SECOND SECTION

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EASTER DAY SERMON

New and Beautiful Setting Forth the Old, Old Story

FOUNDATION OF OUR FAITH

Simple and Unlearned Can Learn the Great Lessons of the Anniversary of Our Risen Lord in the Words

Entered according to Act of Parliament of Canada, in the year 1904, by William Baily, of Toronto, at the Dep't of Agriculture, Ottawa.

Los Angeles, Cal., April 3.—In this sermon the Easter story receives a new and beautiful setting, which appeals equally to the simple and the learned. The text is Luke xxiv, 31, "And their eyes were opened, and they knew him, and he vanished out of their sight."

This is Easter day. The lessons with which the anniversary is fraught are at the very foundation of our faith. They are so momentuous that the imagination is overwhelmed by their import. The facts are few, but how vital, how significant they are! Let us try to look at them from a different standpoint from that to which we are accustomed. Transporting ourselves in thought to the city of Jerusalem on that eventful day we hear rumors about the sitting of the Sanhedrin, at which the humble Nazarene was condemned, but we pay no attention to them. I listen not to the excited reports flying everywhere that the high priest and his hirelings and the officers of the law, led by the Apostate Judas, had captured Christ in the garden of Gethsemane. I mingle not with the multitudes that are crowding the courtroom, in which Pilate is the judge and Jesus the prisoner. I gaze not at the awful scene when Christ hung upon the cross and his dying lips parted in their last agony. I go not with Mary down among the lilies to the tomb on the first Easter morn. But when the sunshine of Easter afternoon has bathed the Judaean hills in great waves of light I would point you to a couple of pedestrians wending their way from the Jerusalem capital toward the little village of Emmaus. As these two ordinarily dressed men walk on I see them accosted by a third traveler, who appeared over the hills. And now, as these three come nigh to the village, I would see them enter a humble home. Then, while they are at supper, I would show you why the stranger revealed himself to these two disciples as the risen Christ.

Easter afternoon's revelation in the first place, comes as a welcome encouragement to all those who are earnestly and prayerfully trying to increase their faith by reaching out for more light. It comes as a divine demonstration that the prayer of a broken hearted father once made to Christ, "Lord, I believe; help thou mine unbelief," is one of the most beautiful and yet humble prayers of earnest beseechment. It is a holy inspiration that though we sometimes in spiritual life have to walk as a blind man feels his way along, step by step, yet if we go on trustfully and prayerfully and hopefully Christ, after awhile, will reveal himself to us in all his glory.

Why do I entertain this hope? I find ground for it in the fact that one of the earliest appearances of Christ on this first Easter day was to the two men who had doubted the fact of his resurrection. Christ, when upon earth, dealt with men as we deal in our loves with our kith and kin. Supposing that I was a young man and had gone off to a four years' war. Supposing after a long series of adventures I should come back to my native town. Who would be the first person I should want to see? Would I wish to go and call first upon my school friends or upon a merchant in whose store I used to work as a clerk? Would I care first to see my old society friends and the boys with whom I used to play baseball in the village lots? Oh, no! If I was a young man the person whom I would honor first with a visit would be my mother and then my father and my sisters. If I was a married man the first person I would honor after my return home would be my wife and then my children.

After important absence we always seek first those whom we would honor the most. Whom did Christ first seek after his resurrection? Was it the gentle John, or the brave Luke, or Mary, the widowed mother, or Matthew, who sat at the seat of custom, or James, or the steadfast Lazarus? Oh, no. The first person whom Christ honored after the resurrection was the sinful but the repentant Mary. The next persons whom he honored with his divine presence on the first Easter day were the two disciples on the Emmaus road, who were honest doubters. These two men had seen the crucifixion. They had heard the wonderful report of Mary from the tomb. They knew the tomb had been emptied of Christ's body, but they could not understand how the miracle could have taken place. Christ appeared straightway unto them. Oh, ye honest doubters, do not despair. Hold fast to your belief, though it be small. Plead. Pray. Keep on seeking for more divine light, and Christ will some day reveal himself to you all as he once revealed himself to his two troubled disciples on that Easter afternoon in the Emmaus village.

I have always been very thankful that Christ made this revelation on Easter day to the two honest doubters at the Emmaus village. Ah, my friends, the honest doubter ought to have our sympathy instead of our execration. Some people by natural mental construction always must have a fact proved to them before they are willing to believe. They do not realize that "faith is the evidence of things not seen." They always demand the evidence.

Certain minds naturally demand sight of the golden links which bind together the great laws of cause and effect. A friend one summer evening turned to John Tyndall, the famous British physicist, and said, "Tyndall, can you behold such a sublime Alpine sunset as this and not feel that there is a God?"

"Oh," he answered, "I feel it. I feel it as much as any man can feel it, and I rejoice in it, but the trouble is I cannot prove it." Ah, yes, there are many doubters who doubt honestly about the resurrection of Jesus Christ. There are scores of men who cannot explain how all these things happened. But, my friends, on this Easter day, if you will only reach out for more light as did the two honest doubters of the Emmaus road Christ will ultimately reveal himself. But, ye honest doubters, mark this: There are two ways to doubt. The wrong way is to let your doubts, as did Tyndall, obscure the divine revelation, which you may have for the asking. The honest way to doubt is to hold firmly to the divine revelations you have, with your mind open to receive newer and fuller revelation, which will surely come to you and in the end banish all your doubts. If you are an honest doubter stand this day by the emptied tomb of a risen Christ and say, "Lord, I believe; help thou mine unbelief."

Easter afternoon's revelation, in the next place, came to these two doubters when on their way to their own homes. Who were these two men? We don't know. But when reading carefully the Scripture lines we are led to suppose that they were among the inhabitants of this little village of Emmaus, which was about sixty stadia, or seven and one-half miles, distant from the Jerusalem capital. In other words, these two disciples of Jesus Christ were villagers. When they heard that their Lord and Saviour was to be tried for his life they immediately went down to the capital to see if they could help him. There they stayed through the awful scenes of the crucifixion. But when the crucifixion was over, and their tears of sympathy had mingled with those of Mary, the mother, and the strange reports of Mary Magdalene had been reported to them, they had to return to their home duties. And while they were going back home to look after the farm stock and take care of the crops Christ appeared unto them on the Emmaus road.

It is a beautiful Easter thought that Christ will reveal himself to us in his sanctuary. But I glory today over the fact that Christ can and will reveal himself to us on Easter afternoon on the Emmaus road. He can and will reveal himself to us while we are cooking the Easter dinner, or while we are dressing the children for the Easter afternoon Sunday school, or when in the evening hour, with the children gathered about the piano, we are singing the Easter songs. The other day, when calling at the home of a very dear friend, I saw this beautiful sentiment written upon the wall over the sideboard of the dining room: "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." Yes, yes; that written sentiment is true. Christ on Easter noon and Easter afternoon and Easter evening and Easter night is ready to enter the humble home of the Emmaus disciples as he is also ready to stand on Easter morning amid the decorated pulpits of the imposing cathedrals and of the city churches and of the little village meeting houses.

Easter afternoon's revelation came, in the next place, as a solution of prophetic mysteries. The two disciples must have known the Scriptures, but they had not understood the prophecies concerning Christ, and not until he explained them did they perceive that the events which had so puzzled and distressed them were precisely those which had been predicted centuries before. It came as a right visual perspective to those whose eyes were focused too far off to properly appreciate the eternal significance of the momentous events which had just happened. What had the death and the horrible crucifixion of their dear friend and leader, Jesus, to do with the Messianic prophecy of Isaiah, written hundreds of years before? Did the words "He is brought as a lamb to the slaughter" imply the occurrence of such a national tragedy as that just ended? Perhaps these men did not stop to consider or think. Did the words of their Saviour, "Destroy this temple, and I will raise it up," allude to the resurrection of Christ's own body? Perhaps these disciples did not know of consider or think. But when on the Emmaus road the stranger appeared and said unto them, "O fools and slow of heart to believe all that the prophets have spoken," and then, beginning "at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself," then they saw, then they knew, that it had been foreseen that Jesus should rise from the dead.

Have there not been in our own lives and in the lives of our dear ones prophecies which on this Easter afternoon find their fulfillment in the risen Christ? How about that fulfilled-prophecy in your mother's life? Years ago she marked the favorite psalm of Martin Luther as her special comfort. In the quiet of her own room she used to read over and over again these words: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea." When your father was taken sick and financial trouble came, and from an earthly standpoint your mother had nowhere to turn, did not that Forty-sixth Psalm come true? Was not the gospel prophecy fulfilled in God being her refuge and strength? When your invalid sister died, what

(Continued on Page 10.)

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MODERATE PROTECTION.

MONTREAL, April 4.—Elections are evidently not near at hand. Speaking here tonight Prefontaine declared his behalf in moderate protection instead of the full fledged kind on which he runs elections. He also said it would be a matter of only a few years when Quebec would have all the winter navigation.

HOW TO WARD OFF AN ATTACK OF RHEUMATISM.

"For years when spring time came on and I went into gardening, I was sure to have an attack of rheumatism and every attack was more severe than the preceding one," says Josie McDonald, of Man, Logan county, West Va. "I tried everything with no relief whatever, until I procured a bottle of Chamberlain's Pain Balm, and the first application gave me ease, and before the first bottle was used I felt like a new person. Now I feel that I am cured but I always keep a bottle of Chamberlain's Pain Balm in the house and when I feel any symptoms of a return I soon drive it away with one or two applications of this liniment. For sale by all druggists.

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It is necessary only to quote the review of this delightful book which recently appeared in the MONTREAL STAR. It is as follows:

"We are much mistaken if "Zebadiah Sartwell" does not prove to be one of the most successful works of recent American fiction, and we have not met with any cleverer character drawing since the time when the famous Nova Scotia judge represented for us Sam Slick as a Yankee clock-maker and peddler, full of quaint drolliery, unsophisticated wit, knowledge of human nature, and aptitude in the use of what he calls 'soft sawder.' In our opinion, "Zeb" is a greater creation than David Harum and infinitely superior to the interesting but impossible "Darrell of the Blessed Isles." From the first chapter, when Zeb is installed as miller and postmaster at Whallonsburgh, Essex County, New York, till the last chapter, when we take leave of him, as he is awkwardly nursing the infant son of his only daughter, Mrs. Jack Spaulding, we are compelled by the novelist's art to love and admire his altruistic hero for almost everything that he does and everything that he says. The author, we learn without surprise, is one of the most delightful platform entertainers and impersonators of the day. In the present highly original novel he has introduced us to some of his best character studies, though the unique individuality of Zeb overshadows all with whom he is associated and takes us captive irrecoverably, once and forever. There are but few exciting incidents in the story, with the exception of the fall and subsequent redemption of Zeb's assistant, Frank Stewart, and the Post Office robbery, which is cleverly traced to Herbert Lord, the gentlemanly villain of the little drama, who is sentenced for it to a long term in the State's prison. Jennie Stewart, the cripple, and her sister Allie, the blind girl, move our warmest sympathies with the writer's pathetic description of them. All the "dramatis personae" are real flesh and blood characters, with whom Dr. Johnson seems to have been intimate, and we congratulate him upon having mingled smiles and tears so successfully in his realistic story."

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