THE SAVIOUR'S SEPULCHRE.

"Come, See the Place Where the Lord Lay."

Inspiring Reminiscences of the Resurrection Morning.

Rev. T. DeWitt Talmage's Easter Sunday Discourse.

NEW YORK, March 29.—Dr. Talmage preached an Easter sermon to his two audiences to-day. His text was Matthew, xxviii., 6, "Come see the place where the Lord lay." Visiting any great city, said the preacher, we are not satisfied until we have also looked at its cemetery. We examine all the styles of cenotaph, mausoleum, sarcophagus, crypt and sculpture. Here lies buried a statesman, yonder an orator, here a poet, out there an inventor, in some other place a great philanthropist. But with how much greater interest and with more depth of emotion we look upon our family plot in the cemetery. In the one case it is a matter of public interest; in the other it is a matter of private and heartfelt affection. But around the grave at which we halt this morning there are gathered all kinds of stupendous interest. At this sepulchre. I have to tell you in this sepulchre there was buried a King, a Conqueror, an Emancipator, a Friend, a Brother, a Christ. Monarch of the universe, but bone of our bone, and flesh of our flesh, and sorrow of our sorrow, and heart of our heart. "Come, see the place where the Lord lay."

It has for surroundings, the manor in the suburbs of Jerusalem, a manor owned by a wealthy gentleman by the name of Joseph. He was one of the court of 70 who had condemned Christ. He had laid out the parterre at great expense. It was a hot climate, and I suppose there were broad branched trees and winding paths underneath them, while here the waters rippled over the rock into a fishpool, and yonder the vines and the flowers clambered over the wall, and all around there were the beauties of kiosk and arboriculture. After the fatigue of the Jerusalem court-room, how refreshing to come out in these suburbs botanical and pomological. I walk a little farther on in the parterre and I come across a cluster of rocks, and I see on them the marks of a sculptor's chisel. I come still closer and I find that there is a subterranean recess, and I walk down the marble stairs and come to a portico, over the doorway—an architecture of fruits and flowers chiseled by the hand of the sculptor. I go into the portico and on either side there are rooms—two, or four, or six rooms of rock; in the walls, niches, each niche large enough to hold a dead body. One of these rooms of rock is especially wealthy with sculpture. It was a beautiful and charming spot. Why all this? The fact was that Joseph, the owner of the parterre, of that wealthy manor, had recognized the fact that he could not always walk those gardens, and he sought this as his own last residing place. What a beautiful plot in which to wait for the resurrection!

Christ had just been murdered, and his body must be thrown out to the dogs and ravens, as was customary with crucified bodies, unless there be prompt and effective hindrance. Joseph, the owner of the mausolenm, begs for the body of Christ, and he takes and washes the poor and mutilated frame from the blood and the dust, and shrouds it and perfumes it. The funeral advances. Present: Joseph, the owner of the mausoleum; Nicodemus, who brought the flowers, and the two Marys. Heavy burden on the shoulders of two men as they carry the body of Christ down the marble stairs and into the portico, and lift the dead weight to the level of the niche in the rock, and push the body of Christ into the only pleasant resting-place it ever had. These men coming forth, close the door of rock against the recess. The Government, afraid that the disciples would steal the body of Christ and play resurrection, put upon the door the seal of the Sanhedrim. The violation of that seal, like the violation of the seal of the United States Government, or of the British Government, always followed with severe penalties. A regiment of soldiers from the Tower of Antonio is detailed to guard that mausoleum. At the door of that tomb a fight took place which decided the question for all grave-yards and cemeteries. Sword of lightning against sword of steel. Angel of God against the military. The body in the crypt begins to move in its shroud of fine linen, and slides down upon the pavement, moves through the portico, appears in the doorway, comes up the marble steps. Christ, having left his mortuary attire behind him, comes forth in the garb of a workman, as I take it, from the fact that the woman mistook him for the gardener. There and then was shattered the tomb so that it can never be rebuilt. All the trowels of earthly masonry cannot mend it. Forever and forever it is a broken tomb. Death that day, taking the side of the military, received a horrible cut under the angel's spear of flame, and must himself go down at the last—the King of Terrors disappearing before the King of Grace. "The Lord is risen." Hosanna! Hosanna!

O weep no more, you comfort's slain,
The Lord is risen, he lives again.

When one of the old Christians was dying he said he saw on the sky the letter "V," and he said: "I cannot understand what that is I see against the sky; it is the letter 'V.'" A Christian standing beside him said: "I know what it means; that letter 'V' stands for 'victory.'" I gather up all these flowers to-day, and I strew them over the graves of your Christian dead in the letter "V" for "victory," "R" for "resurrection," "T" for "triumph," "H" for "heaven." "The Lord is risen." Hosanna!

While standing around the place where the Lord lay, I am impressed with the fact that mortuary honors cannot atone for wrongs to the living. If they could have afforded Christ such a costly sepulchre they could have afforded him a decent earthly residence. Will they give a piece of marble to the dead Christ when they might have given a soft pillow to the living Christ. If they had put half the expense of that mausoleum in the making of Christ's life on earth comfortable, the story would not have been so sad. He wanted bread; they gave him a stone. Christ, like every other benefactor of the world, was better appreciated after he was dead.

Westminster Abbey and monumental Greenwood are to a certain extent the world's attempts by mortuary honors to atone for neglect to the living. Poets' Corner in Westminster Abbey an attempt to pay for the sufferings of Grub street. I go into that Poets' Corner of Westminster Abbey, and there I find the grave of Handel, the musician from whose music we hear to-day, as it goes down reverberating through the ages. While I stand at the costly tomb of Handel I cannot forget the fact that his fellow-musicians tried to destroy him with their discords. I go a little further in the Poets' Corner of Westminster Abbey and I find the grave of John Dryden, the great poet. Costly monument, great mortuary honors, but I cannot forget the fact that at 70 years of age he wrote about the oppressions of misfortune, and that he made a contract for 1,000 verses at 6d a line. I go a little further on in the Poets' Corner and I find the grave of Samuel Butler, the author of "Hudibras." Wonderful monument, costly mortuary honors. Where did he die? In a garret. I move further on in the Poets' Corner and I find the grave of a poet of whom Waller wrote: "An old school master by the name of John Milton has written a tedious volume on the fall of man. If its length be no virtue, it has none." I go a little further on in the Poets' Corner and I find the grave of Sheridan. Alas! for Sheridan. Poor Sheridan! Magnificant mortuary honors. What a pity it was he could not have discounted that monument for a mouthful of something to eat! O, unfilial children, give your old parents less tombstone and more blankets, less funeral and more bedroom. Five per cent of the money now expended at Burns' banquets would have made the great Scotch poet comfortable and kept him from being almost harried to death by the drudgery of an exciseman. Do justice to the living. All the justice you do you will have to do this side the gates of the necropolis. The dead cannot wake up to count the number of carriages in the procession, or see the polish on the Aberdeen granite or to read the words of epitaphel commemoration. Costly mausoleum of the gentleman in the suburbs of Jerusalem cannot atone for Bethlehem's manger and Calgarean cross and Pilate's ruffian judiciary. Again! Standing in this place where the Lord lay, I am impressed with the fact that floral and sculptural ornamentation are appropriate for the places of the dead. I cannot quite understand what I see in the newspapers where amid the announcements of obsequies, the friends request "send no flowers." Why, there is no place so appropriate for flowers as the casket of the departed. If your means allow—I repeat, if your means allow—let there be flowers on the casket, flowers on the hearse, flowers on the grave. Put them on the brow; it means coronation. Put them in the hand; it means victory. Christ was buried in a garden. Your little girl loved flowers while she was alive. Put them in her hands, now that she cannot go forth and pluck flowers for herself. On sunshiny days twist a garland for her still heart.

Standing in this place where the Lord lay, I am also impressed with the dignity of unpretending obsequies. Four people only at the burial of the King of the Universe. Long line of glittering equipages, two rows of silver handles, casket of costly wood, pall-bearers scarfed and gloved are not necessary. Christ looks out from heaven at a burial where there are six in attendance and remembers there are two more than he had at his obsequies. Not recognizing this idea, how many small properties are scattered in the funeral rites, and widowhood and orphanage go out to the cold charity of the world. The departed left enough property to have kept the family together until they could take care of themselves, but it is all absorbed in the funeral rites. They went for crape which ought to have gone for bread. A man of small means can hardly afford to die in one of our great cities! No one was ever more lovingly and tenderly put into the grave than Christ, but there were only four in the procession.

Again, I am impressed with the fact that you cannot keep the dead down. The seal of the Sanhedrim, a regiment of soldiers, floor of rock, roof of rock, wall of rock, niche of rock, cannot keep Christ in the crypt. Come out and come up he must. The first fruits of them that sleep. Just as certainly as you and I go down into the grave, just so certainly will we come up again.

Wake up, my friends, this day this glorious Easter morning, with all these congratulations. It means peace toward heaven and peace toward earth. Bring flowers. Wreath them around the brazen throat of the cannon, plant them in the desert until it shall blossom like the rose, braid them into the mane of the war charger as he comes back. No more red dahlias of human blood. Give us white lilies of peace. Strew all the earth with Easter garlands, for the resurrection we celebrate this morning implies all kinds of resurrection, a score of resurrections. Resurrection from death and sin to the life of the Gospel. Resurrection of apostolic faith. Resurrection of commercial integrity. Resurrection of national honor. Resurrection of international goodwill. Resurrection of art. Resurrection of literature. Resurrection of everything that is good and kind and generous and just and holy and beautiful. Nothing to stay down, to stay buried, but sin and darkness and pain and disease and revenge and death. Let those tarry in the grave forever. "Glory to God in the highest, and on earth peace, goodwill to men."

A Citizen of Vancouver Speaks.

A gentleman, well-known in the city of Vancouver, and a large speculator in real estate, speaks plainly regarding the value of Paine's Celery Compound. He says: "After settling in the city of Vancouver, I went into the real estate business. All at that time were excited, and I must confess, were neglecting more weighty and important matters in the race for wealth and fortune. I was one of them at the time, and in the rush of business and investment and reselling, I neglected the laws of nature, and brought on myself a condition of nervous prostration, sleeplessness and general debility, which forced me to remain at home, a helpless and broken down man. Before deciding to call in a medical adviser I remembered that some of my friends in Toronto, where I had lived for years, had used with grand results Paine's Celery Compound. I immediately decided to try it myself, and very briefly and gratefully will give you the result. In less than two months I became as strong and as active as ever before. I secured sound sleep, good appetite, great mental vigor, and my nervousness was swept away, and I am now as steady as a rock. Your great remedy certainly deserves all the praise and publicity I can give it without at present giving the public my name."

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London, March 3, 1891.

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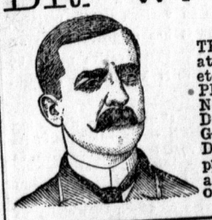
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