

Easter Sermon.

BY REV. FRANCIS TUCKER, B.A., LONDON.

"And as they then spoke, Jesus himself stood in the midst of them and said unto them, Peace be unto you."—xxiv. 36.

That upper chamber in Jerusalem—what a scene of excitement was presented there that first Easter Day. All the disciples were gathered together, rejoicing in the announcement that their Lord had risen indeed. The two disciples from Emmaus arrived with glad tidings to tell the others, but were greeted with the inspiring words, "The Lord hath risen indeed, and hath appeared unto Simon." But the two in their turn have to tell the delightful incident of how he talked with them by the way, and was made known to them in the breaking of bread.

Here was evidence that the Lord was no impostor; and while they were thus rejoicing in the fact that their Lord lived again, he himself stood in their midst and entered the benediction of "Peace."

"Peace be unto you." This means in general, Prosperity be yours. It is the prevailing form of salutation at the present day in Palestine and in Syria.

Let us not overlook the fact that peace itself is a blessing of highest value to man.

What is of worth to you if you have no peace? You may have a mansion full of luxuries, but what of that if you yourself are in a perpetual fret and worry? There have been multitudes since Solomon who have had their palaces, gardens, and music of all sorts, and yet have cried, "Vanity of vanities, all is vanity."

The peace which can look without alarm on the past, the present and the future, is a precious gem, yet it is not to be found in every cabinet; but it was bequeathed by our Lord to his disciples ere he left the world, "Peace I leave with you, my peace give I unto you."

And first think of his recent experiences. Is he who now breathes this gracious salutation, one whose peace had never been disturbed, whose tones had never trembled through great sorrow? Need I tell you that Passion Week precedes Easter Day? He is one who had uttered the dreadful words, "Now is my soul troubled, and what shall I say? Father save me from this hour;" who had groaned, "If it be possible let this cup pass from me;" who had cried aloud, "My God, my God, why hast thou forsaken me?"

And it is just as if he had come out of the waves and billows which had gone over his own soul, and wished his disciples a calm and prosperous voyage.

But while you look at his past experiences, look, I pray you, at his present prerogative. He had the right and power to bestow peace! Humiliation ever precedes power in the kingdom of God. It is suffering which goes before sovereignty in the realm of Divine Providence. "He humbled himself, even to death, wherefore God hath highly exalted him and given him a name which is above every name." Consequently Christ himself asks, "Ought not Christ to have suffered these things, and to enter into his glory?"

But what am I to understand by the glory of Christ? Is it the certainty that all worlds will by and by be comprehended in his rule? No; Christ in heaven is what Christ was on earth—pre-eminently love; and he values his elevation, only because from the heights he can pour down more fully the gifts of his love. And this is the force of that ecstatic outburst in the psalm we read: "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also."

Our Lord had just come out of a cruel death, but by that anguish he had secured the right to pour the benediction of his love on all who believe on him. How appropriate, therefore, the exercise of his prerogative, now exercised in breathing "Peace" on his anxious followers.

What had they done to deserve such a salutation? In the hour of his nearing loneliness and affliction, they swore allegiance to him, whatever might happen; yea, they would be faithful even unto death. Many of you, my young friends, can tell me how they fulfilled their vows—they all deserted him. Peter, indeed, denied that he had ever known him, denied him even with curses. Yet now that Jesus faced them once more, he speaks to them thus! You would not have been surprised had he confronted them rather with remonstrances: "Faithful to death were you? John and Peter, Matthew and Luke, I am ashamed of you. I will go and seek more worthy men to wear my name." But no! He meets them with the same generous language; and

shows himself the same generous and forbearing Friend.

Think of what they were about to do. They were to undertake the task of establishing His Kingdom in the world. And these, his appointed agents, how weak they would prove—to beat down the hostility of foes—to turn human hearts from their sins—and to win them for Christ and holiness! You would rather think this the work of some Gabriel to undertake; but here he called on His trembling followers, John and Peter. He soothes their fears and gives them His great commission, "Go ye into all the world and preach the Gospel to every creature."

One word I must speak to you.

Young men, what think ye of Christ? Are there not some grand tributes in this wonderful Man, this Divine Saviour? Oh, see this generosity of feeling! Contrast therewith our miserable unkindnesses and envies. Oh, how wretched our actions in presence of this magnanimity of Christ, as if He had nothing to forgive these men who had deserted Him! See also His grand repose of soul—His calm reliance on His own efficiency to fit the weakest for the highest and hardest work, and so to change their temidity as to make them fulfill the words that God chooses the weak things of this world and renders them efficient to confound the mighty.

It has been well said that if there were no such being as Christ, it would require Christlike attributes to imagine such a being.

Mr. Tucker concluded a sermon of great fervor by entreating his hearers to seek the risen Christ as their soul's Friend, mighty to save them in life and death.

When Jesus Comes.

There is one very sweet sense in which "Jesus comes" to his own followers in these days. He does not come in the fleshly form, as he did eighteen centuries ago; nor does he come amid clouds and celestial splendor, as he will at the final judgment. But in spirit, seen by the eye of faith, Jesus draws delightfully near to those who seek for his presence. He comes to the awakened penitent, who cries out to him: "Come and take away my stony heart, and make it a heart of flesh." If any one doubts this, let him fervently call upon that wonder-working Saviour who visited the house of Jairus and the tomb at Bethany. He is very close at hand, my awakened and anxious friend. Already you may hear his knock at your heart, and his loving voice: "It thou wilt open the door, I will come in unto thee, and sup with thee and thou with me."

Hasten to let him in! When Jesus comes he will bring light and joy, and peace such as you never tasted before. He will not be satisfied with a closet or corner of your heart, or with a paltry share of your thoughts, grudgingly given. He wants every room—your faculties, affections, and will must all be surrendered to him. The key to your purse must be his, too. Don't plead that you are not worthy that he should come under your roof. He loves to stoop to the lowly in spirit. He will bring his own entertainment with him when he "supps" with you. You will be fed with more than angels' food when the King sitteth at the table. This is the very essence of conversion; to turn sin out of the door and convert your heart into a dwelling-place for the sinner's Friend.

Admit him, for the human breast Ne'er entertained so kind a guest; Admit him, and you won't expel, For where he comes, he comes to dwell.

The richest and most joyful hours in a believer's experience are those in which he tastes of Christ's presence in close spiritual communion. Sometimes when feasting on such words as those in the fourteenth chapter of John, sometimes at the Lord's table, sometimes in secret prayer, Jesus comes into the soul just as he did into the upper room where the disciples were assembled. The believer feels the warmth and light of his countenance. His left hand is under our head, and his right hand doth embrace us. We can roll off our cares and worries and doubts upon his everlasting arm. Such times of close companionship with Jesus are our holiest and happiest hours this side of heaven.

Into the sick room where his children lie, Jesus often comes. No physician visits so faithfully. Noble old Haiyburton, of Scotland, said one morning to his family "Jesus comes to me in the third watch of last night, walking upon the waters. He said to me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of hell and death! He stilled the

storm in my soul, and lo! there was a sweet calm!"

When Jesus comes into the house of sorrow, he speaks the same wonderful words which he spoke to the mourners at Bethany. He allowed death to come there first to make ready for this own coming. Is not this one reason why death is allowed to take our loved ones? Then we are ready to send for Jesus.

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Sworn Statement OF A BOSTON POLICE OFFICER. H. R. STEVENS.—Dear Sir,—From exposure I took sick about five years ago with Rheumatism, Fever, from which I suffered about four months. When I recovered from the fever, I found myself suffering with pains in my sides and constipation, which brought on the piles. I consulted a physician, and all the while I was gradually growing worse. Then one physician, after another was employed, until seven of the best physicians of Boston had taken my case in hand. On consultation between several of the leading physicians, they concluded my case was asthma and general debility. I had great difficulty in breathing and an inhaler was required to give me breath. Through the treatment of one physician I took from 75 to 100 boxes of calomel pills, and faithfully tried all the medicines that the various doctors prescribed. From my long illness and the vast amount of medicine taken to overcome the great pain, my kidneys became badly affected, and I suffered excruciating pain in the small of my back, with great difficulty in passing my urine. One physician said I was diseased all through my system and he regretted that he could give me no hope for health. My suffering from indigestion was so great that it was impossible to keep any solid food on my stomach, and the whole nature of my food was brot from oatmeal. I also took a prescription from a celebrated English physician who said my trouble was Bronchitis and Dyspepsia. I took 18 bottles of medicine, especially for Dyspepsia, and I have used a great deal of medicine from apothecaries' prescription. I have taken Sarsaparilla until you could count the bottles by the dozen, and indeed I have given nearly all the popular advertised medicine a fair trial. I had a dreadful cough, and did not average over two hours sleep a night for eight years. A brother policeman urged me to try Vegetine, but for a long time I refused, having got completely discouraged from taking so much medicine without any benefit; however, after urgent persuasion, I concluded to try it, and before I had used one bottle I could eat and hold on my stomach a beef steak, a thing I had not been able to do before for years; indeed I obtained more substantial benefit from the first bottle of Vegetine than from all other medicines which I had taken. I kept on improving and kept on taking the Vegetine, until I was perfectly cured and able to attend to duty all day, eat and digest my food, sleep well at night, and I am now 40 pounds heavier than I ever was before in my life, and am, as I think, a living contradiction of the prophecies of the most learned medical talent of New England, for with all of their combined wisdom they could not accomplish so much as that simple vegetable medicine called Vegetine, to which I am indebted for health, life and happiness. EUGENE E. SULLIVAN, 367 Athens st., Police Station 4. SUFFOLK, SS., BOSTON, Mass., Nov. 22, 1875. Then personally appeared the above named Eugene E. Sullivan, and made oath that the foregoing statement is true, before me. HOSEA B. BOWEN, Justice of the Peace.

VEGETINE. FURTHER PROOF. FACTS WILL TELL. GOFFSTOWN, N. H., Aug. 1, 1875. H. R. STEVENS, Esq.—Dear Sir,—Allow me to say a word in favor of Vegetine. During the past year I have suffered from a complication of diseases. I lay in bed from the 31 of November to the middle of the following June, and on an average did not sit up two hours a week. I had eight of the best physicians in the State, but got no help from them and constantly grew worse. They agreed that I had heart disease, phthisis, asthma, and kidney complaint, and could never be cured. I was reduced in weight 50 pounds, which is much for I am naturally thin. In June, finding I was failing under the treatment of the physicians, I commenced the use of Vegetine through the earnest persuasion of friends, and I was happy to state, with good results. I have gained 20 pounds in weight, sit up half a day, walk five miles, and ride six. I am greatly encouraged and shall continue using the Vegetine if I can get it. I am a poor man, and for the truth of this statement I refer to any of the Godstown or vicinity. Yours very truly, A. J. BROWN.

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