# Have you tried Blue Ribbon Ceylon Tea yet?

# Infallible Proofs

Of Christ's Resurrection From ] the Grave.

Sermon by Rev. Dr. S. Hawley Adams of the Central New York M. E. Conference.

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days."—Acts 1.; 3.

A certain French infidel, who was ambitious to uproot Christianity and and raise yourself from the dead in Christianity as a divine and superna-tural religion rests upon Christ's resurrection from the tomb. The enemies resurrection of Jesus Christ from the grave be granted, all else that Christianity claims must be conceded; whereas, if this be denied successfully,

Christianity has lost her case. Strauss, one of the foremost hostile critics of Christianity, calls the resurrection of Christ "the center of the center—the real heart of Christianity," and adds: "It can scarcely be doubted that with it the truth of Christianity stands or falls."

I ask your attention then to the "infallible proofs" of the resurrection of find a vacated tomb and a risen Lord, Jesus Christ from the grave.

JESUS LIVED IN HISTORIC TIMES. I. Let us note that Jesus lived and died in historic times. This is of im-mense value: The place, time, circumstances, and surroundings of his life were definite. The existence of the Jewish people as a distinct nation had covered, if we reckon from the call of Abraham, nearly twenty centuries be-fore the birth of Christ. Their history, their land, their civilization and customs, we know. We are acquainted with imperial Rome, the governing power over Palestine at the time of Christ, her emperors, her provinces, her literature, orators, poets, and hisreliable historian is acknowledged, and in the fifteenth book and fortyfourth chapter of his annals of about Christ's crucifixion. After speaking of the Christians, he adds: tus, from whom the name during the reign of Tiberius, a

spired testimony of the Bible as to explaining more fully to them the na-Jesus' life and death, we have as good ture and design of the church which testimony that he actually lived and he was founding; and having outlined died as we have of any facts concerning their work, he ascended from Mount Julius Caesar, Socrates, or Mohammed. Olivet before their eyes into heaven. Julius Caesar, Socrates, or Mohammed. You may remember that Archbishop Whateley wrote a book entitled "Historic Doubts Concerning Napoleon Bonaparte," in which he showed that arguments against the strictly historical character of Jesus Christ, employed well that Napoleon never lived.

the minute particularity of circumstances connected with the crucifixion of Jesus Christ. It was at Jerusalem, at the Passover feast, on Calvary's hill. The day, the hour, the causes and circumstances of the arrest, the details of the trial, the conversations and events during the crucifixion, the taking down from the cross, the burial in Joseph's new tomb-all give us a lifelike and detailed picture of an actual occur-rence. "He suffered under Pontius Prate, was crucified, dead, and buried." REALITY OF CHRIST'S DEATH.

III. There is the strongest proof of the reality of his death. He was in the hands of his enemies, whose purpose was to kill him, and who the judges of the reality of his death. When Joseph begged the body of Jesus for burial, Pilate did not grant the request until he had secured from the centurion official information that Jesus was dead. Do you say, Possibly the crucifixion did not produce a real but only an apparent death? I answer, Was not the spear-wound necessarily mortal when it pierced even to the heart, as is shown by the water and the blood which escaped from the wound, which was inflicted by the soldiers for the express purpose of

causing speedy and certain death? If the record were that while Jesus and his disciples were alone in the wilderness certain robbers fell upon Jesus, and having slain him, fled, but that after their flight he came to life again, we might suspect he was not really dead, any more than possibly was the young man who fell from the window when Paul was preaching; but the circumstances of the crucifixion of Jesus are of such a nature that any theory of only apparent death is absolutely forbidden.

A GUARDED TOME.

We know, too, just where and when We know with what care the entrance ing to the sepulcher: but what was to the tomb was closed and the great their errand there, what were they stone rolled against it. We know how carrying? Ah! it was spices for em-

the Jews went to Pilake, asking of him the Jews went to Fliate, asking of him a favor, and saying, "This man said that after his death he would be alive again. We wish to shut off all possibility of fraud on the part of his disciples, and to be able at the end of three days to produce his dead hody. three days to produce his dead body, and to say to all who have been touched by this fanaticism, 'Here is your Jesus, who said, "Destroy this body, and in three days I will raise it up again." "Pilate said to them: "You may have the tomb sealed and guard-The tomb was sealed, and Roman soldiers-not two or three, but sixtywere stationed there to see that the reto found another religion in its place, came one day to Prince Talleyrand in great discouragement because of his failure to secure followers. "Oh," said were stationed there to see that the remains were untouched during those three days. We may not think for a moment that these Roman soldiers, with their high military ideals, with their stern discipline, with the Talleyrand, "if you will be crucified death penalty attached to slumber on duty, should, when of them, have slept, much less that all three days, you will have plenty of fol- of them should have slept at once The whole argument of How wonderfully the malicious pur-y as a divine and superna-on rests upon Christ's resur-by thus guarding the tomb to destroy forever all claims of Jesus to the Mesof the Christian religion have agreed siahship, has been turned to his activith singular unanimity that if the count, and has contributed an additional proof to the reality and triumph of his resurrection. We know now

> might. We have thus far, in our investigation of proof, an actual death, a circumstantial burial and a guarded

that their prisoner escaped not by

human means, but by supernatural

IV. We have next a vacant and investigated tomb. Certain women came very early to the sepulcher on that resurrection morn, not expecting its permanent burial. They hear the words of an angel: "He is not here; he is risen; come, see the place where the Lord lay." The disciples, when notified, came running to the spot, not to search for the whereabouts of their Christ, but to explore the vacant sepulcher. They entered; the body Jesus was gone; the winding-sheet in which his body had been wrapped and the napkin that was about his head were there, folded and laid away in arrangement, showing that Jesus left death's couch not as a refugee, but with calm composure as death's Lord.

SEEN OF HIS DISCIPLES V. Our next proof is the manifestation of the risen Jesus to his disciples the during a period of forty years, at the Roman empire we have what he says end of which time he was taken up bodily from earth into the skies as they hris- were gathered about him on Mount its Olivet. At these various times of maniorigin, suffered the extreme penalty festation Jesus talked with his disciples the and with others, ate food in their preshands of one of our procurators, Pon-tius Pilatus." ence, journeyed with them, discoursing upon his death and resurrection, as Apart from what we deem the in- fulfillments of Old Testament prophecy,

THOMAS, THE SKEPTIC.

He was seen of them for forty days under a great variety of place and cir-The women saw him: the disciples saw him; Thomas, the skepby certain infidels, would prove just as 'tic, saw, and was satisfied. He II. I would invite your attention to dred brethren at once. Now he appears in the garden: then as a traveler on the way from Jerusalem to Emmaus; now in a room where the disciples had met for prayer; then by the se side or on the mountain. These discip s have left their written testimony as to how they saw him repeatedly, and how he talked, journeyed, and ate with them. But some one may ask, Were the disciples competent and reliable witnesses? In answer to this question, let

me present three thoughts: 1. They were eye-witnesses, since for over three years they had been close and daily companions of Jesus. They were thoroughly familiar with form, features, speech and manner, and it is not thinkable that any other person could have been to them the risen

CHARACTER OF THE WITNESSES. ened and dispersed? How much expecttions, visions or theories. All their previous life had been with the real world. They had lived in their perceptions. They were comenon men, with common modes of thinking and observation. Jesus did not call any one of the twelve from the ranks of re-cluses, fantales, or insurrectionists, but from that of men engaged in common

3. Of this sincerity it is enough to say that the resurrection of Jesus Christ had a marked influence upon all their after life, as they underwent toil, privation persecution, and mar-tyrdom in the proclamation of this belief. Were they deceived? Infidelity, baffled and beaten at other points, has here made a stand, and the theory of expectancy, disordered imaginations. callucinations, visions has been set orth by some as an explanation of neir evident faith. Let us look at

this for a moment. TESTIMONY OF THE WOMEN. First, there is the testimony of the wemen who said they saw him. How he was buried, being in the well-about their expectancy? Very early known tomb of a well-known man. on that Easter morn they were hasten-

balming the body. But what need has a body which is to come forth that very day in resurrection, life and power, of the long and costly process of embalming? How much expectancy had the two on the way to Emmaus, when their language was one continual lement and only of descript. "We trustlament and cry of despair: "We trusted it had been he which should have redeemed Israel"? How much expectancy was there among the twelve disciples, who at the cross were disheartened and dispersed? How much expectancy on the part of Thomas, who was one of the witnesses of Christ's resurrection, and who said to the other disciples: "I will not believe that Jesus has risen from the grave, even though I look upon his form and hear his voice; I must handle him, and put my fingers into his wounds before I will believe"? To ask these questions is to answer them. I am glad now that they were so slow of heart to believe; that Thomas was a skeptic; that the women were carrying spices for embalming the body; that the tomb was guarded by 60 trained Roman soldiers; for all these circumstances only add to the proofs, and make them "infallible," that Jesus truly rose from

the grave. GROUPING OF PROOFS. VI. In the grouping of proofs of Christ's resurrection we should also lay stress upon the unique character of Jesus Christ as affording a reason for such a remarkable circumstance. Such an event connected with such a person would be far more probable than that it should occur in the history of an ordinary man. Just as massive pillars might suit a vast temple, but would be inharmonious for an ordinary dwelling, so the miraculous harmonizes with the mission and character of Christ when it would not harmonize with your life and mine. If Christ's resurrection be the fulfillment of Old Testemant prophesies concerning him, and the necessary sequel and climax of his whole earthly life and mission, its occurrence is more probable than if it stood out isolated as a mere prodigy of circumstance. The reasons for his resurrection make it reasonable. When Jesus distinctly told his disciples he should be put to death and the third day he should rise again, and they saw the fulfillment of one part of his prophecy, we are led to wonder at their slowness of heart in anticipating the fulfillment of the

The chain of historical events is not yet complete. The strongest proofs re-main to be given. If it could be established that the belief of the Christian Church in the resurrection of Jesus from the grave could not be traced back earlier than the beginning of the second century, the historical proof would be weakened; for that interval would give time for the rise and growth of superstition. Waive, if you please, all reference to the dates of the four gospel records. We know that Paul was beheaded by order of Nero only 37 years after Christ's crucifixion. Of the fourteen epistles attributed to Paul, skeptics agree that four-viz., Romans, First and Second Corinthians, and Galatians-were written by Paul, and that not more than 28 years after the crucifixion of Jesus Christ. In all these epistles there are the most distinct references to his resurrection. The churches addressed, though widely separated geographically and founded by different apostles, yet all agree in the belief that Jesus rose from the grave. Mark you, in neither of these epistles does Paul any where argue that Jesus rose from the grave. He simply states that this is the accepted common faith, both of himself and of those to whom he wrote. His contention was simply for wrote. His contention was simply conclusions which grew out of this

AN ACCEPTED FACT.

Furthermore, whatever difference of controversies arose between the apostles of the early Christians, the resurrection of Christ was never a point at issue. Some denied Paul's apostleship, and his one answer was: Brethren, I have seen the risen Lord, and he told me what to do." Even the church at Corinth, which, influenced by Greek philosophy, was disposed to deny the doctrine of the gen-eral resurrection of the body, admitted that the resurrection of Jesus was truly in a bodily, literal sense, and all Paul attempted to say was that the resurrection of Jesus, which they admitted argued the final resurrection of all Christ's believing children who

We have, then, a clear, well-defined, concurrent, universal belief in Christ's resurrection in the days of Paul, covering a period of 30 years, which ended less than 37 years after the cruci-

RESURRECTION POWER.

If we had simply this, but no phenomena to back up the belief, our case would be less strong; but we have besides a resurrection-power attending the history of the early church. Pentecost, and the Pentecostal power which rested upon Christianity, prove the resurrection of Jesus Christ from the grave. The Spirit of power, which rested as cloven tongues of fire upon the heads of that company of believers, was in attestation that Jesus had risen from death, and had ascended to heaven. He promised that the Holy Spirit should descend upon his disciples, after he had risen.

THE GREAT PROOF OF CHRIST'S RESURRECTION

is Christianity itself; for Christianity, which has been and is the greatest power in the world's history—"lifting," says Richter, "empires off their hing-es-" rests upon this one foundation stone. Deny the resurrection of Christ, and away goes Jewish prophesy, which foretold it; down falls the authority of Christ, for he foretold it, and staked his claims upon it—"the sign of the Son of Man was the sign of the prophet Jonas"; deny the resurrection of Jesus and you overthrow the preaching and writings of the apostles, for it was the burden of their preaching and the foundation of their doctrines; deny the resurrection of Jesus. and the last book of the Bible becomes simply a rhapsody, for John said he saw on Patmos Isle his risen Lord, who said to him, "I am he that liveth and was dead."

SOMETHING MAPPENED, or the Sabbath would not have been changed from the seventh to the first day of the week-and that, too, Jews, and even at a time when their Sabbath conscience was the strongest in all their history. The only reason for that change of Sabbath day was that the resurrection of Christ might and southwest. be properly commemorated. Can you have a Gettysburg monument without a battle of Gettysburg? Can you have a decoration day and no dead soldiers? Could you have a Sabbath changed from the seventh to the first day of the week to commemorate Christ's resurrection if he had not risen? The Christian Church, the Christian Sabbath, and the yearly celebration of Easter are three important witnesses, Surely there were "many infallible

Ring, then, the bells of heaven, and let our hearts be glad. Our Lord is "risen indeed." He lives in heaven and on earth He lives in the church and in the heart of every true believer. We feel and know his resurrection power. Let us, then "be risen with Christ," as St. Paul exhorts, setting our affections on things above. ting our affections on things above. "We have not followed cunningly devised fables." Our Gaspel is a glori-

ous truth. We build our hopes upon the eternal "Rock of Ages." Our Christ lives forever.

Christ is risen; Death hath he slain. Burst ye your prison; Songs of praise, lead ye Works of love heed ye, Hungrey ones feed ye, News of life, speed ye, Coming joys, plead ye.

-Goethe.

The Essex Basket Company storewas destroyed by fire recent-

Mr. Jacob D. Shoemaker, of Berlin, celebrated his 100th birthday on Sun-

Mr. and Mrs. John B. Rennie, of Galt, recently celebrated their golden wedding.

Elmer Green, a prominent citizen of Woodstock, died very suddenly Tuesday night. Harry Scarf, of Paris, fell from a

roof where he was working, and was badly injured. The Brantford Peat and Fuel Com-

pany are to begin operations in the Hurley swamp.

James Sears had his hand cut off at the Verity Plow works, Brantford, Wednesday morning. The condensed milk factory of, Ingersoll, which has cost \$10,000 will

commence business in January. The farmers of the township of Hibbert and Fullarton are taking ac-tion in regard to the recent rise in blacksmiths' prices.

The estate of the Stacey Hardware and Manufacturing Company, St. Thomas, will be wound up, and will be disposed of shortly.

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The Ayr Presbyterians have asked the Rev. Mr. Nixon, of Smith Falls, to accept the pastorate of their church in succession to the Bev. Mr. Hardy, who went to Listowel.

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Railways and Navigation

On and after Sunday, Oct. 16, 1899, the trains leaving Union Station, Toronto (via Grand Trunk Railway) at 9 a.m. and 9:30 p.m., make close connection with Maritime Express and Local Express at Benaventure Depot. Montreal, as follows:

The Maritime Express will leave Montreal daily except on Saturday, at 7.30 p.m., for Hail fax, N. S., St. John, N. B., and points in the Maritime Provinces.

The Maritime Express from Halifax, St. John The Mariame express from Halifax, St. John and other points east, will arrive at Montreal daily, except on Monday, at 5:39 p.m.

The Local Express will leave Montreal daily, except Sunday, at 7:30 a m., due to arrive at Hiviere du Loup at 6:00 p.m.

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