DR. J. WILBUR CHAPMAN, GREATEST EVANGELIST

His Sermons Are Read and Heard by More People Than Those of Any Living Pulpit Orator.

TO that galaxy of notables that distinguish Indiana as the most prolific producer of famous men in this generation of any State in Union — Lew Wallace, James Whitcomb Riley, Charles Major and others—must now be added the name of Dr. J. Wilbur Chapman, for he is the most distinguished evangelist in the country, and his sermons are read and heard by more people than are those of any other pulpit orator.

J. Wilbur Chapman was born in Richmond, Ind., on the 17th of June, 1859. His mother died when he was but twelve years of age, and his father when he was nineteen. He pursued his classical studies at Oberlin College and Lake Forest University, and graduated from Lane Theological Seminary, Cincinnati, Ohio, in 1882. While in the theological seminary his earnest spirit led him to engage in aggressive work in some of the neighboring communities. His life as a pastor has been a continuous series of remarkable successes.

In 1883, while on a visit to a former classmate in Northern New York, he was called and accepted the pastorate of the Reformed Church at Schuylerville, N. Y. Here a revival commenced that brought into the church scores of people. In 1885 he accepted the call of the First Reformed Church of Albany, N. Y., one of the most aristocratic and conservative churches in the State. It may be worthy of note that the church had been without a pastor for over two years, and had listened to 110 candidates, when they selected this young man as their under shepherd. In five years this old, formal church was transformed into an aggressive evangelistic body — and 500 people were brought out of the world into its fellowship. While here he responded to invitations to engage in evangelistic services in many places in New York and neighboring States, where his services were blessed in a marked degree.

In 1889 he received a hearty call to be the successor of Dr. A. T. Pierson in Bethany Church, of Philadelphia, the church of which Hon. John Wanamaker is an elder. The Albany church offered him greater inducements to remain by increase of salary and larger liberty to do outside evangelistic work, but finally consented to the separation.

He entered upon his duties at Bethany Church early in 1890, and commenced what is perhaps the most remarkable experience of any American church along the evangelistic lines. In less than three years there were added to the church membership 1100 souls on confession of their faith, more than half of them being men.

The church was so perfectly organized under his direction that it would be difficult for a person to be in attendance at any of its services and not be reached by the members in a social, as well as a spiritual way. During his pastorate in this church he was permitted to engage in evangelistic work in Cincinnati, Cleveland, Jersey City and many other places in several States.

Remarkable Work at Bethany Church.

It is not an ordinary thing for a pastor of a flourishing church of 3000 members, with a Sunday-school of 3200, to resign his charge for the work of an evangelist.

The pressure upon Dr. Chapman to engage exclusively in evangelistic work by eminent clergymen and laymen throughout the country while pastor of Bethany Church, Philadelphia, became greater than could well be estimated by any one who had not been in a similar position, until he was constrained in the fall of 1892 to tender his resignation so that he could devote himself entirely to this wider field of service.

After being away from the Bethany work three years the congregation, not being able to find a man to carry on the work begun by Dr. Chapman, a most urgent and pressing call was made to him to again take up the work as its senior pastor, having as his associates the Rev. Charles A. Dickey, D. D., Rev. J. C. Thompson, D. D., and the Rev. George Van Deurs, with the privilege of a leave of absence each year for outside evangelistic work.

In this three years of his pastoral relation with Bethany something like 1000 persons were added to the membership, a majority of them men.

A Symposium of Appreciations.

The Rev. Dr. Lucock, of Bloomington, Ind., in writing to a friend about Dr. Chapman's work there says: "His work is scarcely begun until he has the confidence, affection and cordial support of those associated with him. Pastors realize that an excitement for the honor and glory of the evangelist is studiously avoided. Flashy results are not sought after, but the laying of foundations for work in this special line by pastor and church for months after the evangelist has closed his work. His methods employed are such as to encounter the least resistance and criticism."

A clergyman writes: "Dr. Chapman is a most magnetic, spiritually minded preacher. As a man he is most lovable, conscientious, consecrated. The fact that he has been for years a pastor puts him in quick touch with ministers, receiving their hearty co-operation."

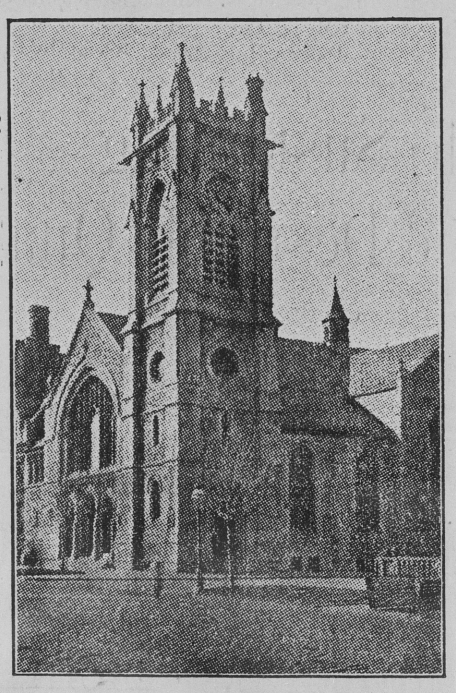
It is a remarkable fact that wherever Dr. Chapman has held evangelistic services it attracts the attention of the press to an unusual degree.

The Rev. Emil Levy says: "Those who have heard Dr. Chapman are at one in the first favorable impression they receive from his open, frank and earnest manner of address. He never descends to the level of cheap witticisms or offensive sarcasms, or a desire 'to make them feel good and laugh.' He is always earnest and reverent in the treatment of the truth, and he presents it with a clearness of thought and a wealth of illustration which enlists the attention of his hearers and holds it from start to finish. After a cool estimate of his powers it might be safely said that he is never more forceful than at the afternoon meetings, which are largely for the benefit of Christians, calculated to deepen their spiritual lives and make them altogether 'self-surrendered' to God."

At present Dr. Chapman is pastor of the Fourth Presbyterian Church in New York City. He left his Philadelphia charge in the height of his success, and only after great pressure was brought to bear on him for the New York field. It was represented to him that the Fourth Church was moribund and that only he could revive it. So at a great pecuniary sacrifice he took up the work, and the results have been phenomenal. His auditorium is the most consistently crowded in the metropolis.

Many doors in the past two years have been opened to him, both in this country and across the water, to enter other fields and other lines of Christian work, and while many of these calls have been most flattering, Dr. Chapman has stoutly turned his face against them, feeling that God had placed His seal upon him for special evangelistic work.

THE REV. DR. J. WILBUR CHAPMAN.



DR. CHAPMAN'S CHURCH, THE FOURTH PRESBYTERIAN, NEW YORK CITY.

The present Thames storage reservoirs hold 1,193,000,000 gallons. The new ones will contain 4,983,000,000 gallons.

Marbles used in Britain are imported chiefly from Italy, France, Belgium and Africa. Sicilian is the cheapest and commonest.

Source of Race Degeneration.

Dr. Folk, in a work on "Criminal France," says: "Alcoholism is one of the most patent causes of race degeneration. Crime, which is the most powerful factor of alcoholism, never leaves the family or individual their primitive integrity."

Caused a Decrease in Crime.

In the seventeen largest towns of Scotland during the first three years of the Forbes MacKenzie act, closing the saloons on the Sabbath, there was a decrease in the cases of crime, combined with drunkenness, to the extent of 29,305.

A Harmful Example.

Very few moderate drinkers keep their moderation within such bounds that they are not damaged in their health and manliness, and that there are still fewer who fail to exert a harmful example upon the young men with whom they come in contact.

Alcoholism and Health.

It is now an accepted fact that alcohol is one of the principal causes of sickness, disease, insanity and pauperism, one of the most active agents in the degeneracy of the race and its habitual use materially shortens human life.

Sentiment in Favor of Temperance.

The growth of public sentiment in favor of temperance and against the saloon manifests itself in many ways. In its recent meeting in Nashville, the Grand Lodge of Masons of Tennessee passed an edict forbidding any member to engage in selling intoxicating liquors either by retail or wholesale, the edict to be in operation in 1903, thus giving liquor dealers who are licensed one year to get out of their saloons or out of their lodge.

The record aurora borealis lasted for a week in August, 1895.

DR. CHAPMAN'S SERMON

A SUNDAY DISCOURSE BY THE NOTED PASTOR-EVANGELIST.

Subject: The Wagons Are Coming—The Story of Jacob—A Lesson For the People of To-Day—If We Give Ourselves to God Unstinted Blessing Will Be Ours.

NEW YORK CITY.—The Rev. J. Wilbur Chapman, the popular pastor of the Fourth Presbyterian Church, who is remarkably successful as an evangelist, has prepared an interesting sermon upon the subject of "The Wagons Are Coming." It is preached from the text, "And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived." Geneiss 45: 27.

There is a fascination about the land of Egypt which cannot be described in words. There are some particular features of this ancient land which impress you. First of all there is a peculiar haze over the country which is unlike anything to be seen in any other part of the world. The sunsets are indescribable, but the most striking thing about Egypt is the ruins; on every side of you are these ruins telling of the splendors of past days. You pass up and down avenues that are lined with sphinx and with obelisk, the exquisite carvings of which reveal the fact that there were giants in the days when these works of art were made. In the olden times the world's pomp and wealth seemed to have been poured at the very feet of this capital of Egypt, and here in all the days of its splendor and power stood Joseph, next to Pharaoh in power. There are some places visited by the traveler to-day which speak directly of Joseph and his times, as, for example, the ancient obelisk at Helioapolis, where Joseph got his bride, and the most ancient sphinx standing near the pyramids beyond Cairo looking out to-day over the waste of the desert as it has been doing for centuries, and if its lips could move it might say truly, "Before Abraham was I am." The story of the early life of Joseph need not be told, for we are perfectly familiar with it. We listened to the recounting of it in our childhood's days, and it was one of the fascinating stories told us by our Christian mothers. The account of his coat of many colors, the bowing sheaves in the harvest field, the anger of his brother, and the grief of his old father are facts too well known to need telling here, except that it is well for us to know that he is, to say the least, an almost perfect illustration of our Saviour, or as some one has said, "Our Joseph," for the names of Joseph and Jesus are practically the same. Joseph was loved by his father, hated by his brethren, and was exalted to the place of power in the then known greatest kingdom in the world. Our Saviour was the beloved Son of His Father, was hated by those whom He came to save, sold for thirty pieces of silver, cast into the pit, is to become the Saviour of His brethren, and is exalted to-day at the right hand of the Father in majesty and in power. All this is striking, to say the least, and makes the text to be of added interest.

I.

The story of Jacob. We cannot appreciate this text without we have the story of this remarkable Old Testament character. He was a typical Jew, if we understand him as we may understand Israel; a people found in every country and belonging to none. Some one has said that Abraham was a hero, but Jacob a plain man dwelling in tents. Abraham is above us, but Jacob is one of ourselves, and the difference between Abraham and Jacob in the Old Testament is the difference between Paul and Peter in the New Testament, the one towering above us like some mighty mountain peak, and the other our brother and companion in temptation and failure. There are several points in the history of Jacob which we would do well to have in mind.

First, Bethel. It was a bleak, barren place in the heart of Palestine, the traveler sees on every side of him great rocks and nothing but rocks, and long years ago when Jacob was fleeing away from his brother Esau the swift Eastern night comes down upon him, and there was nothing for him to do but to lie down, make a pillow of stones for his head and try to sleep.

(a) The Ladder. Did this not teach in the days of Jacob what we have learned since the time of Christ that earth is not the binding star, but is bound to heaven not simply by a ladder in a man's dream, but by Him of whom the ladder is an illustration, and who said, "No man cometh unto the Father but by Me."

(b) The Angels. When we see them ascending it is an illustration of our prayers rising to God, and when we behold them descending it is an illustration of the answers coming down. It is certainly a comfort for us all to know that we are as truly united to God as in the night of Jacob's dream he felt himself to be.

(c) The Voice of God. He said to the sleeping man, "I will be with thee, I will keep thee, I will not leave thee," and this dream was an inspiration for many a long dreary day.

Second, Jabbok. Jacob is on his way back home when suddenly he hears that Esau is ahead of him and he is afraid. He sends his property over the stream and then his children and finally his beloved Rachel, and he himself is left alone. Around him the stillness of the midnight hour, beside him the murmur of the brook over the stones, above him the depths of heaven, and while he was left alone the thought of his past failure comes to him and he is depressed, when suddenly he finds himself in the grasp of the angel, and he struggles to free himself. Let it be noted that he is not wrestling with the angel, but the angel with him, and is this not God seeking to take from Jacob's life that which has hindered the development of God's life in him. There are three things to be remembered here.

(a) The change of his name. His name was Jacob, which means "a supplanter and cheat," and the angel gave him the name of Israel, which means "a prince," because he had prevailed.

(b) Power with God and with men, but let it be remembered that it is power with God first. So many of us are seeking for power to move men; if we could but learn that we can move men by the way of the throne of God it would be a lesson of unspeakable value.

(c) The vision of God. Ever afterward as Jacob remembered Jabbok he said, "I have seen God face to face," and this was the secret in part of the transformation of his character.

Third, Bethel. It will be noticed that Jacob is at Bethel again. He has had a dreary experience of failure, and in the 35th chapter of Genesis God tells him to go back to Bethel. In itself Bethel is not much, it is just a long range of barren hills, but to Jacob it was a memorable spot, for there he had seen God. It is an easy thing to understand how he might have been homesick for Bethel, for we long to see the old home so filled with sacred memories and the old land where we were born, the old church where first we came to Christ, and so God said to Jacob, "Put away your idols," and he buried them near to the oak and hurried on to Bethel. Is this not a lesson for some of us in these days, we have spiritually declined, to have lost the peace that once we had, the power that used to be ours, let us go back to Bethel and pray as we used to pray, read the Bible as we used to read it, spend the Lord's day as we used to spend it, give ourselves to God again. I doubt not but that blessing will be ours without measure. There are some other events which we ought to keep in mind in the life of Jacob to appreciate the text. One was the death of Rachel as he came near to Bethlehem. I have seen the tomb in which it is said her body was placed, and this is recorded in the 35th chapter of Genesis, the 16th to the 19th verses. "And they journeyed from Bethel: and there was but a little way to come to Ephrath; and Rachel travailed, and she had hard labor. And it came to pass as she was in hard labor that the midwife said unto her, Fear not, thou shalt have this son also. And it came to pass, as her soul was in departing, for she died, that she called his name Ben-oni, but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem." The other was his loss of Joseph. For twenty years he had mourned him. There are some cries that are crushed out of his heart which enable us to see and understand his grief, as, for example, "I shall go down to my grave mourning," and again, "Me ye have bereft of my children. Joseph is not, Simion is not and now you will take Benjamin from me."

II.

The meeting of Joseph and Jacob. We are familiar with the story of Joseph's revelation of peace to his brethren and now at Pharaoh's suggestion the wagons were sent for the old man and all his loved ones, that they might come into the land of Egypt and dwell there while the famine raged in Canaan. I can hear the wagons rumbling outside the palace door, and Pharaoh stands at his palace with Joseph beside him, the ring upon his hand and a chain of authority about his neck. Wagon after wagon passes away ladened with corn and wheat and a change of raiment, and I can see Jacob as he sits in front of his home thinking of his absent sons and of Joseph, I am sure, for whether our boys go out to the ends of the earth or heaven they never get away from us. Suddenly he sees a cloud of dust in the distance, and he knows that some one is coming. His heart begins to beat rapidly when he imagines it to be his sons. When they are near enough to cry out to him they tell him, "Joseph is yet alive." At this the old man fainted. "But when he saw the wagons which Joseph had sent to carry him the spirit of Jacob their father revived." And he said, "It is enough. Joseph my son is yet alive. I will go and see him before I die." From all of this beautiful Old Testament incident I learn these helpful lessons.

First, the wagons have come for us, bringing us the best blessings of heaven, containing a change of raiment, so that we need be clad no longer in the garments of our own righteousness, but in the robes of His righteousness. In this garment there is the mark of the blood shed for our redemption and the reflection of the glory of the throne of God, bringing us food to eat that the world cannot give, and which if a man eat he shall live forever.

Second, bringing us good news. These wagons shall come to us as they came to Jacob. The best of the news was that Joseph was yet alive. In the Old Testament when the day of atonement came the priest took off his garment of glory and beauty and clad in linen robes made his way into the presence of the Ark of the Covenant, and then the service over he came out and put on again the garment of glory and beauty, on the hem of the robe of which there was a golden bell, and a pomegranate the whole length of the hem round about, and as he moved around the people heard the ringing of the bells and knew that the priest was yet alive. Jacob knew that Joseph was alive because he saw the wagons, and we know that our Joseph is yet alive because of the blessings He is showering upon us and the peace which passeth understanding filling our souls, and Jacob heard that Joseph himself would come to meet him, and one day our Joseph shall appear. We know not when that day shall be, but the skies shall brighten with our coming Lord, and when He comes we shall step into the chariot and be taken away from this earth to heaven. Lord Jesus come quickly.

Third, the wagons took Jacob up to his lost boy, and one day the wagon will come for us to take us up to our friends who have gone from us. Jacob did not think of the Nile in Egypt, which he was to see, but of Joseph, and that is what heaven is to us, the presence of Jesus. If He is not there, there will be no music; if He is not there, there will be no glory; if He is not there, there will be no joy, but thanks be unto God these wagons shall take us up to meet our loved ones to whom we have said good-bye in this world, and that will be joy unspeakable.

III.

Home at last. The end has come for Jacob. His has been a great life, and his a great fight. We scarcely appreciate him until he is going. We have looked upon great buildings in process of construction and said, "That is the greatest building in the city," but never until the scaffolding is taken down do we appreciate the work of the architect or the skill of the men who carried out his plans, and now that the scaffolding is being taken down from about Jacob we see his real manhood. "I shall be gathered to my people," he said to those who were about him, and that settles for me the question as to whether we shall know each other in the other land.

"What is death, O what is death?
'Tis slumber to the weary,
'Tis rest to the forlorn,
'Tis shelter to the dreary,
'Tis peace amid the storm,
'Tis the entrance to our home,
'Tis the passage to that God
Who bids His children come.
When their weary course is trod."

"Bury me with my fathers," he said, Genesis 49: 29-31. "And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron, the Hittite. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron, the Hittite, for a possession of a bury-place. There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife, and there I buried Leah," and that must have been a great procession which started from Egypt to Canaan. I can think of another procession a little like it. In 1881, not far from Luxor, a great find was made of kings and queens at a place called Del El Bahri. For a long time the tourists had been picking up pieces of jewelry and other valuables which the scholars knew belonged to the kings and queens of other ages, and at last after much work it was found that a discovery had been made of the greatest value, and when the representatives of the Government made their way to Del El Bahri they really found the mummy of the great Pharaoh and others who were buried with him. These bodies were taken out of the place of hiding, carried to the Nile and floated off to Cairo, and it is said as the procession moved along the celebrated river the Egyptians lined the bank all the way to the city, threw dust into the air, fell upon their faces and cried aloud, "Pharaoh the great has come again! Pharaoh the great has come again!" It must have been like this when Jacob was taken back to Canaan, "Jacob, the great, has come again," but at last they reach the cave of Machpelah, and they place him there to rest. Abraham is there with Sarah and Isaac with Rebekah and Jacob with Leah, and there they shall wait until the tomb is opened by the coming of Christ, and hand in hand they shall go forth to meet Him. May God speed the day.

The Estimate of a Man.

If a man be gracious and courteous to strangers, it shows that he is a citizen of the world ,and that his heart is no island, cut off from other lands, but a continent that joins to them. If he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm. If he easily pardons and remits offenses, it shows that his mind is planted above injuries, so that it cannot be shot. If he be thankful for small benefits, it shows that he weighs men's minds, and not their trash.—Catholic Mirror.

WHEN SIZE DOESN'T COUNT.

My little boy came running in
Our house one recent day;
His pretty nose was minus skin,
I much regret to say.
On leaving home his two bright eyes
With laughter had been stirred;
Now he had three, to my surprise
(A black one was the third).

Out poured his tale: how Jimmy Jones
Had caught him unaware,
And mopped the pavement with his bones
While pulling out his hair.
But, then, oh, triumph of the tale!
That youth went on to say
He'd tackled Jimmy, tooth and nail,
And "licked him every way."

Seeking to hide my sinful pride
From that small urchin's view,
I said, "How could you lick him good?
Jim's bigger far than you."
Whereat with scorn that sturdy elf
Looked fixedly at me,
And straighaway he rid himself
Of this philosophy:

"He's bigger'n me? Why, Papa Jack:
Bigness don't count, I say.
My pony's swifter on a track
Than a cart horse any day;
My pouter pigeon has a throat
Beats any living thing,
But not one single little note
I've heard that pouter sing.

"The el'phant's big as any house,
And weighs about ten ton;
But could an el'phant catch a mouse
If mousie tried to run?"
Some more comparisons as pat
That small boy with a grin
Shot forth at me; and while I sat
My little wife came in.

She only weighs a hundred pounds,
But when she saw my pride
In Willie's pugilistic rounds
Her voice rang high and wide.
Such scorn! such fire! I quickly fled,
Defeated, from the din,
And as I went that small boy said,
"Say, pa, does bigness win?"

—John O'Keefe.

IN A FACETIOUS VEIN

Helen—"So your sister Julia is married?" Herbert—"Yes." Helen—"Which one of those men she used to make fun of did she marry?"—Puck.

"Does Billy Billions get much fun out of his automobile?" 'I don't believe he does. I never hear of his being arrested."—Washington Star.

To mask as things of sentiment
Our ailments oft make bold;
We think we're melancholy when
We're merely taking cold.

—Washington Star.

He—"College graduates do not always marry." She—"Well, when a girl has had a lot of money spent on her education it makes her awfully particular."—Detroit Free Press.

Kwoter—"There's no doubt about that old saying about driving a horse to water." Kidder—"Yes, and although a man may drive a pen, a pencil must be lead."—Philadelphia Press.

Nurse—"You dreadful children, where have you been?" Young Hopeful—"Oh, nursie, we've been trying to drown those dear little ducks, but they will come to the top."—Punch.

"Will I hav' a harp when I die an' go to hevvun?" asked little Bobbie. "I hope so," replied his mother. "Aw," said Bobbie, impatiently, "I'd ruther hav' a drum."—Ohio State Journal.

A woman's crowning glory,
In ancient song and story,
Was woman's wealth of hair; but that
Was long ago. 'Tis now her hat.

—Philadelphia Record.

"Did I understand you to say that she lowered herself when she married him?" "Yes. She slid down from a third-story window, using a rope made of bedclothes."—Chicago Record-Herald.

He—"It isn't always safe to judge by appearances, you know." She—"Quite true. I once knew a young man who wore a yachting cap and who really owned a boat."—Chicago News.

"Can you make me a set of teeth that will look natural?" asked the patient. "My dear sir," replied the tooth-carpenter, "the teeth I make are so natural they fairly ache."—Chicago News.

"Amy feels terribly about her new dress. She knows it isn't a bit becoming." "What makes her think so?" "Why, several of her girl friends have told her it looks perfectly sweet."—Philadelphia Bulletin.

"Harold, I must have your hair shingled," observed the fond mother, as she curled the little fellow's golden tresses. "Ain't my sailor hat a good enuf roof?" asked the youngster innocently.—Ohio State Journal.

"Where does the electricity come from that lights our houses?" asked the teacher. "It comes from the wall," answered the little girl who resided in an apartment house. "The janitor goes and unbuttons it."—Chicago Tribune.

Sponges of Rubber.

Novelty is shown in a sponge that has made its appearance. It is of Russian manufacture and resembles closely a dark brown sponge, but while it consists chiefly of holes, whatever solid material there is of it is rubber. These sponges come in two sizes, oblong, with rounded corners. Whether, being made of rubber, they are less likely to form germ repositories than the genuine articles remains to be seen.

Sheep Dentistry.

A New South Wales correspondent says that a shepherd of Hargreaves, near Mudgee, has tried dentistry for sheep with great success. He had a valuable ram which found great difficulty in masticating its food owing to the loss of teeth. Artificial teeth were inserted, and the animal has since vigorously attacked its fodder. This is believed to be the first experiment of the kind in the colony.—Tit-Bits.