THE DAILY EXAMINER.

TERMS: Four Dollars a Year — "This is true Liberty, when Free Born Men, having to advise the Public, may speak free."—Euripides. — Single Copies Two Cents

NEW SERIES — CHARLOTTETOWN, P. E. ISLAND, SATURDAY, FEBRUARY 16, 1895. — VOL 34.—NO. 193

CALENDAR FOR FEBRUARY, 1895

First Quar 2nd day, 8h 3.6m, p. m.
Full Moon, 9th day, 1h 10.5m p. m.
Last Quar 16th day, 8h 56 3m. a. m.
New Moon, 24th day, 0h. 3.12m. a. m.

	Day of Week.	Sun rises	Sun sets	High water
		h m	h m	morn
1	Friday	7 29	4 59	2 43
2	Saturday	28	5 0	3 37
3	Sunday	26	2	4 50
4	Monday	25	3	6 22
5	Tuesday	24	5	7 46
6	Wednesday	23	6	8 52
7	Thursday	21	8	9 53
8	Friday	20	9	10 35
9	Saturday	18	10	11 15
10	Sunday	17	12	11 58
11	Monday	16	14	atr'n49
12	Tuesday	14	15	1 12
13	Wednesday	12	17	1 52
14	Thursday	11	19	2 38
15	Friday	9	20	3 39
16	Saturday	7	22	4 52
17	Sunday	6	23	6 16
18	Monday	4	24	7 30
19	Tuesday	2	26	8 28
20	Wednesday	1	27	9 13
21	Thursday	6 59	29	9 53
22	Friday	57	30	10 26
23	Saturday	56	32	10 56
24	Sunday	54	33	11 26
25	Monday	52	34	11 55
26	Tuesday	50	36	morn
27	Wednesday	48	38	0 24
28	Thursday	6 46	5 39	0 56

THE DAILY EXAMINER

THE LEADING DAILY NEWSPAPER OF P. E. ISLAND.

Issued every afternoon, from the office of the EXAMINER PUBLISHING COMPANY, in the London House Building, Queen Street.

RATES OF SUBSCRIPTION.
(IN ADVANCE)

ONE YEAR......$4.00
SIX MONTHS......2.00
THREE MONTHS......1.00
ONE MONTH......0.35

Sent post paid to any part of Canada or the United States

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No special notices inserted unless paid for at the rate of 10 cents per line, and under no circumstances will such paid notices appear in the local column.

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That THE EXAMINER is considered by our Merchants and Manufacturers to be the leading newspaper in P. E. Island, and consequently the most valuable advertising medium through which to make their announcements public, is abundantly proved by the fact that in order to accommodate our advertisers we have been compelled to enlarge the paper to its present size.

THE DAILY EXAMINER is for sale by the following agents:—
R. H. Mason, Post Office, Charlottetown.
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C. Paul, Lower Spring Park Road, "
W. M. Coffin, Grafton Street, "
S. Grey, cor. Water and Prince St. "
D. Campbell, Prince Street, "
Bazaar Store, Queen Street "
Geo. Carter & Co., Queen Street. "
S. Gray, News Stall, P. E. I. Railway and on the trains.
R J Wood, upper Euston St.
R K Brace, Cor. Euston and Hillsboro St.
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D. Sutherland, Souris.
Hon. D. Gordon, Georgetown.
D. A. Egan, Mt. Stewart.
G. M. Clarke, Alberton.
A. J. McNeil Stanley Bridge.

The Weekly Examiner

is issued every Friday morning from the publishers' office. It is made up of matter which has appeared in the Daily editions, and is a first-class weekly newspaper—interesting and full of the latest news.

The subscription for THE WEEKLY EXAMINER, post paid to any part of Canada or the United States, is one dollar per year.

Advertising rates on the same scale as given above for THE DAILY EXAMINER.

NOTICE.

LAND SURVEYING, &c.

The subscriber is now prepared to make Surveys of Land, run Boundary and Division Lines, furnish Plans, etc.; also, Mechanical and Architectural Drawings, Plans, Specifications and Estimates.

J. P. NICHOLSON,
Land Surveyor,
Pownal Street.

Charlottetown, Aug. 25, 1894—dy & wy

Nerves

REGULATE and CONTROL
the Brain
the Stomach
the Heart
the Lungs
the Muscles
the Intestines
the Liver
and Kidneys.

WEAK NERVES ARE MADE STRONG BY

HAWKER'S
Nerve and Stomach
TONIC.

It gives new strength and vigor to Nerves, Brain, Stomach, and Blood, and all weakened organs.

All Druggists sell it. 50c. a Bottle. Six for $2.50. Mf'd. only by Hawker Medicine Co. Ltd. St. John, N.B.

PARSONS PILLS

Make New, Rich Blood!

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. ONE PILL A DOSE. They expel all impurities from the blood. Delicate women find great benefit from using them. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps; five boxes $1.00. DR. I. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.

Dominion Coal Company, Ltd

The undersigned having been appointed sole selling Agents in the Province of Prince Edward Island for the above Company, are now prepared to issue orders for Round, Slack and Run of Mines, and will keep a, Stock of each Mine's Coal on hand to supply customers at lowest prices.

PEAKE BROS. & CO.,
Selling Agents.

Charlottetown, May 25, 1894—tf

List of Ratepayers for the City of Charlottetown,

in default for Assessment due on Real Property for the year ending 31st December, 1894, containing names of all such defaulters, and the amount due from them respectively, with a statement of the Number of the Town Lot, Water Lot and Common Lot upon which or any part thereof such assessment is in default.

Name of Ratepayer in Default.	Statement or Description of Property upon which such Assessment is made.	Amount of Assessment due & unpaid.
Angus, Robert	House & land on Town Lot No 38, 1st hun	$ 39 37
do do	House (brick) & land, " No 42, 2d hun	34 88
Ball, John	House & land on Town Lot No 21, 1st hun	21 37
do do	House & land on Town Lot No 27, 1st hun	9 00
Birch, John D	House & land on Town Lot No 72, 3rd hun	3 37
Benoit, Clement	House & land on Town Lot No 8, 1st hun	10 62
Binns, John	Vacant land on Town Lot No 58, 3rd hun	3 61
Brace, Richard K.	House & land on Town Lot No 80, 3rd hun	29 25
do do	House & land on Common Lot No 25	6 19
do do	House & Land on Town Lot No 7, 2nd hun	10 12
Connolly, Est Owen	House & land on Town Lot No 44, 1st hun	18 00
Coyle, Stephen	House & land on Town Lot No 3, 2nd hun	15 75
Carmichael, Est Jas	House & land on Town Lot No 73, 3rd hun	10 12
Cameron, Edmund	House & land on Town Lot No 32, 4th hun	27 00
do do	Vacant land Town Lots Nos 72&73, 2d hun	6 50
Duggan, William	House & land on Town Lot No 71, 1st hun	2 25
Dougherty, Patrick	House & land on Town Lot No 91, 1st hun	2 25
do do	House & land on Town Lot No 91, 1st hun	3 37
Eckstadt, John G	House & land on Town Lot No 11, 1st hun	25 94
do do	House & land on Common Lot No 21	2 25
Egan, Michael	House & land on Town Lot No 89, 3rd hun	13 50
do do	House & land Town Lots Nos 28&29, 4th hun	12 37
do do	House & land on Town Lot No 71, 4th hun	10 12
do do	Vacant land on Common Lot No 27	3 37
do do	Vacant land on Common Lots Nos 69 & 70	2 81
do do	Vacant land on Common Lot No 27	3 94
do do	House & land on Common Lot No 27	3 37
do do	House & land on Common Lot No 27	1 69
Fraser, Hugh	House & land on Town Lot No 90, 2d hun	7 87
Fraser, William J	House & land on Town Lot No 37, 3rd hun	11 25
McEachern, Est Cath	Vacant land on Town Lot No 100, 1st hun	3 37
Hann, Patrick	Two houses & land, Common Lot No 23	7 87
Hughes, Peter	House & land on Common Lot No 22	6 75
Harrington, John M	House & land on Common Lot No 22	6 75
Horne, Henry	Houses & land on Common Lot No 22	6 07
Harvie, Henry A.	House & land on Common Lot No 25	5 62
do do	Vacant land on Common Lot No 27	1 13
Joy, John	House & land on Town Lot No 29, 1st hun	5 62
Lord, Trus Est	Wharf property and buildings	45 00
Larter, John	House & land on Common Lot No 23	6 75
do do	House & land on Common Lot No 23	7 87
Masonic Hall Company	Hall & building & land on Town Lots Nos 27 & 28, 3rd hun	191 25
Monaghan, Patrick	House & land on Common Lot No 23	6 50
McMahon, Philip J	House & land on Common Lot No 26	4 50
Meikle, Mary Thersa,	House & land on Town Lot No 93, 4th hun	3 06
Mugford, William G	House & land on Common Lot No 22	5 06
Norton, E H	Vacant land on Town Lot No 27, 5th hun	15 75
O'Reilly, Mrs James J	House & land on Common Lot No 20	7 31
Purdie, Jane	House & land Town Lots Nos 97&98, 1st hun	33 75
McQuaid, John	House & land on Common Lot No 23	4 50
Steele, Margaret	House & land on Town Lot No 20, 3rd hun	11 25
Stewart, Allen	Vacant land on Town Lot No 55, 3rd hun	2 81
Smith, Henry B	House & land on Town Lot No 18, 5th hun	3 25
do do	House & land on Town Lot No 17, 5th hun	3 12
Sherry, James	Vacant land on Common Lots Nos 33, 34, 35	1 41
Trainor, Patrick	House & land on Town Lot No 83, 2nd hun	3 25
Trainor, Patrick	House & land on Town Lot No 62, 1st hun	5 75
Warren, Christopher B	House & land Town Lots Nos 64&65, 5th hun	25 87
Wise, Est Mary	House & land on Town Lot No 46, 2nd hun	2 81
Wilson, Mark	House & land on Common Lot No 22	9 00
Wright, Joseph	House & land on Town Lot No 73, 5th hun	2 87

Notice is hereby given that pursuant to the provisions of the Statute 51 Victoria, Cap. 12, Section 91, after 30 days' publication of the above list, being a list of the Ratepayers of the City of Charlottetown who have failed to pay within the time prescribed the Assessment severally levied upon their Real Property in said City, I will make an application to His Honor the Stipendiary Magistrate of said City for Judgment against each and all of the lands above described for the respective amounts so leviedagainst them, and then unpaid, and that upon such judgment being duly entered will further apply for a warrant for the sale of such lands.

Dated this 28th day of January, A. D. 1895.

ROBERT VANIDERSTINE, City Collector.

January 28, 1895—1m

Ensilage and Hay Cutters.

IN ALL SIZES,

with or without Hay Carriers; Turnip Slicers, cheap, $8.00; I. X. L. Feed Mills, only $8.00.

—ALSO—

Plow Repairs, Mould Boards in Steel or Metal, Landsides and Shares for all Plows in general use on the Island.

D. W. FINLAYSON,

Ch'town, Oct 10, 1894—t t s & wy — H. T. LEPAGE'S OLD STAND

People of GOOD COMMON SENSE usually appreciate a good article that is honestly made, well finished and up to date. This explains the great success of

GRANBY RUBBERS.
THEY WEAR LIKE IRON.

nov12—m w f & wky

THE OLD WAY & THE NEW.

THE OLD-FASHIONED WAY, if a fellow had a picture of his best girl, was to carry it in his pocket as close to his heart as possible.

NOW, of course, you must have them framed. This applies not only to your best girl's picture, but to those of your "sisters, cousins and aunts," or in fact any picture.

We are offering our entire Wholesale Stock of Mouldings at a price to run them off quick, and make the Frames free.

This offer lasts till February 14th.

BAZAAR COMPANY.

Charlottetown, January 25, 1894—dy

THE DEAD LOSS COUNTER.

We have just finished taking stock, and find a lot of odds and ends in Suitings, Trouserings and Coatings, in Tweeds, Worsteds and Vicunes. We have placed these to one side, and have called it the DEAD LOSS COUNTER.

Those wanting the best at less than cost should call and examine this lot of bargains.

JOHN MACLEOD & CO.

Charlottetown, February 5, 1895—tu thu sat & wky

WHAT MAY BE EXPECTED.

The Sort of Examination Johnnie Must Pass on Going to School.

New pupils in the schools of the future will have to submit to this examination:

Teacher—Johnnie, have you got a certificate of vaccination for smallpox?

"Yes, sir."

"Have you been inoculated for croup?"

"Yes, sir."

"Been treated with diphtheria serum?"

"Yes, sir."

"Had your arm scratched with cholera bacilli?"

"Yes, sir.

"Have you a written guarantee that you are proof against whooping-cough, measles, mumps, scarlet fever and old age?"

"Yes, sir."

"Have you your own private drinking cup?"

"Yes, sir."

"Do you promise not to exchange sponges with the boy next to you, and never use any but your own pencil?"

"Yes, sir."

"Will you agree to have your books fumigated with sulphur and sprinkle your clothes with chloride of lime once a week?"

"Yes, sir."

"Johnnie, you have met the first requirements of the modern sanitarians and may now climb over yonder rail, occupy an isolated aluminium seat and and begin making P's and Q's as your first lesson."

Modest Mosquito Story.

We were all telling mosquito stories at a New York summer resort when one particularly audacious man said: "Oh, that's nothing. I was off the coast at Barnegat last summer on a fishing trip, and while we were on deck early in the evening, smoking and chatting, a great cloud of mosquitos, all of them monstrous birds, came out from the shore and settled on the boat, and do you know that in fifteen minutes they had stripped it of every inch of canvas and left the masts bare as beanpoles," says Harper's Monthly.

We held up our hands in deprecation at this tale, when another of the party exclaimed: "Well, don't be astonished. I can vouch for that. It was only a week after that I was on a trip along the coast when the same swarm of mosquitos came after us."

The first speaker didn't seem to appreciate this unexpected support, for he muttered: "Humph! They did, eh? Well, how did you know they were the same mosquitos, eh?"

"How did I know?" repeated the other, with a chuckle. "How did I know? Why, they all had on canvas overalls."

The Japanese War Correspondent.

An order has gone forth from headquarters of the Japanese army, says a London journal, enumerating a long series of conditions on which alone these unfortunate journalists will be permitted to perform their duties. Among these is a rule that controlling officers alone are to prescribe the places correspondents are allowed to visit, as well as the time when they may do so. Correspondents must, moreover, always carry "in the hand" their tickets of permission. As to their letters, they must in all cases be laid before the controlling officers for examination at a time to be fixed by them; their remarks must, moreover, be strictly limited to past events, must not mention in any case the strength or distribution of the Japanese forces, and must on no account state the place or time of sending the letters.

"King Solomon's Mines."

The death of Mr. Robert Louis Stevenson reminds me of the following interesting circumstance. Several years ago soon after "Treasure Island" had appeared and attracted public attention to Mr. Stevenson, two gentlemen were traveling up to London from Norfolk. One of them was reading "Treasure Island." Presently, having finished the book, he dropped it into his traveling bag, remarking, "Well, I think I could myself write a better child's story than that." The other, who by the way was his brother, urged him to try. Six weeks afterwards the former handed to the latter a complete tale in manuscript. It was "King Solomon's Mines," the first novel that made a reputation for Mr. Rider Haggard.—"Marmaduke" in the London Graphic.

A Popular Delusion.

It is an error to suppose that a man belongs to himself. No man does. He belongs to his wife, or his children, or his relations, or his creditors, or to society in some form or other. It is for their especial good and behalf that he lives and works, and they kindly allow him to retain a percentage of his gains to administer to his own pleasures or wants. He has his body, and that is all, and even for that he is answerable to society. In short, society is the master and man is the servant, and it is entirely as society proves a good or a bad master whether the man turns out a good or bad servant.

An Anecdote.

From the Saunterer's London friend comes a little anecdote of a Glasgow minister. The reverend gentleman, having observed that one of his congregation was in the habit of gazing about the church during prayers, told him one day that he considered it would be more becoming in a worshiper to keep his eyes decently closed. The man scowled. "Doesna the Scripture bid us watch as well as pray?" he replied. "And hoo can a body watch wi' their een steekit? Na, na; I'll just stan' and glower aboot as I hae aye dune!"—Boston Budget.

A Tight Habit.

Tattler—Miss Highflier has a new riding habit.

Rattler—I haven't seen it.

Tattler—No; you wouldn't. She takes a cocktail every day before she starts for the park.

REAL MERIT is the characteristic of Hood's Sarsaparilla. It cures even after other preparations fail. Get Hood's and ONLY HOOD'S.

Heart Disease Relieved in 30 Minutes.

Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces. Sold by S. W. Dodd. Jan 28, m & thu.

CHRISTIANITY AND AGNOSTICISM

Lectures Delivered by the Rev. James Simpson, at St. Peter's Cathedral, Charlottetown, P. E. I.

VII. IS THE RESURRECTION OF JESUS CHRIST A FACT OR A FABLE?

In the last three lectures we have produced overwhelming evidence in proof of the Divinity of Christ from His character, His teaching and His work. To-night I ask you to consider carefully the testimony I shall bring forward regarding the truth of the Resurection of this Christ, for it is most important that we should understand plainly what authority we have for asserting that Jesus did rise from the dead on the third day. You are well aware that the fact of the Resurrection is denied by large numbers of Rationalists and others who argue thus: miracles do not happen—the Resurrection would have been a miracle, therefore it did not happen. Now leaving the question of the credibility of miracles for another lecture, I want at present to deal with the only miracle which may fairly be said to be an essential part of Christianity, historically and doctrinally too. For the Resurrection stands upon a different footing from any other miracle, the Incarnation alone accepted. It was the crown and consummation of the life of Jesus. In it was bound up the hope of the world—upon it was built the Christian church which is the Church of the Resurrection, "as the gospel is the gospel of the Resurrection." Upon its objective reality rested the whole superstructure of Christianity. If the certainty of this fact should be undermined, the Apostle saw the entire Christian system collapse in ruin. If Christ be not risen," he exclaims, "then is our preachiug vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that He raised up Christ; whom He raised not up. if so be that the dead rise not." (1 Cor. XV, 14, 15.)

Now it appears the first preachers of Christianity appealed to the Resurrection of Jesus as the sufficient proof of His Divine Mission—the supreme evidence of the truth of Christianity. With its truth the Christian religion must stand or fall. If true, it is sufficient to carry all the other miracles recorded in the New Testament. The only question, therefore, that we need discuss, is: Is the evidence that Christ rose from the dead sufficient to establish it as an actual occurrence? If it is, it fully proves that He came from God and was therefore Divine.

"In considering this, I shall only appeal to that portion of the evidence that lies within your own reach thoroughly to investigate. I shall confine myself to those writings of the New Testament, the authenticity of which is fully admitted even by unbelievers, and instead of using them for doctrinal purposes, as is usually done, I shall employ them simply as historical documents. And here again the question of inspiration need not come in—it matters not in the least for the question in hand, whether these writings are inspired or not—we shall simply look upon them as ordinary records of well known events.

Some of you may be aware that an overwhelming majority of the most eminent unbelievers of Europe, who have studied the question fully, admit that four of the most important writings of the New Testament, were beyond all dispute, written by the Apostle Paul, viz.: The Epistle to the Romans, the two to the Corinthians, and that to the Galatians. This is a fact that ought to be known by every member of the Christian church; for it is hardly possible to exaggerate its importance. Besides these four, a large number of eminent unbelieving critics admit that four more are the work of the Apostle, viz.: the two to the Thessalonians, that to the Philippians, and that to Philemon, but we may put these aside, as the first four will be sufficient for our purpose even if all the rest of the New Testiment should be proved spurious.

"Christians," says Canon Row, in a course of lectures on this subject preached some years ago at St. Paul's Cathedral, London, "Christains have hitherto been in the habit of studying these Epistles of St. Paul, chiefly on account of their doctrinal value, and have overlooked the fact that they are also historical documents of the highest order. As such, they constitute the sheet anchor, which is fully capable of supporting the weight of the great facts on which Christianity rests. To you who have no time for learned research into ecclesiastical history, they are invaluable. They are in your possession, and with the aid of common sense, a sound judgment, and a moderate knowledge of the principles of history, you can fully estimate the value of their testimony." I submit the following points for your consideration:—

First, there is no class of writings more valuable than letters as historical documents, when they are written by active agents in the events. As evidence of facts, they are higher than even formal histories. Historians, even when they are desirous of telling the truth, are not unfrequently subject to bias; and they are seldom active agents in the events they describe. But the allusions to historical facts in letters are almost always incidental. As such they constitute us judges of the credit that ought to be attached to them. They are also a pledge, not only that the writer accepted them himself, but that those to whom he wrote accepted them also. All modern historians, therefore, are unanimous as to the high value which attaches to original letters, written by persons who were actively engaged in the events to which they refer. "Let us take, as an instance, the letters of some great statesman, who has lived through a long and eventful epoch, during which great political changes had taken place, in which he himself had played a prominent part. Can we imagine any testimony more important than such letters would be for placing us in a position to form a true and impartial judgment upon the history of the period? They would make clear many points which had, it may be, perplexed and puzzled us, and would enable us to enter more intelligently into the motives and designs of those who had been foremost in the conflict. If for instance there had been a dispute as to the part taken by our country in some great international question, we would turn anxiously to such letters to see whether they contained any allusions to this question, and if there were any clear and definite statements on one side or the other, we would naturally regard such evidence as of the highest importance in helping us to form a true estimate of the transaction. In these first four epistles of St. Paul we are fortunately in possession of evidence of this kind in favour of Christianity, we are therefore in the presence of historical documents of the highest order.

Secondly, the interval which separates the composition of these letters from the great event to which they refer is extremely brief. They are in the strictest sense of that term contemporaneous documents. They were written at latest twenty-eight or thirty years after the crucifiction. (this remember is acknowledged by the most eminent unbelievers) The events recorded could, therefore, have been tested by the memory of living men who were still in the prime of middle life. There was no time for the growth of myths and legends. If the testimony were false, it could have been reported. Suppose for instance a preacher were to appear in this town and publicly proclaim that some notorious political offender, who had been executed and buried in one of our cemeteries a few years ago, had risen from the dead, and appeared to people who were then living, many of whom were still living at the time he spoke, you can see at once how easily you could repute him, you could examine and sift his evidence; you could produce counter evidence and cross examine his statements; you could appeal to those who were living at the time; you could point to the grave were the dead man was buried; you could exhume the body. It would be impossible for you to be deceived. Now St. Paul's four letters prove beyond doubt that he himself believed and preached the Resurrection of Jesus Christ, who was crucfied; and moreover they clearly show that he regarded this fact as the great foundation on which Christianity was built. His statements on these points are clear and unmistakeable. His means of communicating with the original witnesses and of ascertaining the truth of the events he referred to, must have been of the most ample character; and the idea that situated as he was, he neglected to do so is inconceivable. It follows therefore, that so far as these writings contain allusions to the chief facts on which Christianity was based, we cannot have better testimony.

Thirdly, the careful perusal of these four letters of St. Paul will furnish you with the most unimpeachable evidence of the writers veracity. The proof of this is in the letters themselves. Read them; you have before you the entire man. You will see him there in all his bursts of feeling, in all his joys and discouragements; in a word, in every varied aspect that his remarkable character presents. Is it possible, I ask, to read these letters, and not to rise from their perusal with the fullest conviction of the honesty of the writer? Deceived he might have been, but that he was consciously misstating facts is unbelievable.

Fourthly, these letters contain an additional guarantee of truthfulness, such as I doubt whether can be found in any other literary compositions. They were intended to be publicly read before the assembled Church. In several of these churches there prevailed a violent party spirit. In the Corinthian and Galatian churches, not only had St. Paul considerable numbers of vehement opponents, but opponents who went to the length of denouncing him as a false prophet. No inconsiderable portion of these letters is occupied in discussing this very point. In them the apostle again and again challenges his enemies. What guarantee of truthfulness can be compared to this? If he was not an honest man himself, would not common sense have withheld him from making assertions which he knew that his opponents could dispute? Was he not certain of instant detection if he had done so? It follows, therefore, that wherever in these epistles St. Paul either states or alludes to facts they must have been accepted as true by his opponents equally as by himself."

Such, then, are these letters as historical documents. I must now bring before you the points that they prove beyond all reasonable question. My limits would fail me if I were to support my assertions by quotations. I must, therefore, take it for granted that you will read and verify them for yourselves. You will have no occasion to travel beyond the pages of the first four epistles of St. Paul. One passage, however, is so suggestive that I quote it at length. The apostle is writing to the Corinthians, who were in doubt about the resurrection of the body, so arguing from the admitted fact that Christ has actually risen, he brings home to them the reasonableness of the general resurrection at the last day. These are his words:

1. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4. And that he was buried, and that he rose again the third day according to the scriptures;

5. And that he was seen of Cephas, then of the twelve;

6. After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7. After that he was seen of James; then of all the apostles.

8. And last of all he was seen of me also, as of one born out of due time."

1. "These letters prove as an unquestionable fact that St. Paul, from the date of his conversion, was firmly persuaded that Jesus Christ rose from the dead; that this belief was the foundation of the existence of the church as a society; and that it was the sole ground on which, after his crucifixion, Jesus was again proclaimed to be the Christ. Also that during his career as a persecutor he had been unable to discover how this belief could have originated except in its reality. This carries the belief in the resurrection as a faith up to within five or six years of the crucifixion at the latest.

2ndly. They prove that all the churches when the apostle wrote these letters, accepted the resurrection of Jesus as the sole groundwork of their existence, and considered it fundamental to their spiritual life.

3rd. They prove that this belief was not one that had recently sprung up, but that it was contemperaneous with their first acceptance of Christianity. and that this belief was accepted not only by the churches founded by St. Paul, but also by those with whom he had no connection.

4th. They prove that the fact of the Resurrection was accepted equally by those who denied St. Paul's apostleship as by his followers. As the former were Judaising Christians who claimed the authority of the church of Jerusalem for their opinions, this establishes the fact that it must have been the fully accepted belief of that church. This carries us up to the date of its foundation, and proves that the church was reconstructed on the basis of that belief immediately after the crucifiction.

5th. They prove that the following persons believed that they had seen Jesus Christ alive after his crucfixion, viz.: Simon Peter, James, the eleven apostles on two occasions: more than 500 persons on another occasion, of whom upwards of 250 were alive when St. Paul wrote his letter to the Corinthians; and finally St. Paul himself.

Now in surveying this evidence of the Resurrection, it is hardly possible to overestimate the importance of the Church as a visible institution. It exists now. Nothing is more certain than that it was in existence and in a state of vigorous growth, in the year 40 of our era. Equally certain is it that it was not in existence in the year 20. Its birth therefore, took place in a definite and well known period of time. The account which this great society has ever given of its origin is worthy of profound attention. Such an account has a right to be accepted as the true one until it can be shown to be impossible. The Church cannot have been mistaken as to the cause that gave it birth. When, therefore, it affirms that its renewed life was due to the belief in the resurrection of Jesus, it is certain that it must have been owing to this and to no other cause. I ask, therefore, your deep attention to the following consideration. If Jesus really rose from the dead, His resurrection is a cause fully adequate to account for the origin of the past history of this great society. The sternest system of philosophy must admit that the cause which the Church has ever affirmed to have created it, is one, if true, that is entirely adequate to have produced the results; and is a complete solution of all the facts of history. This being so we are on every ground of reason, entitled to accept the Resurrection as a fact, until some other cause can be pointed out that was sufficient to have produced all the phenomena before us. If unbelievers affirm that the Resurrection is a fiction, they are bound by every principle of a sound philosophy, to point out clearly and distinctly what causes, other than its truth, originated the Church, and have been adequate to produce its subsequent history. So far then the Church is a standing witness to tne truth of the resurrection.

It has been pointed out, further, that the conversion of St. Paul is alone a distinct and sufficient proof of the reality of the Resurrection and of the truth of the Christian religion. And we may well understand how it came to pass that Lord Lyttleton, who undertook to demonstrate the falsity of Christianity by the story of this conversion of the chief representative of Judaism, was by the study of that remarkable event himself converted into a firm believer in the divine origin of the religion he sought to overthrow.

"By one flash of conviction Saul, the bitter enemy and relentless persecutor of the Christians, is changed into a zealous preacher and propagator of the faith, against all his cherished beliefs, in the face of every worldly interest, at the cost of every intellectual ambition. And from that day forward to the end of his life during thirty stormy years, he faced persecution and contumely, hardships and losses, imprisonment and death, for the sake of this Jesus of Nazareth whom he had before hated and persecuted! All this he tells us in these unchallenged documents that lie before us And the explanation of this marvellous transformation of this brillint young Jewish rabbi into a Christian? One word tells the story, he had seen the Lord Jesus Christ.(I Cor. IX) The risen glorified Lord had appeared to him, apprehended him, spoken to him. As to this fact St. Paul never wavered. It was wrought into his very soul. It was the most intense conviction of his being. It became the domirate force in his life, surely this man was a competent witness.

"He was not" says archdeacon Farrar "separated from the events as we are, by centuries of time. He was not liable to be blinded, as we are, by the dazzling glamour of victorious Christianity. He had mingled with men who had watched from Bethlehem to Golgotha the life of crucified, not only with His simple hearted diciples but with His learned and powerful enemies. He had talked with the priests who had consigned Him to the cross; he had put to death the followers who had wept beside His tomb. He had to face the unutterable honor which to any orthordox Jew was involved in the thought of a Messiah who had hung upon a tree. He had heard again and again, the proofs which satisfied an Annas and a Gamaliel that Jesus was a deceiver of the people. The events on which the apostles relied in proof of His Divinity, had taken place in the full blaze of contemporary knowledge. He had not to deal with uncertainties of criticism or assaults on authenticity. He could question, not antient documents, but living men. He had thousands of means close at hand to test the reality or unreality of the Resurrection in which up to this time he had so passionately disbelieved. In accepting this half-crushed and wholly execrated faith, he had everything in the world to lose—he had nothing conceivable to gain—and yet in spite of all, overwhelmed by a conviction he felt to be irresistible. Saul, the Pharisee, became a witness of the Resurrection, a preacher of the cross.

"But his witness does not stand alone. He enumerates six appearances of our Lord after His Resurrection—five besides that which he himself witnessed. Two of these were to individual apostles, namely St. Peter and St. James. Two of them were to all the apostles. One of them was to 500 brethren at once, of whom the greater part were still alive at the time he wrote.

Now we know (again from these unchallenged historical documents, the first four epistles of St. Paul) that he had intimate intercourse with both St. Peter and St James, as well as the other apostles, and was in familiar relation with the Christian of Jerusaleum. Hence this passage gives us all the assurance that the honesty and capacity of this witness can give to the fact that Jesus had frequently appeared to those who knew Him well, and that there was in the numerous Christian communities already formed, as well as in Jerusaleum itself, a firm pursuasion and conviction that He had risen from the dead. Moreover this fact was not incidental to their faith, but was the most prominent article it contained. The church was built upon it as its foundation. Upon this it rested. From this came its vigorous life, its conquering energy, its triumphant hope. Wherever the apostles and evangelists went they preached "Jesus and the Ressurection" and the intensity of conviction which we have seen characterized St. Paul's belief in regard to it appears to have been characteristic of the whole Church. What account, then, are we go give as reasonable men, of testimony such as this? Is it valid, and is it sufficient to establisht he fact of the Resurrection? If not, why not?

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