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
2	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.

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(IN ADVANCE)

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SIX MONTHS	2.00
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W. M. Coffin, Grafton Street, "
S. Grey, cor. Water and Prince St. "
D. Chappell, 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.
C C Henry, Gt. George St.
Evans & Son, Cor. of Prince and Richmond Streets.

M. & T. J. Walsh, Eclectic Bookstore, Summerside.
D. Sutherland, Souris.
Hon. D. Gordon, Georgetown.
D. A. Egan, Mt. Stewart.
G. M. Clarke, Alberton.
A. J. McNeill Stanley Bridge.

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DAVID BETHUNE,
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How It Is Done!

How I account for my business being successful last year is that I did my best to satisfy my customers, both in PRICES and WORKMANSHIP. Believing, as I do, that I can do work CHEAPER and give as SATISFACTORY A JOB as any firm in the city, naturally I am looking for an increase in business, and will try and give the public good, honest work, lowest prices and entire satisfaction. If I have not done work for you before, give me a trial order for BLANK BOOKS, JOB PRINTING, etc.

J. D. TAYLOR,
QUEEN STREET.
ja15

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

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L. W. MACDONALD,
Land Surveyor and Draughtsman.
ov nN21—

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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. Only 25 cts. a box. 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.

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"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 9, 1895. VOL 35.—NO. 187

CARRIAGE STOCK

RECEIVING TO-DAY—Spokes, Rims, Hubs, Shafts, Sleigh Runners, Dashers, Backs. A splendid lot of Woodwork and American Hickory. Special low prices in wholesale lots,

R. B. NORTON & CO.,

Charlottetown, Dec. 21, 1894—tu fri CITY HARDWARE STORE.

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Round, Nut and Slack,

FROM ALL THE LEADING MINES. Also, HARD COAL and WOOD.

R. McMILLAN.

N. B.—The Sydney Coal that I handle is from the Old Mines at North Sydney, properly known as the Sydney Mines, and is the ONLY GENUINE Sydney Coal having a registered trade mark as such; and the public are cautioned against other Coals sold with the prefix "Sydney" that they are not the genuine "Sydney Coal."

R. McMILLAN.

Charlottetown, October 1, 1894—6m dy & wv

THE OLD WAY & THE NEW.

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WITH PRINCE EDWARD ISLAND. &c.

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We remain, yours faithfully,

PITCAIRN BROS.,
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For particulars apply to PEAKE BROS & Co., Charlottetown. nov29

Hardware, 1895

You ought to see those sets of Carvers, Game Carvers, Spoons, Dessert and Table Cutlery, Silver Knives and Forks, Razors, Razor Strops, English Pen Knives, Scissors by the pair and in cases, Christy's Carving Knives, Stove Mats, Fire Sets, Chopping Bowls and Knives, Granite Ware, Wringers and Sleigh Bells.

We are going to clear out the balance of our COAL HODS at very low prices, so if you want one just come along or send for what you require and we can do the rest

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And Everything in the Grocery Line is Cheap

—AT—

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MR. VINNICOMBE will take a limited number of pupils for this beautiful instrument. Hodge's system of instruction will be used. Students, advanced, will be formed into a Mandolin Club, to enable them to play *en semble*.

Orders from the country or city for Piano and Organ Tuning will receive prompt attention. Address P. O. Box 98.
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WHEN YOU CAN GET THE

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Which cannot be approached for

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—AT THE—

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Charlottetown, Nov. 26, 1894.

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HASZARD & MOORE

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Who are suffering from

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It improves the DIGESTION, purifies the BLOOD, and repairs the waste that is constantly going on, and completely removes that

Weary, Languid and Worn Out Feeling

that women complain of, particularly at this season of the year.

All Druggists keep it. Price 50 cts. e7 bottle. d&w tf—jan d

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Creameries and Cheese Factories.

The very best work guaranteed on all jobs for Creameries and Cheese Factories. WE MAKE A SPECIALTY OF THIS KIND OF WORK.

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MANUFACTURER OF

Tinware, Stove Pipe, &c.,

55 QUEEN STREET.

CHARLOTTETOWN, P. E. ISLAND.

All orders promptly attended to.
ap9—tf

CHRISTIANITY AND AGNOSTICISM

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

VI. THE DIVINITY OF CHRIST PROVED BY HIS WORK.

"We are dealing with the truth of the Divinity of Christ as it has been proclaimed by Christendom ever since the day when He lived and died on this earth. We are endeavouring to test the weight of evidence in favour of such a tremendous claim, and in order to do this effectually we are summoning certain witnesses before us that they may bear their testimony for or against it. Two of these witnesses have been already examined by us—the character of Christ, and the teachings of Christ. We have found of both that they are facts well authenticated, and therefore credible; acknowledged by foes and friends alike, and reliable. Moreover they are exceptional witnesses. Even His enemies tell us that His character is unique and ideal—His words such as never man spake. Accordingly we have cross-examined these witnesses, sifted and tested their evidence for ourselves. With what result? Do they justify or condemn Him of whom they bear witness? The answer is plain and unmistakable. There is no alternative. If the claim to Divinity made by Him and repeated by His Disciples be not true, then His character is a hopeless tangle, a mass of inconsistencies. His teaching that of a fanatic or an imposter, and even the keenest antagonists of His Divinity shrink from endorsing either one or other of these terrible charges.

To-day we have to do with another witness—the Work of Christ, which we claim is as unique and superhuman as His character and His teaching. And here again I would make clear that our evidence is by no means based on the Inspiration of Scripture—It is necessary to reiterate this. People have become so imbued with the idea that unless Scripture is inspired there can be no truth in Christianity, that it is difficult to convince them that this is not the case. God forbid that I should in any way belittle His sacred word, which I firmly believe to be inspired. But what I insist upon is this: if it were proved, to-morrow, most conclusively, that the Bible was the work of ordinary uninspired men, and was by no means to be depended upon for its accuracy—it need not in any way interfere with our belief that Jesus Christ is God—a Divine revelation from the Father. The ordinary way in which faith becomes unsettled is this—the Bible says the world was created in six days—Science proves that this was impossible—the Bible says the Flood covered all the earth—Science declares that this was not the case. The Bible is full of miracles—miracles are contrary to evidence—therefore the Bible is not reliable. But the Bible tells us about God, about Jesus Christ—it is probable that it is wrong here as elsewhere, therefore I refuse to believe in Jesus Christ and in God. We have not time to enter now upon the supposed differences between science and the Bible, only I would say in passing that the Bible is credited with saying a good many things which it does not really say. But I want to point out that this argument is fallacious, since the imperfections of the Bible (if there be any) do not invalidate the claims of Christ to be the Son of God. So then the first question to be grappled is "What think ye of Christ?" Never mind objections against the authenticity of the books of the Bible, or against the scientific or historical accuracy of the Old Testament, or against the harmony of the Gospels, until that is settled. Unless Christ is recognized as the Son of God all other beliefs will be vain. If He is so recognized the one thing needful is attained. If by rational argument you can be so convinced of the truth of Christianity that you are able to say with the Ethiopian eunuch: "I believe that Jesus Christ is the Son of God," then you have a solid foundation on which to stand, and as long as you do stand upon it all the storms of doubt and Biblical criticism and unbelief cannot dislodge you. Doubtless there will be difficulties which must remain unexplained, questions which must remain unanswered, but they are all of minor importance compared with the grand central truth of Christianity, the Divinity of Jesus, and indeed it is as we sometimes sing, "Worth while a thousand years of woe to speak one little word, if in that "I believe," we own the Godhead of our Lord."

I. The first evidence I bring to prove by the Work of Christ that He is Divine is the fact of Christianity. This cannot be disputed. There are in the world to-day some six hundred millions of souls calling themselves Christians. This cannot be denied or explained away, so it must be accounted for. We must appeal to history. If with such non-Christian writers as Renan and Ewald you are prepared to accept the Gospels as historical, we learn that some 1900 years ago a Jewish carpenter gathered a band of fishermen and peasants around Him—that He was put to death at Jerusalem—that after His death His followers went everywhere preaching that He had risen again and that He was God. At first the company numbered about one hundred and twenty souls—in a few days it was three thousand, shortly after five thousand, then multitudes, both of men and women, were added—"the disciples multiplied greatly"—"a great number of priests were added to the faith"—all this was in Jerusalem. Then, after about two years, the disciples spread through Judea and Samaria and Galilee, and next the gospel was preached to the Gentiles, and continued to be accepted so freely that within thirty or forty years after the death of the founder disciples could be found in every part of she known world.

But suppose we reject the account as found in Holy Scripture, as unreliable, it is not going to alter our position at all. Tacitus, the heathen Roman historian, writing of the burning of the city of Rome, which took place thirty years after the Ascension, says the Christians were accused as the authors of this mischief, and gives the following account of them: "They had their denomination from Christus, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate. This pernicious system though checked for a while broke out again and spread not only over Judea but reached this city also. At first they were only apprehended who confessed themselves of that sect; afterwards a vast multitude were discovered by them." This testimony to the early propagation of Christianity is extremely material. It is from an historian of great reputation, living near the time, from a stranger and an enemy to the religion. It establishes these three points—that the religion began in Judea; that it had reached Rome, and not only so, but that there it had obtained a great number of converts.

Next in order of time and perhaps superior in importance, is the testimony of Pliny the younger. Pliny was the Roman governor of Pontus and Bithynia. He writes a letter to Trajan the Emperor to know how to deal with the Christians in his province. The date is about eighty years after the death of Christ. In it he says: "Many of all ages and of every rank, of both sexes likewise, are accused and will be accused (of Christianity.) Nor has the contagion of this superstition seized cities only but the lesser towns also and the open country. Nevertheless it seemed to me that it may be restrained and corrected. It is certain that the temples which were almost deserted begin to be more frequented and the sacred solemnities (of heathen worship) after long intermission are revived."

Here then, is very singular evidence of the progress of the Christian religion in a short space. Not seventy years after the apostles began to mention the name of Jesus to the Gentile world the Christians were in such numbers in the Roman Provinces that the authorities had to appeal to the Emperor to know how to treat them. But it is unnecessary to multiply quotations from this time forward, profane history is full of references to Christians. In two or three centuries it triumphs over the religions, the philosophies, the superstitions of mankind. "It wins its way from town to town, from shore to shore, till it becomes the prevailing religion of the Roman Empire; it changes the customs, the laws, the jurisprudence of the world, and at last the proud eagles, before whose conquering might every kingdom of the earth had succumbed, bow before the mightier might of the cross of Christ. Yet from the first everything was against it. Its origin as a Jewish sect, the prejudices and superstitions of the lower classes, the prestige and antiquity of the existing polytheism, the keen intellects of the philosophers, the culture and refinement of the wealthy, the might of the mailed hand of Imperial Rome itself—and yet it triumphed, triumphed in the face of persecutions too dreadful to be described.

And by what means, by what arms did it triumph? By abjuring every appeal to the passions, or lusts, or desires, or ambitions of men. By demanding that they renounce the honors, and glories, and emoluments of the world and embrace (under the then conditions of the case) losses, imprisonments, degradation, death. By holding out as the reward of faithful service tribulation in this world, immortality in the world to come. Jesus chose means adapted for defeat, while Mohammed, preaching a religion of conquests and sensuous enjoyments, chose means adapted for conquest. With confidence then we appeal to history, for its pages contain the indelible record of the superhuman action of Jesus Christ among men. The triumph of Christianity in those first centuries is a phenomenon that refuses to take its place in any process of natural evolution, because no natural causes are adequate for its explanation, and if any one can believe these miraculous events, contradictory to the process and dispositions of human nature, were brought about without any supernatural assistance, he must be possessed of much more faith than is necessary to make him a Christian and remain an unbeliever from mere credulity. And look at Christianity now. For eighteen centuries it has stood unshaken, attacked upon all sides, by foes within as well as without, it has remained impregnable. The longer it has existed the stronger it has proved to be, until we see it as it is to-day. It has interlaced itself with the history and the interests of mankind. Poetry, painting, sculpture, literature, architecture are all saturated by its spirit. It has worked and is still working a mighty revolution in the world, not less real because quiet and bloodless, and you and I look around upon it, a kingdom, worldwide, enobling, exactly, adapted to the circumstances of the age, the political requirements of nations—the most sacred yearnings of humanity. Again I claim that its founder must be Divine.

II. The next evidence I bring forward to prove by the work of Christ that He was divine is "the social and moral reforms which His religion has wrought among men." I need not, I am sure, produce testimony to convince you of the pitiful state of the old heathen world. The slightest knowledge of ancient history will cause you to admit readily the oppression of the mighty over the weak, the degradation of womankind, the curse of slavery, the intolerance of the wealthy, the miseries of the poor—all this has been changed by Christianity. "Christianity (says a recent American writer, McKim) has asserted for every man his sonship in the family of God, and so laid the foundation of personal liberty and individual rights. It threw its ægis around the poor and the weak and the prisoner, and claimed for them sympathy and justice and charity. It first unspeakably ameliorated the condition of the slave, affirming that he was not a chattel, but a brother in the family of God, and so sowed the seed which led to the ultimate abolition of slavery. It struck the fetters from the limbs of woman, and restored her to her rightful place as the helpmate and companion of man. It took from the father the power of life and death over his children, and made the paternal relation holy and beautiful. It gave to marriage a sanctity which it was sacrilege to violate, and elevated love from the depths of sensuality to the throne of purity. It abolished the cruel and bloody games of the gladiatorial arena. It at length drove from the stage the licentious shows which so deeply depraved the morals of the people. It rooted out the prevalent crime of infanticide—that revolting and inhuman practice which more than almost anything else revealed the corruption of the human heart under the blight of paganism. It developed the humane instincts of men and created the hospital and the orphan asylum and a host of kindred institutions of charity. It reformed the principle of legislation and laid the foundations of the new science of international law." And if it be contended that these reforms are the result of civilization rather than of Christianity, I ask how comes it that the non-Christian nations have not adopted them? Look at Turkey and Asia under the rule of Mohammedanism; China, with its boasted centuries of civilization: India under the much lauded system of Buddha.

How, then, are we to account for these phenomena? Are they natural? Do the principles and powers which history and experience make us familiar with, as those which belong to man, even in his highest developments of genius and his noblest achievements of moral power, suffice to explain the facts before us? Surely not. Neither does history give any parallel, ancient or modern, to these achievements of Jesus Christ, nor any promise or germ of the development of any such power. The Christian history, like the character and teaching of Christ, is unique. It stands alone without a peer or a rival; and the only reason able conclusion is that a power was at work in it, which was more than human. In other words, that Jesus of Nazareth was what He claimed to be, and what the Christian Church from the beginning believed Him to be—the Son of God."

III. The third evidence I bring forward to prove by the work of Christ that He was divine is, He has revolutionized the order of the virtues. Prior to His, every system of morality placed courage, and the whole class of qualities that are akin to it, in the first rank; and the milder virtues, as far as they afforded them any recognition, in the second. Christianity has exactly reversed this, Since it has done so, the change has received the almost unanimous approval of the wisest and the best of men. Christ has acted upon mankind mightily. He has rescued the degarded from their degradation, rejuvenated hardened hearts that no other force could break or subdue, and elevated the good and the noble. I ask is such a fact consistent with the theories that unbelievers propound as to the origin of Christianity?

Again, I would have you notice the mode in which Christianity brings a new moral and spiritual power to bear on the heart of man. In this conception it is absolutely unique, no such idea having been thought of before or since. It effects this by bringing the whole force of religion to bear on man's moral nature, and concentrating it in the person of Christ. I ask you to keep in mind, steadily, this important fact, that it is the great aim of Christianity, not merely to teach morality, but to render its practice possible by imparting to man a spiritual power of which he was previously destitute.

All the great heathen philosophers were deeply conscious of the weakness of the motives by which they could enforce the practice of virtue. The violence of passion was too strong for them. All that they thought they could effect was to benefit the virtuously inclined, but they felt themselves powerless to act upon the masses. When men had arrived at a certain stage of corruption they viewed their case as hopeless. Philosophy was destitute of a spiritual power, capable of acting mightily on the heart. Every page of ancient literature that survives testifies to this, philosophy left degraded men to perish in their degradation. Its only hopes for humanity were placed in political legislation, but how such legislation was to be brought about it failed to discover.

I need not take up your time in proving that it is the prime object of Christianity to grapple with this defect. That it has done so we have the evidence of numerous non-Christian writers. Lecky, the great Irish Rationalist, says: "It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an

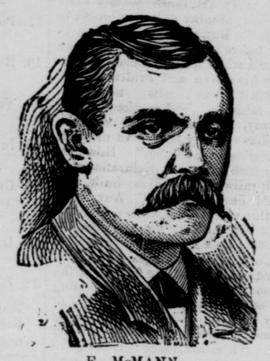
(Continued on fourth page.)

TAKES IT AWAY.

It Will Never Return.

The Worst Cases of Rheumatism are Cured by Paine's Celery Compound.

A MARVELLOUS CURE IN THOROLD, ONT.



F. McMANN.

Thousands of men and women in all ranks and classes of society, owe their present comfort, ease, health and strength to the life-giving virtues of Paine's Celery Compound.

Paine's Celery Compound has conquered more hard and desperate cases of rheumatism, and conferred greater blessings on men and women, than all the combined efforts of other medicines.

Paine's Celery Compound from the start begins the good work; every drop is charged with curing power, and the grand results always astonish the sufferer.

The case of Mr. F. McMann, of Thorold, Ont., was a remarkable one, and astonished hundreds. Few men ever suffered more; his condition was a desperate one, but Paine's Celery Compound was all-powerful and prevailed over his disease. Mrs. McMann, writing for her husband, says:—

"I think it my duty to let you know what Paine's Celery Compound has done for my husband. For two years he suffered very much with Rheumatism in the back, and became so bad that he could not bend, stoop or sit in a chair at table, and I was obliged to take his meals to him while he lay in bed. He was treated by various physicians, but received no benefit until he used Paine's Celery Compound. The first bottle gave him relief, and after he had used six bottles he was quite free from the rheumatism. He was troubled with piles for fourteen years, and found great relief from the Compound. He says he feels like a new man just now. We think there is no medicine like Paine's Celery Compound."

VICTORIEN SARDOU
The Great Dramatist.

The mobile features of this great man are seen above. Sardou is the great wizard of the stage, clothing his characters in flesh and blood, and making them live. He makes, not mummies, but men and women, as witness the realistic portrayals of Bernhardt, — chiefly the master's thought. When body and brain are weary with work, anything that will drive away the blues must possess a great value. It is the verdict of Sardou that "Vin Mariani," the great tonic-stimulant, possesses this subtle power. This is what the great man says: "'Vin Mariani' is perfect, gives health, drives away the blues, and is of such excellent quality that whoever tastes it might almost desire to be forever debilitated and depressed, thus to have a pretext to drink it." Celebrated men and women, the world over, have spoken similarly of the stimulating, nourishing effects of "Vin Mariani" upon body and brain. A preparation from pure grapes and carefully selected coca leaves, "Vin Mariani" is more tonic than quinine, and yet it never constipates. For the convalescent it is invaluable; for all infeebled people, it has a magic restorative property. Send your name to Lawrence A. Wilson & Co., Montreal, the Canadian Agents, and you will receive an album containing the portraits of a large number of celebrated people, who have used "Vin Mariani" with wonderful results, and who speak highly of it.

EFFECT OF THE FRENCH TREATY. WINES AT HALF PRICE.

The Bordeaux Claret Company, established at Montreal in view of the French Treaty, are now offering the Canadian connoisseur beautiful wines at $3.00 and $4.00 per case of 12 large quart bottles. These are equal to any $6.00 and $8.00 wines sold on their label. Every swell hotel and club are now handling them, and they are recommended by the best physicians as being perfectly pure and highly adapted for invalids' use. Address, Bordeaux Claret Company, 30 Hospital Street, Montreal.

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If you have a Cough it is time you were taking

GRAY'S SYRUP of RED SPRUCE GUM

THE OLD STANDARD CURE FOR COUGHS, COLDS, ASTHMA and all LUNG AFFECTIONS

Gray's Syrup has been on trial for more than 50 years and the verdict of the people is that it is the best remedy known. 25c. and 50c. per bottle. Sold everywhere.

KERRY WATSON & CO. PROPRIETORS MONTREAL.

TO LET—A cottage on Sidney Street containing five rooms. Possession given February 2nd next. For other particulars apply to W W WELLNER. jan21

Mr. J. Alcide Chaussé
Montreal, P. Q.

A Marvelous Medicine

Whenever Given a Fair Trial Hood's Proves Its Merit.

The following letter is from Mr. J. Alcide Chaussé, architect and surveyor, No. 153 Shaw Street, Montreal, Canada:

"C. I. Hood & Co., Lowell, Mass.:

"Gentlemen:—I have been taking Hood's Sarsaparilla for about six months and am glad to say that it has done me a great deal of good. Last May my weight was 152 pounds, but since

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TESTIMONIALS—Arthur Johnson, Esq., Druggist, Revere Hotel, etc.

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