

THE LEADING DAILY NEWSPAPER OF P. E. ISLAND.

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CALENDAR FOR APRIL, 1896. Last Quarter, 4th day, 8h 11.7m. p. m. New Moon, 13th day, 0h. 10.3m. a. m.

Table with columns: Day of Week, Sun rises, Sun sets, High water. Rows for days of the week from Wednesday to Thursday.

P. E. Island Railway

On and after THURSDAY, 5th December, 1895, the trains of this Railway will run daily (Sundays excepted) as follows:

Table with columns: P.M. A.M., M.A. A.M., M.A. A.M. for various routes like Charlottetown, Miramichi, etc.

Trains are run by Eastern Standard Time. MCDONALD, D. PUTTINGER, Superintendent, Gen. Mgr. Govt. Ry., Charlottetown, Moncton, N.B. Railway Office, Dec 1, 1895.

Advertisement for SHARP'S BALSAM OF HOREHOUND AND ANISEED. Cures Croup, Coughs, Colds. 50 YEARS IN USE. Price 25 cts a bottle.

Advertisement for W. N. TANTON'S. DON'T FORGET that the place to have your WATCH REPAIRED PROMPTLY and as it should be done is at W. N. TANTON'S. Great George Street, NEAR QUEEN SQUARE. FOR SALE. A DOUBLE TENEMENT HOUSE, situated on the north side of Upper Great George Street.

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.

VOL 35. CHARLOTTETOWN P. E. ISLAND, WEDNESDAY, APRIL 22, 1896. NO 245

McKAY WOOLEN COMPANY. CUSTOM TAILORING DEPARTMENT. Prices tell their own tale. Ours ring out with no uncertain sound, proclaiming that, taking the quality of goods into consideration we can sell our make of Suits at as small a price as the ordinary made garments.

McKay Woolen Company, the Bargain Corner.

Advertisement for P. E. Island Railway (repeated).

Sale of Property in Charlottetown. To be sold by Public on THURSDAY, the Thirtieth day of April, instant, 1896 at twelve o'clock, noon, in front of the premises, Barnack Street and Camp Street, occupying the north side of Grafton Street, occupied by Mrs. Peake and adjoining the property of Doctor Taylor, having a front on Grafton Street of 84 feet and extending back 87 feet, together with the house and buildings thereon. Terms—One-third of the purchase money to be paid at sale, and the balance can remain by mortgage on the property for three years at five per cent. interest. For further particulars, inspection of house, etc., apply to the undersigned at his office in Charlottetown. E. H. HAVILAND, R. BEARSTO, Auctioneer. ap 6—dy 2aw 16

MILITIA. Sealed tenders for the supply for the Permanent Force and Active Militia of necessary articles, Barrack Stores and Camp Equipment, consisting of Boots, Socks, Under Clothing, Shirts, Suspenders, Blankets, Hosiery, Corn Brooms, etc. Blankets, Waterproof Suits, etc. tenders to be received up to noon, FRIDAY, 24th May, 1896. The Tenders are to be marked on the left hand corner of the envelope, "Tender for Militia Store Supplies," and are to be addressed to the undersigned.

Advertisement for MILLER BROTHERS. We have placed the price of this Machine at \$40.00. It is now within the reach of all. Fully warranted for Five Years. Call and see it. MILLER BROTHERS. Charlottetown, March 24, 1896 dy & wy

Advertisement for J. D. TAYLOR. WE WISH all our friends to know that we are still on CONNOLLY'S WHARF, and intend remaining there for this year at least. We would strongly advise our Country friends not to kill their horses after coming long journeys, by hauling Lumber over bare streets, when they can come to this Wharf and load their sleighs so conveniently right on the ice, which they cannot do anywhere else. Good stock now on hand. LATHS, SHINGLES, BORDERS and CEDAR POSTS galore. JAMES BARRETT, Conolly's Wharf. For Bookbinding and JOB PRINTING. TRY— J. D. TAYLOR, QUEEN STREET. Charlottetown, April 15, 1896. DR. H. D. JOHNSON, EYE AND EAR, NOSE AND THROAT. Office - - Kent Street Aug 16, '94—1y

Lobster Packers! I am prepared to contract for one pound and half pound Flats and one pound Tall Cans Lobsters 1896 pack, at the highest prices the markets will afford. Correspondence solicited. HORACE HASZARD. Charlottetown, February 27, 1896. 135

CABINET SEWING MACHINE. A Wonderful Invention. We have placed the price of this Machine at \$40.00. It is now within the reach of all. Fully warranted for Five Years. Call and see it. MILLER BROTHERS. Charlottetown, March 24, 1896 dy & wy

LONDON STYLES. We have now in stock a choice lot of ENGLISH HATS, in Hard and Soft Black and Colored—latest styles. D. A. BRUCE. Charlottetown, April 15, 1896—dy Spring ARRIVED, 1896. NEW STOCK NOW READY. All the Latest Styles in Footwear! A well selected stock of reasonable goods up to all your requirements, and at prices within your means. We call your attention to our new lines of BOOTS and SHOES, which are radiant with good values and sparkling with low prices. "A pleased customer is the best advertisement." Your inspection invited. WEEKS & WARREN, NORTH SIDE MARKET SQUARE. Charlottetown, April 15, 1896—135 & wy

THE SCEPTIC AMONG THE DISCIPLES.

Preached in the Upper Methodist Church by Rev. W. J. Kirby. (John xv, 1-25, "Except I shall see... I will not believe.")

Ray Palmer sings very sweetly, and in keeping with this wonderful story, as follows: Jesus, these eyes have never seen That radiant form of thine; The veil of sense hangs dark between Thy blessed face and mine. I see Thee not, I hear Thee not, Yet art Thou oft with me; And earth hath never so dear a spot As where I meet with Thee. Like some bright dream that comes un-sought, When slumbers o'er me roll, Thine image ever fills my thought And charms my ravished soul. Yet, though I have not seen, and still Must trust by faith alone, I love Thee, dearest Lord, and will Unseen, but not unknown.

These words remind us of the Master's words to Thomas, "Blessed are they that have not seen and yet believe." We call Thomas "the sceptic among the disciples," yet we would not be hard on him. When we consider the surroundings, the constitution and the character of the man, when we remember the great strain to which his faith had been put, we can excuse his incredulity—we feel like exclaiming his scepticism. Yet we do not think of him in the low sense, as a wilful braggart and determined atheist. When Thomas says "I will not believe," he is really only saying "I cannot accept, on the slender evidence you have given, this wonderful story of the resurrection."

The word "sceptic," in its original sense, meant one who covered or shielded eyes, one who looks at a subject intently and sees it closely before he is willing to accept. He does not doubt because he chooses to, but because he cannot help it. Emerson says: "This, then, is the right ground of the sceptic, this of consideration, of self-containing, not at all of unbelief, not of all universal denying, nor of universal doubting—doubting even that he doubts, least of all scoffing and profligate, fearing that that is stable and good. These are no more his moods than are those of religion and philosophy. He is the considerer, the prudent, taking in soul, counting stock, humbling his means, believing that a man has too many enemies that he can afford to be his own; that we cannot give ourselves too many advantages in this unequal conflict, with powers so vast and unmeasurable ranged on one side, and this little, concerted, vulnerable poppinny that a man is, bobbing up and down into every danger on the other. It is a position taken up for better defence, as of more safety and one that can be maintained, and it is one of more opportunity and range; as, when we build a house the rule is to set it not too high or too low, under the wind, but out of the drift." If such is the sceptic, then, in this sense Thomas was a sceptic. The status of Thomas, by Thoreau, in the church at Copenhagen, represents him standing with a very thoughtful, meditative look, having a rule in his hand for the due marking of evidence and argument. In every feature—the eye—the attitude of the body—the cast of the head, is depicted that restless search for truth which is seen in the equiper.

It was not of the modern kind of scepticism, which Ram's Horn calls "a man who closes all the windows, and then blames God because he has to live in the dark." Thomas was anxious to know the truth and believe it; modern sceptics are anxious to establish themselves in their unbelief. An honest doubter is to be pitied and helped; a modern sceptic is to be often only fit to be despised and shunned. As this man got out of his darkness, so might every man who sincerely searches for the truth. I need hardly remind you that amongst devout and earnest followers of Christ there are two ways in which they have found their religion—one class feel it out, while the other class think it out. Some are the whole time talking about feeling. If they feel right then they must be right. Others must have all they believe clear to the mind as the best. Those who feel out their religion, are not likely to be in the region of doubt and cloud as those who think it all out. Some step as easily into a religious life as if by mere intuition. A light every man can rise and sing—"I do believe, I will believe That Jesus died for me, That on the cross He shed His blood, From sin to set me free." And they are apt to wonder that they find their religion—one class feel it out, and get saved as quickly. They do not ask for any further evidence than what the Bible, the church, the ministry, or their own feelings dictate. Not a head religion, but a heart religion. To such the Master might well utter his "Blessed

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are those who see not, yet believe." No doubt troubles them, no unbelief they "believe and therefore speak." But the man who thinks out his religion has many a struggle never known to the man who feels it out so very easily. The character of John Foster has been laid as a parallel character to Thomas. He used to walk the aisles of his church at Chichester until he wore a path in the dark pavement. He wrestled by the hour in prayer, struggling with eternity and immortality, and, as one has said, fashioning those mighty thoughts which Robert Hall said "are like a great lumber ragon loaded with gold." He would kneel in church houses and pray the dead to break the silence and speak to him of the Invisible. He used to cry aloud to the midnight hills to render up their secrets, and tell him what to do. Who can tell the agony of the mind such a thinker! There have been men like Thomas, John Foster or Cowper.

Charles Kingsley, speaking of himself, says: "What do I mean? I cry, Night and day the heavens have been black to me. You may think it sinful to have such thoughts. My experience is that when they come we must do battle with them; we must face them, do battle with them deliberately, be patient if they worst one for a while. By all such things men live; in there is the life of the spirit. Only by going down into hell can we rise again to the light. I have been in hell many times in my life. Therefore, perhaps, I have had some power of influencing human hearts. But I never looked hell so close in the face as I have been doing of late. Therefore, I hope therefore, to get fresh power to rise and lift others heavenward."

What matters a troubled thinking mind if after the struggle we come forth to help others and do them good? It may be hard for the Christian to be stung by doubt, but they tell us the sceptic is more frequently stung with faith and that his struggle back to the dark places of doubt is as real as the Christian's struggle back to the sunny experiences of faith. It is just as possible to lose all taste for religion as for other things. In the life of Darwin he confesses that he lost his capacity of enjoyment for poetry. At one time he was a sympathetic student of Milton and Wordsworth and other great masters of English song. But the time came when he ceased to be able to read even Shakespeare with any pleasure, and the explanation he gave was simply that the exclusiveness of the attention he gave to science had stripped him of his faculty of literary appreciation. Is it not so in the case of religion? Have not men given their exclusive attention to the arguments against religion, or have they not been so exclusively engaged in worldly things that they have been stripped of all faculty for the study or enjoyment of religion?

Charles Kingsley well says: "When the hour of temptation comes, go back, go back, if you would escape, to what you were taught at your mother's knee concerning the grace of God, for the alone will keep you safe, or any angel or archangel, or any created being, safe, in this life or in all times to come." Did we say even the sceptic has his struggle back to doubt? So has he his struggle towards the light. Instance the case of one a short time ago of whom it is said he offered the prayer, "Oh God, if there is a God, save my soul if I have a soul." Even with so many "ifs" in his prayer a loving savior would help such a one, if sincere, back to the fold. But let us turn our eyes for a moment from the sceptic to our Lord and Master. Indeed we would even rather do that; but sometimes it is better not only to look at, but reach out, a helping hand towards the sceptic, if he would only allow us. But here turn the eyes towards Jesus. 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