

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. T. CALVIN McCLELLAND.

Theme: The Divinity of Christ.

Brooklyn, N. Y.—Dr. T. Calvin McClelland, pastor of the Memorial Presbyterian Church, Seventh Avenue and St. John's place, preached Sunday morning on "The Divinity of Christ: One Way in Which a Man May Come to Believe in It." The text was John 1:14: "The word became flesh and dwelt among us, and we beheld His glory, glory as of an only begotten from a Father, full of grace and truth." Dr. McClelland said:

My theme is "The Divinity of Christ: One Way in Which a Man May Come to Believe in It." What do we mean by the divinity of Christ? I would not be theological or metaphysical; this is a sermon for practical men, for men who want to believe in the fundamental truth of our religion. Do we mean by calling Jesus divine that He is God; that is, all of God? We could not mean that, for Jesus Himself said, "My Father is greater than I." Jesus stands for God, speaks for God, acts for God, His ideas are God's, His feelings are God's so much so that Jesus and God are one. For all practical purposes, for religion Jesus is God; for us He is the spiritual value of God, He is God. And yet in reality Jesus is not God; though He can say in a very true sense, "He that hath seen Me hath seen the Father." He also says, "The Father is greater than I." Does not the apostle exactly express it when he writes, "The word was made flesh and dwelt among us, and we beheld His glory," not the Father's glory, mark you, "but glory as of an only begotten of the Father, full of, not the Father's omnipotence, omnipresence and omniscience, but full of the Father's "grace and truth." And so, though theologically Jesus is not all of God, yet practically I know that when I fall on my knees before Jesus and say "My Lord and my God," I am giving Him His true name.

Do we mean by calling Jesus divine that He was something other than man, a foreigner from some alien life to the country of human nature? Were we tempted to think that, the sight of Him praying with plain men, "Our Father," would bring us to our senses. We cannot think of Jesus as anything when we hear Him speak to plain men. "Follow Me," which means, "You can do what I do, you can be what I am." Would you translate the term "a human being" into Jesus' language, you could find no better term than His favorite name for Himself, "Son of Man." In so calling Himself Jesus meant that we should know that He was blood of our blood, spirit of our spirit. He was like us, not in His humanity, but in His infancy, in death and after death. Jesus' divinity makes Him not different in kind, only different in degree; He is man, but more man than that. The likeness of Jesus to us is patent, but it is the difference we need to realize; the likeness without the difference were meaningless and useless. If He were just man, what gain? The world is full of men like that. It is the difference from us that counts. It is the difference from us which makes it impossible for us to call Him Jesus the Great, which makes Him Jesus the Only. Charles Lamb once said, "If Shakespeare was to come into this room, we should all rise up to meet him, but if that Person was to come into it, we should fall down and try to kiss the hem of His garment." It is the difference between Jesus and us which makes us feel unworthy to put our lips to the fringe of His cloak. It is the difference which makes us call Jesus divine in a way in which we can use the word in reference to no one else.

And now what is that difference, what is this divinity of Jesus? Just this, that whatever Jesus said or did, He left on men the impression of God; like a telescope at or through which we cannot look without thinking of the heavens, Jesus always brought God near. Always in Jesus' presence there is this unavoidable feeling of God. When He spoke, conscience heard; when He looked at one, the soul felt its eternal being searching its innermost secrets; when He acted, one knew that it was as the great God would act; when He died, men felt that they had seen all of God that human hearts could apprehend; henceforth they knew that there was nothing in God a human mind could grasp. For all purposes of living Jesus is all we know of God; in Him the soul meets God, God meets the soul.

Now how can a man come to believe that? Believe not that Jesus is the Absolute God, breaking for the first time to a world from which up to this time He had existed apart in the inscrutable solitude of infinity; believe not that Jesus is some unhuman wedge driven into natural human life; but believe that in Jesus the unseen God looks out upon us, the moral character of the Deity becomes flesh, and in that flesh is seen to be grace and truth.

How can a man believe that? You will not think as I point out this way that it is the only way in which one can come to believe that Jesus is the image of the invisible God; I give it to you as only one practical way in which men built as I am may come to kneel at the manger and say: "Here was born my Lord and my God."

First, then, the man who would believe in the divinity of our Lord will bring his reason to the study of the Gospel. He will want to know if the record is the story of a real life. Here, as I have intimated, reason is satisfied. Tested by the laws of evidence the Gospels are known to be a genuine record, and the facts they account for are the best attested facts in history. He can begin immediately with the Christ Himself. Putting the sayings and doings together, we get some idea of Jesus' character. And the first thing that strikes you is His absolute stainlessness; He did no sin; the narrative does not say this—it goes without the saying; His life was lived in the open, but the spilling of blood left no spot on Him; He spent His time among the moral reprobates, but no contagion fastened on His holiness except in this, their sense of guilt; He, in the presence of whom others cried, "Depart from me, for I am guilty," had no confession for Himself. Saints among men tell how they toil through repentance into sanctity; but here is one who looked into the face of the Almighty with no remorse, under the shadow of that ever-remembered most feel a shrinking from an inevitable sifting. He spoke, "I have finished the work Thou gavest Me to do." His case is without parallel. This stainlessness separates Him not only from the sinner, but also from the saint; He stands alone.

But you have seen the least when you have found out He did no wrong.

He always did the right. Every word and act outruns conscience; He made a new character. The first element was humility; the word was not new in His time, the Greeks had an equivalent for it meaning "cowering." Jesus made the base-born word the keyword of Christian character. If ever yet He was among men as one that serveth. And since then service has been reckoned the crowning grace of character, and men have stretched out their lame hands to receive it. Another element of Jesus' character was love; this, too, He created; not that none had loved till Jesus came, but none had loved all the time, under all circumstances, all men. With Jesus love was laying down one's life in the way God gives the sun and rain, without stint, without partiality, for good and bad. This was a new idea, and since Jesus lived His idea has been the standard measure of love; anything less than that which measures up to a cross is not love.

Another element in Jesus' character was forgiveness. This virtue was not unknown; but they who practiced it, it was a work of supererogation. A man was not bound to forgive; did he, he had a lien on the gods. Jesus said a man was bound to forgive, only so could he know God; and there rises before us the vision of One whose countenance was marred more than any man's, who was led as a lamb to the slaughter, and while they butchered Him, he prayed, "Father, forgive them, for they know not what they do." In this sort of character you have something that stands by itself. No other character is the match for it. The man who wears it is in a class by Himself. What shall we do with this Jesus? With Alexander the Great and Napoleon the Great, with Shakespeare and Michael Angelo; somehow our course of fitness rebels; we cannot bring ourselves to call Him Jesus the Great; He is simply Jesus. Where did He come from? Somehow we find ourselves looking past Joseph, over Mary's head, into the heavens. Ordinary fatherhood and motherhood never before or since brought forth this kind of life; here is a glory, not like Alexander's or Napoleon's, or Shakespeare's, or Michael Angelo's, it is not like the glory of all these rolled into one, it is another kind of glory, a still greater glory; it is a glory as of an only begotten of the divine; that fits the case; He is the Son of God.

But we must go on, we are carried farther. It is like this: Here is an organ. Someone tells me that there is in this chest wonderful harmonies, and I examine its mechanism. I read the name-plate on the console and get this guarantee of its possibilities. I go inside the case and look into the great tubes and horns of wood and metal and I agree that it is good for all that is claimed for it. There may be unguessed harmonies in this mass of mechanism; there may be voices of things, moaning like those of birds, singing at twilight. I allow that there may be all these things in this organ. But, suddenly some one touches the keys, and the great thing springs into life; it sings itself and me away. I hear in it the voices of the wind, the murmuring of the little rivers, the distant calls of the gathering clouds. The organ chimes together, they rise and fall in waves of melody, they tremble away into whisperings of peace. The music has found me; the organ has touched my feelings; I know beyond the remotest shadow of doubt that this chest of pipes is what it claims to be.

You, too, have been using your eyes, your reason is the eye of your soul, but your soul has an ear, and while you were watching Jesus, studying Him to find out if indeed He is divine, did your ear hear nothing, were there no voices from that Life which makes you spirit and led it to lean out of the window enraptured with sounds that were heavenly, songs immortal? What do I mean? That the divinity of Jesus is more than a fact for the intellect, it is a force for the conscience. Study Jesus; and you find Him studying you; read the Gospels, and you discover that your soul is being read. Other men speak and you are interested. Jesus speaks and conscience takes notice. The great among men make you think of things. Cromwell makes you think of power, Raphael of beautiful lights, Mendelssohn of beautiful sounds and pauses, but Jesus—the very name is a challenge. Are you your better self or your worse self? You cannot get away from the challenge; a Life has clinched with you.

The eye sees the organ and allows it is fit to make music; the ear hears the music and allows that it is an organ. The reason says, "If this man were not of God He could do nothing." The spirit kneels and whispers, "My Lord and my God." The total manhood agrees. "The word was made flesh, and dwelt among us, and we beheld His glory; glory as of an only begotten of a Father, full of grace and truth." After all, brothers, we do all believe in the divinity of Christ, do we not? It is not that we all have the same words with which to describe it; there are still creeds and creeds; but as under the fugue on the organ's flutes there throbs the undertone of the sixteen foot pedal diapason, so in the midst of the details of Unitarian and Trinitarian, undertone the intricacies of new theology and old theology, throbs for the ear that will listen for it, the deep conviction of faith in the divine Christ, "God was in Christ."

Thinking and Thanking. There is a beautiful suggestion in the derivation of the word "thank." It comes from an old Anglo-Saxon word, the root meaning of which is "to think." The duller imagination can see the suggestion. To think upon the manifold blessings that have enriched our lives cannot fail to lead to thankfulness. "Evil is wrought by want of thought," and it is only the thinking one who accepts his daily blessings as a matter of course, and whose heart does not feel the glow of gratitude to Him whose loving kindness and tender mercy encircles every life.—Canadian Presbyterian.

The Best as a Part of Life. I try to increase the power God has given me to see the best in everything and every one, and make that best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

Seeing, Although Invisible. Cultivate the habit of the presence of God. It will strike all compromise with evil out of your life; it will inspire in all men confidence in you, when they come to know that you are continually living as seeing Him who is invisible.—Carlskaka.

The Well Springs of Life. The stream is purest at the spring, and the life that is begun daily at Calvary is seldom muddied.

THE TEMPERANCE PROPAGANDA

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

A Notable Triumph For Ohio—Cause For Joy Because the Liquor Traffic Was So Firmly Entrenched There—Gain is Permanent.

After one of the most bitter struggles in the history of temperance, in which every inch of the ground was fiercely contested, the Rose County option bill was passed by the Ohio House by a vote of seventy-nine to thirty-six. It had already passed the Senate by a large majority.

This bill is the great event toward which the whole creation has been moving in Ohio for many years, and its passage makes very nearly perfect the program of temperance legislation which Ohio now has for the regulation of the liquor traffic. With county, township, ward and residence district option, the people of the State are given four excellent double-barreled weapons for use against the traffic. Every prohibition gain is usually a permanent one, and cannot be annulled by vote of the larger mob, while a liquor gain in a township or ward is rendered nugatory should the county vote dry.

The victory is one for which all temperance people should give thanks. It shows what can be wrought by a little band of consecrated workers who refuse to lose their enthusiasm under the pressure of the most discouraging conditions.

In no State in the Union was the liquor traffic more firmly entrenched than in Ohio. In no State could the situation have been more hopeless when the temperance crusade was begun. There was absolutely nothing to build upon. The forces of righteousness refused to be deterred, however, nor did they relax their efforts at any time during the years of struggle which followed.

The place of this keystone in the noble arch of temperance legislation which they have raised, testifies that their efforts have won the fullest measure of success, as such righteous efforts always will achieve.—Temperance Banner.

Origin of the "Blind Pig." Many have wondered at the origin of the name "blind pig," as applied to liquor joints. An exchange gives the following account of its origin:

"The incident dates back to 1851, the date of the enactment of the first Maine law. When the Maine law went into effect there were many ingenious efforts to evade its provisions. A saloonkeeper in one of the small villages in Maine rented a small building adjoining his saloon, which was connected by a door-cut through the walls. In an adjoining room he had a small pig, which he asserted was blind. Whether the animal was totally blind I do not know, but there was an expression about the eyes that indicated that he might be blind. The saloonkeeper posted a large placard over the door announcing that a blind pig was on exhibition within, admission ten cents. Each visitor then passed into the adjacent barroom, where he was treated to a drink without charge. Thus the saloonkeeper could not be found guilty of selling liquor to his customers, who paid not for a drink but to see the wonderful freak, a blind pig. From this incident an evasion of the liquor law has become to be known as keeping a 'blind pig.'"

How to Cure Yourself. An alcoholic addict, actuated by a sincere desire to break the shackles of the despotism and go forth with capacity for the higher joys of life, is urged to think persistently as he is falling asleep in lines like these:

"Whisky is unnecessary to my physical well-being; it is creating structural changes in vital organs; it is destroying my mentality and blunting my moral sensibility. I do not need it, and shall no longer use it either in mere bravado or to hide from my vision conditions that are insufferable. I shall depend absolutely on the units of energy legitimately manufactured out of nutritious food, good air, exercise and sleep. I am done with alcohol once and forever. The appetite for it is destroyed in my being, and I no longer admit capacity for temptation. From this hour it shall be impossible for me either to desire or to take a drink for any conceivable reason. I do not want or need it. I shall not miss it."—Dr. John D. Quackenbush.

Dr. Aked on Intemperance. The Rev. Charles F. Aked, of the New York City Fifth Avenue Baptist Church, said recently:

"In my visits to this country in the past fourteen years, and in my life in America since I came to this church, I have observed that the old strenuous, Puritan sentiment against drinking, the horror of alcohol as the beverage, is wearing thin in what is considered our best society. Despite the recent spread of prohibition in many localities, I think that of that temperance which was distinctive of America in times past is now wearing thin, and I warn you that way madness lies, for that is the way of destruction that was traveled by all the nations that God has sent down to hell.

"The whole history of the world shows that luxury is the chief force in the downfall of nations, and especially the vice of strong drink. All our wonderful material wealth will do no good if we are to raise young men and women in our homes, our churches and in society who will imitate the worst vice of the English aristocracy."

A Crusading Judge. Judge Cleland, whose parole system has got him so many fame opens his court in Chicago with an instrumental piano, and closes with the same. His clerk, Emil Zutz, is the musician. A dozen framed pictures adorn the immaculate walls of the court room.

Long Walk For a Drink. Englishmen who want a Sunday drink will have to walk six miles for it if the Government passes its new bill.

Japan Signs. A large number of the prominent citizens and residents of Japan have signed Dr. Wilbur F. Craft's petition, "to prohibit the sale of opium and all intoxicants to all uncivilized races." The petition was previously received by the American and European Governments.

A cheer comes in from Brownsville, Neb.: "We have had a four month fight over the alcohol and have come off victorious; have beaten three politicians. Brownsville is dry. Yours for the cause, R. V. Muir."

WHAT WOMEN ARE WEARING

New York City.—Small wraps are always in demand with the coming of the warm season, and this year they are being made in very pretty and attractive forms. This one is absolutely simple, made in cape style, yet is so arranged as to fit a bit more closely.



ly to the figure than does the regulation cape and to give the effect of sleeves. It appropriately can be made to match the costume or of silk or pongee in contrast therewith. In the

Sleeveless Jacket. The sleeveless jacket is introduced into many a smart costume, tasselled with chenille and jet, and the handkerchief vest also appears, made of black satin caught together beneath a big jet buckle.

As to Length of Skirts. Skirts are longer. For all but the typical walking suits they are long and sweeping, while the street suits have taken on another incl. and just escape the ground. This rule will apply to the wash materials, and wash materials are going to prevail to an extent not known for many seasons.

Blouse With Chemisette. The pretty and attractive blouse that closes at the front is always a youthful and satisfactory one, and this model is exceptionally charming, being made with a chemisette that gives a dainty touch. As illustrated it is made of a pretty ring dotted batiste with trimming of a simple banding, while the chemisette is lace insertion sewed together. But this blouse can be utilized both for the separate one and for the gown, and consequently becomes adapted to almost every seasonable material of the simpler sort.

The blouse is made with the fronts, back and centre front. It is tucked on becoming lines and the closing is made invisibly beneath the left edge of the centre front. The chemisette is separate and arranged under it and closes at the back, while the prettily shaped collar finishes the neck of the blouse.



Illustration pongee is trimmed with taffeta and with soutache braid, but there are so many bandings and trimmings offered this season that the possibilities of finish are almost innumerable. Applique would be handsome, soutache banding is being much used and the plain silk is always simple and effective.

The cape can be made in either one or two pieces, that is to say, either with or without a seam at the centre back.

The quantity of material required for the medium size is one and three-fourth yards twenty-one or twenty-two inches wide, with four and one-half yards of banding, nine yards of soutache.

Cloth to Trim Tulle. There is an evolution to chronicle of the prevalent mode of last year (or edging the skirt with taffetas or satin). It is cloth that has usurped the privilege, and cut in arabesques with a finish of soutache and a further ornamentation of filo-floss embroidery it is found on the most fragile of net frocks destined to grace the afternoon affair of ceremony.

A White Season. This is a white season. Lovely coats and skirts, suits of white linen, pique and serge are the vogue.

Hat Trimmings. One of the pleasing features of the newest millinery is its continuance of the middle tones of colors for trimmings in silks, ribbons, flowers and feathers, as well as in straws, for a close harmony is there observed.

Chip Hat is Becoming. A black chip hat is the becoming accompaniment of a suit of green linen that is embroidered and otherwise trimmed with a white linen applique.

Fancy For Hats. Among the many fancies in millinery are hats with velvet brims and silky crowns. These generally are trimmed with coque leathers.



What is Pe-ru-na?

Is it a Catarrh Remedy, or a Tonic, or is it Both?

Some people call Peruna a great tonic. Others refer to Peruna as a great catarrh remedy.

Which of these people are right? Is it more proper to call Peruna a catarrh remedy than to call it a tonic? Our reply is, that Peruna is both a tonic and a catarrh remedy. Indeed, there can be no effectual catarrh remedy that is not also a tonic.

In order to thoroughly relieve any case of catarrh, a remedy must not only have a specific action on the mucous membranes affected by the catarrh, but it must have a general tonic action on the nervous system.

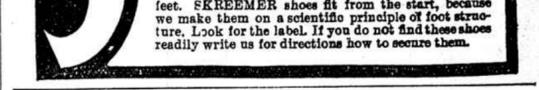
Catarrh, even in persons who are otherwise strong, is a weakened condition of some mucous membrane. There must be something to strengthen the circulation, to give tone to the arteries, and to raise the vital forces.

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The Hereafter. Here is a concise summing up of the Africans' idea of the hereafter in "Daybreak in the Dark Continent," by W. S. Naylor, an excellent and helpful book that might well have place in every missionary library.

"The Pagan African's idea of the future life is only a hazy conviction of a shadowy existence in a shadow world, the monotony of which is broken here and there by a reincarnation into this world of violence and sensuality. When the belief in reincarnation is lacking, the monotony is unrelieved. Helpless and hopeless he goes out into the dark."

Deafness Cannot Be Cured by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. Cheney & Co., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for Constipation.

The average length of life of a tradesman is two-thirds that of a farmer. N.Y.—20

For Sore Throat. Nothing will do more good in so short a time with so little trouble as Hale's Honey of Horseboud and Tar. Sold by Druggists. When it aches again try Pike's Toothache Drops.

Where the Pen Falls. "The pen," remarked the student, "is mightier than the sword." "Yes," answered the man who likes the pomp and trappings, "but it doesn't make near the showing in a reception or a parade."

Rich and Poor. Paradoxical as it may seem, the man who marries a rich wife often gets a poor one.—Somerville Journal.

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