the capital. "In the city of Corinth which he intended to visit." He may have been directed to this field of labor by Aquila and Priscilla, being acquainted with the philosophy and learning of Greece. He was well fitted to be a preacher to the Greeks as well as the Jews. We are not told of any apostolic commission to Apollus, but he came to be regarded by some Corinthians as the equal of St. Paul, and that he was some strong party feeling in the church which is contrary to the letter to them. "Through grace." These words may refer either to Apollus or to the people at Corinth. It was through grace that they had been converted. "And that grace that Apollus was able to help them."

3. Paul arrives at Ephesus (v. 1). "Came to Ephesus." In accordance with the promise made them when returning from his second mission to Corinth (chap. 18: 21). Ephesus was not only the capital of the province, but was the city of the greatest importance in all Asia Minor—a splendid city, and the most important in the East. It was called one of the seven cities of Asia, Smyrna, forty miles to the north, being the other. The city stood on the mouth of a main branch of the coast to the east to west, and three miles broad, on the Aegean sea, an arm of the Aegean, on the west. Here Paul continued to labor for nearly three years. "He taught in the synagogues, and more than a million of them were killed, and the rest scattered over the face of the earth."

4. "Of repentance." John called upon the people to repent and prepare the way of the Lord, and pointed to Jesus as the Messiah. "That is, of repentance." The first words of the sentence are a condemnation of all the explanations by which the apostle convinced them that Jesus, whom he preached, was the prophet whom John announced.

5. "Spoke with tongues." This was Pentecost repeated. A new outpouring of the Holy Spirit upon the church was prophesied. "Not the ability to foretell future events, but the power to preach the gospel and to expound the Scriptures as they were given." "No person is qualified to preach the gospel, unless he is a Christian work of any kind, until he has received the baptism of the Spirit."

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CHRISTIAN ENDEAVOR TOPICS.

March 1.—Lessons From the Sermon on the Mount; What Christ Teaches About Blessedness. Matt. v. 1-12.

Scripture Verses.—Pa. II. 12; xxvii S; xl. 4; lxxxvii. 12; Matt. vi. 16, 17; xl. 6; Gal. iii. 9; Ps. cxix. i. cv. 3; Prov. x. 6; xx. 7; xxviii. 20.

The whole purpose of Christ's mission to earth is to bless. If we do not receive a share in his blessings, it is only because we will not; curses, warnings, punishments are withheld till the very last.

The Beatitudes are not arbitrary enactments. God himself cannot change them. While a man hates his brother God cannot make him happy. Omnipotence cannot give us peace while we hug the worm that does not die, and we ourselves live in the flame that is not quenched.

What men needed first was change, not in their circumstances but in themselves. Blessedness, Jesus affirmed, comes not from outward conditions, but from inward states. It consists not in positions, but in dispositions.

The blessings are called "Beatitudes," from the Latin beatus, which also means "happy," but the happiness of the blessed is not a high or sort than any language of earth can express. It is more than happiness; not a momentary joy or pleasure, but a permanent state, not the passive reception of a blessing, but the active possession of a source of enjoyment. Carlyle says, "One may lose happiness and find blessedness." He who receives a cup of cold water spring from whence it comes is blessed.

Suggested Hymns. After the toll and trouble. Take time to be holy. I do not ask for earthly store. Come, Holy Spirit. We have felt the love of Jesus. To Thee, I lift my soul, O Lord.

Let Us Tell Jesus. The incident is related of a young man who was inclined toward infidelity, and like others of his age who have imbibed such notions he was more or less proud of his advanced ideas. He took occasion one day to go to the study of a minister of his acquaintance and state to him his doubts and difficulties in connection with the Christian faith.

Have Faith in God. Dean Farrar tells how an English clergyman visited two fine ships about to sail on their voyage of Arctic discovery into the land of snow and darkness. He found the brave captains full of confidence and raising his eyes in the cabin he saw there, as almost its only ornament, an illuminated sign which read, "Have faith in God." "Ah, there," he said, pointing to the text, "is the true pole."

Distractions That Try. It is hard to live calmly and work steadily and conscientiously in the midst of distractions that try fiber and spirit, but men engaged with large duties and much responsibility must learn to do it. Bethlehem was peace, but the peace of the Teacher was a man of sorrows. Epworth Era.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF

Poem: God's Love—The Meek Inherit the Earth. But the Poor in Spirit Inherit Heaven—Humility Would Seem to Be a Divine Attribute.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5: 3. Christ sets forth what we are apt to consider as the minor virtues as the conditions of such things are often mistaken. Humility, purity, peaceableness seem all of lesser significance than many things we might mention. But these little things, to gather make the large life character. The greatest joys of life are made up of pleasures so small that, in the analysis of particular parts, and that great character is such not because of some immense illuminating virtue, but because of its almost innumerable minute perfections.

The poor in spirit are not spiritual poor. A man is not non-spiritual because he is poor in spirit. But it is that consciousness of our own imperfections, of our own moral shortcomings and our own selfishness, that means to buy our way into heaven, nor any attractiveness of our own that would win us a way there, that we are such as must, in our own hearts, be before God, to stand like suppliants at the gate, unable either to take the kingdom by violence or by purchase, but dependent on the wondrous love and grace that will surely freely give it us.

The poor in spirit are humble in life. They are not humble because God sees them, and that humility is the first step toward their being seen in all the glory of the likeness of His Son. Humility would mean to come to Jesus, not to be seen, but to be seen by Him. He would see that it is said of Christ that He was meek and lowly, and of the Holy Spirit that "He shall not speak of Himself." The best preparation for heaven will be found in the practice of humility, and the best practice of this virtue in the following of the Man who pleased not Himself, who made himself of no reputation, and took upon Him the form of a servant.

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THE GREAT DESTROYER

POEM: BABY'S BIT OF BLUE—IT IS ESTIMATED THAT FIFTY PER CENT OF THE SALOON VICTIMS—CRIMES—GENESIS IN LIQUOR.

One night within our Temperance Hall, men both of mark and mind. Were teaching gospel temperance truths in words both wise and kind. The profligate sat in broadest crowds, by love of gospel brought; They listened with attentive ears to truths by Christians taught.

A drunkard's wife amid that throng had donned a bit of blue; Ah! she from drink had suffered, so all its horrors knew. She thought that her example might o'er John some hold obtain. That when he saw her wear the blue he would from drink abstain.

Alas, alas! her hopes were vain, and doomed to fly distressed. For when she next saw the blue he wore it from her breast. To him it was a stern reproach, and solemn words it said; He could not look upon that blue and hold an upright head!

The drunkard dropped the lifeless form, and his wife wept at his side. Her father's heart was not all stone, some tears he shed. While gazing on the dead form laid on the wretched bed. He took the baby's bit of blue and pinned it on his breast. And crying mightily for strength, for God's aid he sought in prayer.

Words of Wisdom. The measure of man's life is the well spending of it and not the length.—Plutarch. It is sin when low things, however good in themselves, stand in the way of high things.—Irfus Ellis. A people who are governed by laws made neither by themselves nor by any authority derived from them are slaves.—James Madison.

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BIRDS WITH ODD WAYS.

Burrowing Owls, Ostriches and Mound Builders.

Of course all birds live in more or less close relation to the earth, but some are peculiarly associated with it, or depend upon it more especially for certain requirements. Not the least interesting of these are the burrowing owls. These, unlike their tree or tower-haunting relatives, make their home underground, digging their tunnels together, and laying their eggs at the farther end. Here in the darkness the little owlets are hatched, and here they are fed on fat grasshoppers and mice until they are able to climb up and look upon the world for themselves. It is curious that these owls, which of all their family would seem to have the best practice in their youth for learning to use their eyes in the dark, are not nocturnal, but dig their burrows, catch their food and do their courting in broad daylight.

Ostriches may be mentioned as types of birds which have found it so good for them to spend their life in running that they are without the power of flight, and are never able to rise above the ground—"winged creatures" of the earth, not the "air." The bird which is pre-eminently of the earth earth lives in the far antipodes—Australia and the Philippine Islands. It is the megapode, or mound builder, and has the curious habit of burying its eggs in the ground or in a mound of leaves and dirt, leaving them—reptile-like—to hatch from the heat generated in the pile of decaying vegetation. It is thought that the parents never see their offspring, which are fully feathered when they leave the egg and able to wig out and fly at once. This unusual development at birth is made possible by the great amount of nourishing yolk in the egg, which are very large in proportion to the size of the bird. Think of a member of this class of birds, made to spend its life partly in the air, hatching in a tightly packed, damp mound of earth six feet below the surface! We cannot censure the parents for shirking the responsibilities of incubation when we think of the enormous amount of work necessary to collect such masses of rubbish, which measure sometimes 50 feet in circumference and fourteen feet in height. Of course, this is not collected in one year, but it is a great undertaking for birds no larger than our common ground. Thus we see man cannot take the credit of having first used an artificial incubator to hatch the eggs of birds.—C. William Beebe, Curator of Ornithology, New York Zoological Society.

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