

SERMON.

A Pen Picture of the Lineaments of the Divine Face of Christ is Presented by Rev. Frank De Witt Talmage in This Discourse.

CHICAGO, June 8.—A pen picture of the lineaments of the divine face of Christ is presented by Rev. Frank De Witt Talmage in this discourse on the text II. Corinthians iv, 6, "The face of Jesus Christ."

Character is stamped upon the human face. By that it does not mean a good man necessarily has a beautiful face and a bad man a homely face. Some of the most sinful men have the handsomest faces. The morally corrupt and evil minded Edward IV, of England had a face of such singular beauty that it became the idol of London. When the king asked a rich lady for £10 to help carry on the war against France, she replied, "For thy comely face thou shalt have twenty."

When the king kissed her with his smiling lips, the rich old lady made the gift of £10 to the king. On the other hand, some of the kindest and best men have facial features which speak every artistic idea of harmonious proportions. But when I state that character can be read in the face I mean that if a man is a good man there is usually something in the smile or his lip, the glaze of his eye, the wrinkles of his cheek, the set of his jaw, which suggests that he is a good man. If a man is bad there are telltale signs in the face which prove that he is a bad man.

By long and bitter experience, you have learned that the revealing power of the face is true. You have also learned that your wife can read the character in the human face a great deal better than her husband. When a younger man, you used to bring your friends home to spend the evening. After these friends had gone you would turn and say, "My dear, how did you like Mr. So-and-so?" Your wife would answer, "I do not like him at all. He is not a man to be trusted. You had better beware and not get mixed up in any business dealings with that man. Do not like his face." Or you might have answered, "I like that man. I wish you would invite him up again to the house. I like his eye and the curve of his lip. I like his face." In almost every case, as you found out later, your wife's estimate of your friends' characters was right. She judged them by the face.

After my father died I stayed alone with his body for two nights. We were alone, as we often used to be when traveling around the world together. One night as I sat there by his side I found myself speaking aloud. "Oh, that is no nothing. It is only my voice as I soliloquized. No man could have had a face like that which was a good man." My father had the index of his beautiful life stamped upon his face, even in the unconscious pose of death.

Now Paul declares that the glory of God was revealed to men in the face of Jesus Christ. As we have no authentic picture of Jesus I would try to paint a word picture of the divine face by recounting some of Christ's mental and spiritual characteristics. This was the method by which we obtained a picture of my brother after he was dead. For years before his demise he had not been to a photographer. So after the funeral we took to an artist all the pictures which my brother had taken in his boyhood. We also took a lock of his hair, which he told the artist about my brother's happy nature, told how the jokes which he perpetrated would be revealed in his smile and laughing eye. We talked about his nature, so that the artist might paint that nature in the young man's face.

Empress William I. of Germany wanted an artist to paint the face of his mother, Princess Louise, as she was in the prime of her physical beauty. He took all the different pictures of the dead empress to the artist's studio. There the royal painter, which we obtained a picture of my brother after he was dead. For years before his demise he had not been to a photographer. So after the funeral we took to an artist all the pictures which my brother had taken in his boyhood. We also took a lock of his hair, which he told the artist about my brother's happy nature, told how the jokes which he perpetrated would be revealed in his smile and laughing eye. We talked about his nature, so that the artist might paint that nature in the young man's face.

And my Christ's face must have been a forgiving face because it was such an intelligent face. He knows all that we have done and suffered. He also well knows how hard some of us have struggled in our own strength to do right. He knows how we have grasped each of us with his own besetting sin, which we dare not tell to any human ear. He knows—yes, he knows—how impossible it is for us to succeed in battling that sin in our own strength. So when we come to Christ to ask his help to resist the evil present and to avert the evil future as well as to wipe out the evil past, oh, then the strong face of Christ becomes a tender, sympathetic, forgiving face. Our Saviour's eyes will fill with tears of joy. Our Saviour's lip will quiver. Our Saviour's look will be one of pardon and of unutterable love.

Christ's face is a scarred face. "No, no," says some one, "please do not tell me that my Christ's face is a scarred face. I have always thought of Jesus' face as the most beautiful ever owned by man; I have always believed his face was as beautiful as the Christ face described in the exquisite portrait-carved upon an emerald by the order of Tiberius Caesar. His forehead was plain and very delicate; his face was

without spot or wrinkle, beautiful with a lovely red; his nose and mouth were so formed that nothing could be repented; his beard was thickish, in-rolled like his hair, not very long, but forked; his look was innocent and mature; his eyes were clear and quick. He was a man for his singular beauty surpassing the children of men."

But, my friends, that portrait of Christ's face which was carved upon the emerald by Caesar's order has been proved by the archaeologists to have been a description taken from a spurious tablet. It was a forgery and was not written until 200 years after Christ's death. So, in order to find whether or no Christ's face was a scarred face, we must turn to the words of the Bible. Was his forehead scarred? Oh, yes, the crucifiers plaited a crown of thorns upon his head. As the sharp thorns were driven into the white skin the blood must have flowed; the skin must have been lacerated. Read from Isaiah li, 17, "His visage was so marred, more than any man, and his form more than the sons of men." Turn to the fourteenth chapter of Mark. "And some began to spit on him and to cover his face and to buffet him, and to say unto him, Strike him; and the servants did strike him with the palms of their hands." After the agonies of the crucifixion could Christ's face be other than a scarred face?

THE RECORD OF THE SCARS. And Christ's face is scarred face because it is the face of one who realized the awful nature of sin. Though Christ could forgive us our sins by the sacrifice of blood, yet he could not take away the punishment for sin. So he offered his own face to be scarred. He offered his lips to become parched and bleeding. He offered his eyes to become dim in death. Let the scarred and disfigured face of Christ be more beautiful to the redeemed spirits in the heavenly land than if those divine features were without spot or blemish. The scars upon his face will appeal to us in the same way that the wrinkles upon the face of an old man appeal to us. The scars upon his face touched our hearts when she lay in the casket. We looked at the wrinkles and said: "That wrinkle came when she took care of me while I was sick with diphtheria. This wrinkle came when she nursed me through my wrinkle came when she was washing my clothes for college. Another wrinkle came the night I was married and left home." Therefore to us children those wrinkles were beautiful because they told the story of her wearisome love and suffering. And now we want to see our mother's wrinkles, that came as the battle scars of life while fighting for her children. In heaven we also want to see the scarred face of Jesus, which scars were cut in to his fair skin while suffering for our redemption.

When Alexander the Great had his portrait painted, he made the artist represent him with his head resting upon his hand. The emperor did this so that his forehead should be covered by a deep scar which was slashed into his right cheek by the sword of an enemy. But when the Bible paints for us Christ's face it does not cover up one of the divine scars. To the Christian the most beautiful face is the face of Jesus Christ. The face should be the places which would lead us to us how Christ suffered and died that we might live.

The scarred face of Christ is an illumined face. Have you ever seen a face that is illumined? Have you ever heard of a face that hath into a laugh in the midst of a fit of crying—laugh when a tear is yet glistening upon the wet cheek? Well, Christ's face, though in one sense an illumined face, a scarred face, is yet an illumined face. The face of Jesus Christ is illumined face. The face of Jesus Christ is illumined face. The face of Jesus Christ is illumined face.

ILLUMINED BY LOVE. If Christ had not been an illumined face the little children would not have loved to run to him. Children are attracted by a smile. They are afraid of tears. Yet everywhere, as Jesus' face appears, we can hear the children calling to one another: "Come, come! Here is Jesus! Come, come!" If Jesus' face was not an illumined face, he could never have spoken such triumphant words as those which he spoke to him sick of the palsy, "Son, thy faith hath made thee whole." He could never have spoken such words of commendation as those he spoke in reference to the centurion, "Verily, I say unto you, I have not found so great faith, no, not in Israel." And, O my brother, if our sins are making the Saviour's face such a sad face, if our repentance makes his face such an illumined face, should we not be willing to brighten up our Saviour's face since it has suffered so much?

But the sweetest thought to me of all is that Christ's is a face that wants to be loved. Some particulars have an indescribable something about them which proves that those faces crave affection. If the closed lip could speak, they would say: "I live for others in order that others might live for me. I live in order that I can be loved. I suffer and die, that others can be made happy. And, being happy, they can pour out their gratitude upon me."

I only awake to the fact a few years ago that Christ's face was a face that wanted to be loved. I used to think that I must love Christ because Christ could and would save me if I asked him. But how I have learned to love him because he loves me and wants me to love him. He loves me with a love that passeth all understanding. But that love is incomplete unless I respond to it and love as I am loved. Mr. Moody told a pathetic story how a short time after his father's death his elder brother ran away from home. Then he described how his mother used to be continually watching for the return of the prodigal, how she would respond to it and love as I am loved. Mr. Moody told a pathetic story how a short time after his father's death his elder brother ran away from home. Then he described how his mother used to be continually watching for the return of the prodigal, how she would respond to it and love as I am loved.

upon Christ's face? Are you willing to have your face stamped upon Christ's heart? If you would, you would not have your face there alone. There are many faces imprinted upon his heart, and yet all these faces blend into one. These faces, which are stamped upon the tender, living, forgiving heart of Christ, make a composite picture. When you graduate from college, the photographer made a composite picture of your class. He took all the different photographs of the members and passed them rapidly before the camera's eye. Then the various photographs were combined in a single picture, and that was called the class portrait. So upon Christ's heart there is a composite picture. That composite portrait is made up of your Christian mother's and father's faces, your Christian wife's and child's faces, the faces of the friends of the Christian man and woman who have died in the past and of those who are living today. Will you have your face in this composite picture, which is ineffably stamped upon the great heart of Christ?

DIVINE LOVE NOT BLIND. But, said to relate, after all Christ had suffered and done for us, his face may be a condemning face. "The divine love may be great enough to surpass all human understanding, yet the divine love is not blind. The spirit of God will not always strive with man. Each of us has a 'my face will I' portrait also that shows the central moment when Christ's face, on account of our unrepented sins, shall become a condemning face. This is one characteristic of Christ which all unrepentant sinners and some ministers preaching in the pulpits are trying not to see. But it is not to have a condemning face for the unrepentant sinner how can you account for the parable of the shepherd separating the sheep from the goats? There is going to come a day when Christ shall gather before the judgment seat of God all the nations of the earth. Crash! crash! crash! will go every tombstone. The mauls will rattle and heave as the Philippian jail trembled during the night of Paul's and Silas' incarceration. Every gate and slab door will fly open. The tall cemetery shafts shall rise like all the walls of Jericho at the blast of the ram's horn. The bodies of the sailors sleeping by the coral reefs, the emigrants who died when crossing the prairie, the arctic explorers buried under the snow and ice, the missionaries who died in the jungles of all continents, all come up. The dead which slept under the dome of a Taj Mahal and the poor unknown patient who died in the county hospital and whose body was buried in potter's field shall come up. The bodies of the rich and the poor shall stand before the throne of God and the Gentiles shall be gathered up. Then Christ shall separate this multitude which is gathered before him as a shepherd separates his sheep from the goats. Toward the sheep the Saviour will turn a forgiving face, and toward the goats he shall turn a condemning face. The sheep shall be saved, the goats shall be cast into everlasting fire."

DOMESTIC PORTS. Arrived. At Chatham, June 9, bark Belfast, from Belfast. At Bathurst, June 9, str Carro, Capt. Clyde, from St. John's, Nfld. At Hillsboro, June 9, sch Ann Louise Lockwood, Alcorn, from St. John. NORTH SYDNEY, June 10-12, str Pharis, from St. John. At Cape Town, HALIFAX, N. S. June 10-12, str Kinsale, from Philadelphia; briggs Sceptre, from Philadelphia. At Liverpool, HALIFAX, N. S. June 11-12, str Aurelia, from Liverpool. At Halifax, str Halifax, for Boston; Contro Amiral Caubet (Fr cable), De Grand, for Halifax. HALIFAX, June 11-12, str Sabone, from St. John. NB; Halifax, from Charlottetown and Hawkesbury; sch Hector W McG, from New York; Baden Powell, from Musquodoboit, NB, for New York to land sick man, and cleared. At Bathurst, June 7, bark Awilla, for Liverpool. Arrived. At Turke Island, May 13, schs J M Young, Young from San Juan, PR (and sailed 16th); schs Mary B Leslie Jones, from Bermuda; Quiseta, Walters, from Porto Rico (and sailed 13th for Lunenburg). At Black River, June 9, bark Baldwin, from Bermuda, loads for Chester, Pa. At Bermuda, June 9, str Ordo, Seley, from St. John, NB, and Halifax for West Indies and Demerara. QUEBEC, June 11-12, str Marjorie, from New York for Liverpool. KINSALE, June 11-12, str Marjan, from Fugaway via Louisiana, GB, for Freetown, Sierra Leone. SOLLEY, June 11-12, str St. Paul, from New York for Southampton. At Singapore, June 10, str Tanagra, Abbott, from Samarang for Delaware Breakwater. At Bathurst, June 7, str Montclair, Evans, for St. John. From Tyne, June 8, str Milwaukee, Land-berg, for Sydney. From Hong Kong, June 10, bark Andromeda, Fuller, for San Francisco, via Quezon. From Singapore, June 12, E A O'Brien, Pratt, for New York.

SHIP NEWS. PORT OF ST. JOHN. Arrived. June 10-Str Cumberland, Allen, from Boston, W G Lee, mds and pass, from Plymouth, J W McAlary, bal. June 11-Str Elysia, from Providence, A W Adams, bal. June 11-Str Hope Hayes, 167, Tower, from Rockport, master. Coastwise—Schs Bess, 24, Beausang, from St. George; David Sprague, 31, Priddle, from New York; R. Flood, 46, Woodworth from Westport; str Brunswick, 73, Potter, from Canine, and cleared. June 11-Strt Isabela (Sp), 93, Alavara, from Porto Rico, A Cushing and Co. Sch Sarah Parker (Am), 30, Hatfield, from New York; R. Flood, 46, Woodworth from Bear River. June 12-Str Mantonia, 187, Pearce, from Pernambuco, via Rio de Janeiro, W G Lee, mds and pass. Sch B. P. S. 74, Hatfield, from Calais; F and L Tatts, bal. Sch Helen M, 82, Mills, from Eastport, J. W. Smith, bal. Sch H M Stanley, 97, Flower, from Freetown, via New York, W G Lee, mds and pass. Coastwise—Schs Helena, M, 55, Woods, from Parraboro; Hattie, St. Parks, from Parraboro; and cleared. Cleared. June 10-Str Aurora, Invercull, from Campobello. Sch Annie A Booth, French, for Bridgeport. Coastwise—Schs Trilby, McDormond, for Westport; Suite Prescott, Daily, for Quezon; Comrade, Tuttle, for Apple River; Clarise, Leblanc, for Meteghan; Chaparral, Crane, for Advocate; Flyingwing, Geucher, for Fort Williams. Sch Stephen Bennett, Glass, for New York; Jas Holly and Sons, for St. John; Stroup, Campbell, for New York; J B Moore.

What is CASTORIA? Castoria is for Infants and Children. Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It contains neither Opium, Morphine nor other Narcotic substance. It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria destroys Worms and allays Feverishness. Castoria cures Diarrhoea and Wind Colic. Castoria relieves Teething Troubles, cures Constipation and Flatulency. Castoria assimilates the Food, regulates the Stomach and Bowels of Infants and Children, giving healthy and natural sleep. Castoria is the Children's Panacea—The Mother's Friend.

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Advertisement for Thorne's Liquid Preparation, featuring a bottle illustration and text describing its benefits for various ailments.