# A SERMON FOR SUNDAY

## AN ELOQUENT DISCOURSE ENTITLED "A CHANGED NAME."

### The Rev. Dr. J. Wilbur Chapman Draws Some Comforting Lessons From the Story of the Angel and Jacob-Every Act Shapes Our Character and Name.

NEW YOEK CITY.-The following ser-mon, entitled "A Changed Name," has been furnished for publication by the dis-tinguished and eloquent evangelist, the Rev. Dr. J. Wilbur Chapman. It was preached from the text: "And he said unto him What is the name? And he said unto

preached from the text: "And he said unto him. What is thy name? And he said Jacob." Genesis 32: 27. This is an angel's question to a man from whose embrace he was trying in every possible manner to break away. Locked together after the manner of an-cient wrestiers they bend first this way and then that, and the angel cries, "Let me go, for the day breaketh." Jacob re-sponds, "I will not let the go except thou bless me," and then the words of the text were spoken. "And he said unto him, What is thy name? And he said Jacob." Jacob might have answered the question in different ways at different times. He

in different ways at different times. He might well have said at one time, my name is Jacob, for he had deceived his father and supplanted his brother, but he might have said at another time, my name is Rehave said at another time, my name is Re-vealer, for he has given us a vision of the open heaven. In his dream we have heard the voice of God. He might have said on still another occasion, my name is Teacher, for under his tuition we have made a pil-grimage into the deep things of God, and he could truly have said as he came to the end of his career, my name is Israel, for or a prince he had power with God and with men had prevailed. You will notice the divine order, power with God first and with men afterward. Oh that we might soon learn that the way to influence earth is by the way of heaven. It is a singular question in the text, for in the olden days a name was given not merely to gratify the a name was given not merely to gratify the passing whim of the parents, nor for the sake of euphony, but because of characpassing with of the parents, but we due sake of eurhony, but because of charac-ter; a man's character was his name and his name was his character. A changed name indicates a changed character. Abram in the Old Testament is changed to Abra-ham as he steps into closer fellowship with God. Saul. of Tarsus, became Paul, the apostle, after the heavenly vision. Thou shalt cell His name Jesus because He shall save His neone from their sins, and He is Immanuel, which signifies God with us. It is a most singular question. "what is thy name?" in the sight of God. He certainly knows what it is. It is said that our names are written on the palms of His hands; that they are also written in the Lamb's Book of Life, but what name? Hardly the name given to you by your mother, but rather the name that you have made for yourself under the direction of God, by your patience, by your meekof God, by your patience, by your meet-ness, your brotherly kindness. It is a sol-emn thought that every act as well as every word in shaping the character and the name by which we shall be known

the name by which we shall be known throughout eternity. This story of the change of Jacob's name is interesting. I do not forget that he lived 1800 years before Christ, but still it is interesting for the reason that human nature has always been the same. Internature has always been the same. Inter-esting, too, because he was a typical Jew. His life was the life of Israel in epitome: that people found in every country and be-longing to none: that people which have supplied to us the liveliest religious litera-ture and are themselves a by-word, which have given to us the liveliest ideals in life and are themselves an object of ridicule: that people which have supplied the world's greatest characters, for Paul was a Jew and Jesus was a Jew. If you under-stand Jacob you will understand the Jew always, but while he began as a supplanter his character was purified at the last. The furnace was heated seven times hotter than always, but while he began as a supplanter his character was purified at the last. The furnace was heated seven times hotter than it was wont to be heated, but he comes purified. He is very much like ourselves, too, and for that reason is interesting. Abraham was a hero, Moses a creat leader of men, Ehjah was a pronhet, David was a king. All of these men discourage us with their greatness, but Jacob was a plain man dwelling in tents. We find our like-ness in Peter in the New Testament, and in this man Jacob in the Old Testament. His feelings appeal to us, for whether we will acknowledge it or not his sins are in us in germ whether we have permitted them to develon or not; his aspirations ab-peal to us. Where is there the man who has not had his Bethel, giving him views of heaven and permitting him to hear the voice of God. His sorrows appeal to us; in his limping away from Jabbok's ford, in his sorrow at the lonely grave where his

them away and then wait until the de-seending angels bring heaven's blessing upon you. You will notice that when he was asleep that he had his revelation of heaven. His eyes were closed, his fever had cooled, his excitement had subsided. In other words he lost hinself and then he beheld heaven. When we lose ourselves this weary, solish, busy, self-life of ours, we shall see Him. The lark never sings when it is on the ground. The moment it leaves the ground it bursts into song, but just the instant that it folds its wings it begins to drop to the earth. So let us mount up this morn-ing, and as we mount let us rejoice that our names, which in the olden time stood for sufferings and sin may stand for power. HIL

III.

What is thy name? and he might well have said Teacher, for he teaches what discipline really is, and the story of how this man was chanzed from Jacob to Israel discipline really is, and the story of how this man was chanzed from Jacob to Israel is helpful to us all. It was real spiritual education, but education means to draw out, and you might draw out from some-thing which has been implanted, and that something must be the divine nature. Dis-cipline for the man who is not a Christian is a failure. You will remember when Jacob was at Haran he began to be discon-tented with his lot, and the craftiness of his nature was constantly growing, so God sent him away from the place. He had everything a man could want, but he must become a wanderer if he would go on to the Israel nature. We doubtless all of us have learned that that which is loss for us has been gain for Christ, and suf-fering is a good thing, but it is conforting to know that the hand that stirs the rest is the hand of Christ and the hand that leads out is the one that is pierced by the mails, while the one that goes before us is the good Shepherd Himself. He will not lead us too far nor suffer us to be tempted above that we are able to bear. The lova of God often means discipline. People or-dinarily have low thoughts of love; they only count that love which caresses and sooths and makes of itself a shield that har no rough wind may blow upon us. They have no notion of a love that can say no, a love that can use the rod and the scourge and call the object of its power to pass through the fire, and it is interesting to hear the Scrincure declare concerning God and call the object of its power to pass through the fire, and it is interesting to hear the Scripture declare concerning God and Jacob. "Thom are Jacob whom I have lowed." vet his life was one long struggle filled with constant disappointment. How-ever, it is true that every trial and every disappointment was a step nearer his princely nature. I myself would take every trial he had and every disappoint-ment he met, would endure every heart ache if only I might become a prince hav-ing power with God and with men. ing power with God and with men. IV.

We are nearing the time when his name is to be changed. Behind him is Laban, before him Esau, for he is coming nearer to him constantly, and he is afraid. Above him is God. He has come to Jabbol's ford, the loneliest place in the Holy Land, ford, the loneliest place in the Holv Land. One could not casily remain there the night through. He has reached the loneliest how of the night: across the Jabbok is his property, his children, his beloved Rachel, and Jacob was left alone. Around him the profound silence of the desort place, beside him the marmur of the brook as it hurries on to the sea, above him the heavens studded with stars. This is not an illus-tration of Jacob's camestness in praver, but rather the camestness of the argel of the Jacod, who would take from Jacob that which is between him and power.

the Lord, who would take from Jacob that which is between him and power. Notice first, how Jacob holds on to the angel. It is a marvelous thing how long a man can hold out against God. Some of us bave been doing it for years. Notice, second, that the angel touched the hollow of his thigh. Whatever enables a soul to hold out arainst God He will touch. It may be ported, wealth, affection, it may be something natural, as a sinew touch. It may be something natural, as a sinew it may be something natural, as a sinew and as small as a sinew, but He will touch it. I can see Jacob struggle in the angel's embrace, and then I behold him coming away with a new name; he is Israel, the away with a new name; he is Israel, the prince. The way to prince iness is the way of four surrender. We must yield ourselves to God for power afterward. It is said he called the place Peniel, for said he. "I have seen God face to face." and as he crossed over Jabbok the sun rose. Doubt-less he felt as if he had never seen it rise hefer hofore

MAKERS.

URIt

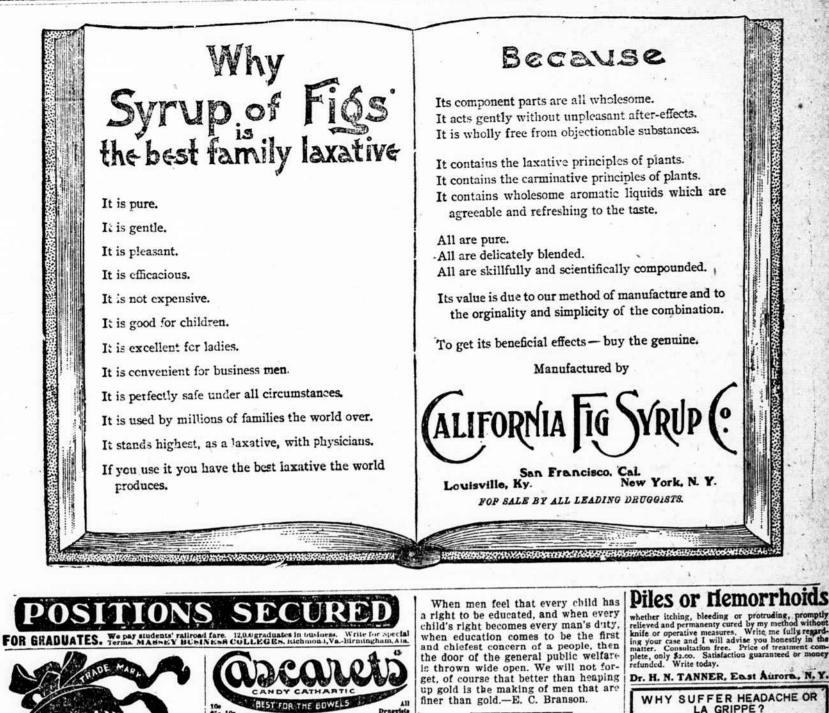
LYNCHBURG, VA.

Send for Catalog

S.H.OR

SHOE CO.

before. My dear friend, Mr. S. H. Hadley, the morning after his conversion said as he opened his eyes and looked out of the win-dow, "Why, is this heaven? I have rever seen the sun shine like this, and are those the trees of life? for I have never seen trees like these." and yet they were the same trees and it was the same sun that was shining yesterday, but he was looking with the power of a new visior. Oh, may God help us to come to the same expe-rience to-day.



"something just as good." School of Johnson and Garrick. The old King Edward VI Grammar School at Lichfield, England, which has been sold recently at public auction, has many interesting literary associations, says the Westminster Gazette. It is the school where Addison gained distinction as leader in a "barring out" enterprice, and where Dr. Johnson had Latin "whipped into SOUTHERN MADE him," and so far won the respectful FOR SOUTHERN MAIDS regard of his school ellows that they used to call for him in the morning The Best Ladies' Shoes in America for \$1.5D at his house and carry him to the TAKE NO SUBSTITUTE. school on their shoulders. Garrick, of course, was one of Johnson's fellow IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD FO US WILL TKLL YOU WHERE YOU CAN GET THEM.  $\circ \circ \circ \circ$ 

Gennine stamped C C C. Never sold in bulk.

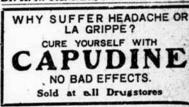
Beware of the dealer who tries to sell

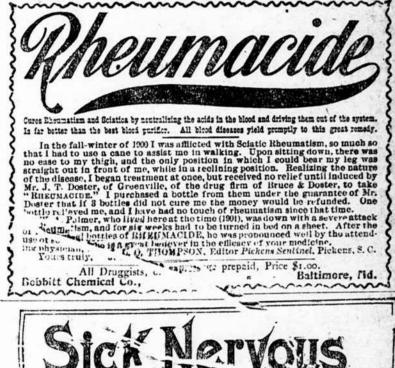
scholars there, and Ashmole the antiquary, whose monument at Oxford is the museum bearing his name, was CRADDOCK-TERRY CO., also a Lichfield scholar. In Utah and Washington, in the

Pacific group of States, the percentage of illiteracy is less than 4 per cent.; in Colorado, Oregon and Wyoming less than 5.

Do we believe in Industrial Education? As profoundly as we believe that men must work, so profoundly do we believe that they should prepare to work intelligently.-Biblical Recorder.

whether itching, bleeding or protruding, promptly relieved and permanenty cured by my method without knife or operative measures. Write me fully reard-ing your case and I will advise you honestly in the matter. Consultation free. Price of treatment com-plete, only \$2.50. Satisfaction guaranteed or money refunded. Write today.





in his limping away from Jabbok's ford, in his sorrow at the lonely grave where his beloved Rachel was buried, and in his agony over his jost Joseph many of us have the deepest sympathy because we ourselves have suffered, but it is a great comfort at the end to see him coming forth more than conqueror, which leads me to say that there is here for every one that there is hope for every one. Ŧ.,

"What is thy name, and he said Jacob." Look at him by his father's side as he de-ceives the old man in his blindness, teiling ceives the old man in his blindness, teiling him that he is Esau when he is Jacob, and the old father saying to him the voice is the voice of Esau, but the hands do not belong to him. How he must have trem-bled. I can see his face get white and hear his heart beat quickly. What if God should strike him dead as he stands in the presence of the old patriarch? In this part of his history I learn that one sin leads to another. We cannot commit a single kin and ston with that.

leads to another. We cannot commit a single sin and stop with that. Mr. Spurgeon used to tell of the king who commanded his subject to make a chain of three links, and then told him to make it longer and still longer, and with the chain bound him and cast him into prison. How like unto Satas that is. Graces and vice go with linked hands. No-tice in Paul's Epistle to the Galatians con-cerning the works of the flesi, Galatians 5: 19-21, "Now the works of the flesi, for-manifest which are these: Adulter, forberning the works of the head, datating 5: 19-21. "Now the works of the flesh are manifest, which are these: Adultery, for-nicetion, uncleanness, lassiviousness, ido-atry, witheraft, hatred, variance, enula-tions, wrath, strike, seditions, heresics, en-vyings, marders, drunkenness, revelings and such like, of the which I tell you be-fore, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." And also notice his description of the fruit of the Spirit is love, joy, peace, long suffer-ing, gentleness, goodness, faith, meekness, temperance; against such there is no law? Yet this man who deceived his father and defrænded his brother became a prince. What is thy name? I put the question to you, and if you answer correctly some What is thy name? I put the question to you, and if you answer correctly some would say. "My name is impatience, or mine is unkindness, or mine is selfishness, or mine is pride, for these are the domin-ant factors in our character. I bid you take hope this morning because your name may be changed.

may be changed. II. What is thy name? and he might have said Revealer. I can see him as he hurries away from his old home when his mother told aim of the just abger of Essu, and I behold him fleeing to the north. The night comes quickly upon him, and he lands upon a certain place and tarries there all night, and this place is Bethel. It is bleak and barren. His only pillow is the stones about him, and as he falls upon the ground in this dream he beholds the ladder which leads me to say that earth has always been linked to heaven, not what a golden cords of gravitation as the scientist de-chares, these certainly, hut before all of these heaven united in Him who became thing to me about this ladder is that it reaches down just where we are. It may be we are in poverty, possibly in suffering, perhaps in despair, but the ladder is just before us. Bring your burdens to the food of it, and let the ascending angels bear II.

rience to-day. V.

rience to-day. V. And Jacob went down and met Esau, and then we are told he went over to She-chem. Somebody has said that doubtless his wife might have said to him. "It is far better for us to live in the city rather than the plain; it will be better for our chil-dren, they will become more cultured." and they went to Shechem only to make the greatest shipwreck of their home, and they turned away from it after a while with broken hearts, and God said to him, "Arise, and zo up to Bethel and dwell there." Christians suffer spiritual declina-tion for very many reasons, but in this ex-pression to-day I have the secret of a re-newed consecration. It is necessary in these days if Christians are to be as they would like to be for them to pray as they used to pray, read the Bible as they wed to read it, yield themselves to God as they did in former times and the old joy will come back with increasing force. If we are to have times of blessing in the days to come the individual who is the leader of a home must go back to Bethel and the church come the individual who is the leader of a home must go back to Bethel and live in his home as he used to live, and the church must go back to Bethel and be filled with the Spirit of God as she was in other days. But the end has come at last, the scaffolding is taken down from about this wonderful character, life has been a long stragle with him, the last word is spoken, the last command is given, the Jacob look is leaving his face, the Israel nature has gained control. He was a prince indeed.

A Discovery Worth Making.

A Discovery Worth Making. A prisouer in one of our State peniten-tiaries writes that he "thoroughly compre-hends the kindness of his unkind condi-tion." He has learned to trust "the iight against inhospitable surroundings" to be the means of developing in him power to resist the adversities which he is likely to encounter after he is released. How for-tunate would the world be if all men could learn to see the kindness in unkind-ness. Not only would the rigor of the law then always work out its purposed object of reclamation and restoration, as it seems to be doing in this case, but under the infi-mitely juster government of God sinners would always turn back to Him from His beneficent punishments. Yea, even Chris-tians would forhear to murnaur at afflic-tions and necessities until they saw what quality of character their Lord desired to atrengthen in them by His loving disci-pline.-Chicago Interior.

farmers.

KALI



