THE DAILY GUARDIAN.

SPECIAL EDITION. CHARLOTTETOWN, PRINCE EDWARD ISLAND, TUESDAY, DECEMBER 23, 1890. No. 9.

The Daily Guardian

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THE GUARDIAN PUBLISHING Co.

FROM THEIR OFFICE IN THE

Cameron Block

TERMS:

For the Month .....25 cents

Advertising rates furnished on application

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Editor and Manager.

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A large assortment of Caskets, Coffins and Trimmings kept constantly in stock.

Undertaking personally attended to.—Charges moderate.

Ch'town, Sept. 20, '89. 1y

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DEALERS IN
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Opposite Ch'town Woollen Mills.

Ch'town, Oct. 10, '90. 3m

The Natural History of Prince Edward Island.

By Francis Bain.

AUTHORIZED for the use of Public Schools by the Board of Education, Price FIFTY CENTS. For sale, wholesale and retail at

G. H. HASZARD'S,
Chtown April 11, '90. Queen Square.

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INTENDING to close my Harness Business at the end of the year, a good opportunity is offered to secure a well-established HARNESS BUSINESS in one of the best trade centres on the Island.

I will sell STOCK IN-TRADE, Tools and good will of Business, at a big discount, and on reasonable terms

J. M. AITKEN,
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Montague Bridge, Dec. 5, '90. 4i

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FOR MEDICAL and SACRAMENTAL purposes:—

5 Qr. Casks Port Wine, direct from Oporto,
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20 Bbls. bottled Ale and Porter, from London,

Received to-day by *Clarabel*, at DODD'S MEDICAL HALL.

Also—50 Gals. fresh Norway COD LIVER OIL, and a large supply of SCOTT'S EMULSION of COD LIVER OIL.

Ch'town, Nov. 28, '90.

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SUCCESSORS IN BLYMYER BELLS TO THE
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CATALOGUE WITH 2200 TESTIMONIALS.
BELLS, CHURCH, SCHOOL, FIRE ALARM

No Duty on Church Bells.

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FROM Sydney and Pictou, Cargoes of Round, Nut, and Slack. Also, a good supply of HARD COAL on hand.

All of which will be sold at lowest rates.

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Oct. 31. 3m

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No intelligent Man ought to be without it.

C. I. MORRISON,
Sole Agent for Ch'town.

Nov. 14, 1890.

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STOVEPIPE, ELBOWS,
WATERWORKS.

THE undersigned has on hand all kinds of TINWARE, STOVEPIPE, ELBOWS, &c., wholesale and retail.

Also, is prepared to fit up WATER PIPE in Houses, with Faucets for use in the Kitchen or other Rooms, at shortest notice

Orders left at my Shop, will be promptly attended to.

☞ Terms moderate,

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ALFRED MCWILLIAMS.

BEST STEEL WIRE — WOVEN WIRE FENCING — 60 to 90 cts. PER ROD. — GALVANIZED.

Twisted Wire Rope Selvage.

All widths and sizes. Sold by us or any dealer in this line of goods, FREIGHT PAID. Information free. Write

The ONTARIO WIRE FENCING CO.,
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CARVELL BROTHERS, Charlottetown,
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New Drug Store.

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DRUGS, CHEMICALS, Fluid Extracts, Tinctures, only the finest quality kept and used in prescriptions.

Patent Medicines of all kinds,

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No equal in the market for every kind of sores known—Sore Eyes, Burns, Scalds, Inflamed sores, bealing sores; sores caused by splinters or nails, and where there is any proud flesh.

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Dr. Eaton's ASTHMA REMEDY, 25 cents, 50 cents, and $1.00 per bottle.

Perfumes, Soaps, Brushes, Toilet Powders, Sponges, and everything usually kept in a first-class Drug Store.

Pipes Tobaccos, Cigarettes, Havana and domestic CIGARS.

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Everybody should call and see prices. Goods shown freely. Dolls and Toys for hundreds of Good Boys and Girls, and a Moustache Cup for the Young Men. The best and cheapest Groceries in the country. Confectionery, Raisins, Currents, Spices, Canned Strawberries, Blueberries, and Clams.

Dec. 13—dly tl 25th wky2i

K. D. C. Worth Millions.

THIS WAY FOR YOUR SUPPLIES

—OF—

FAMILY GROCERIES!

—:o:—

OUR STOCK IS COMPLETE.

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We have bought for cash, and will sell at a small advance on cost for CASH ONLY.

Telephone Communication.

J. D. McLEOD & Co.
Cor. Queen & Grafton Streets.

Ch'town, Dec. 12, 1890.

"Ring out the old Year, ring in the New."

RINGS! RINGS! RINGS!

Lots of other things besides the above, at

E. W. TAYLOR'S JEWELRY STORE,
Cameron Block.

LOOK HERE!

—:o:—

BEFORE ORDERING YOUR FALL SUIT, OVERCOAT or ULSTER, call and examine our immense stock of NEW CLOTHS, in

Tweed and Worsted Suitings, Beavers, Meltons, Naps, Friezes, etc.

A full line of Latest Designs and Patterns of TROUSERINGS. Our stock excels in quality and variety anything we have heretofore shown.

We offer you the Largest Assortment of Cloths in the City to select from. Call and see them.

JOHN McLEOD & Co.,
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Iron Founders, Machinists and Boiler Makers.

Parties contemplating heating their Dwellings with Hot Water, would do well to see our new *Steel Boiler* before placing their order. No sections to leak. No cleaning of soot. No joints to smoke. At least 25 per cent of fuel saved. A written guarantee given with every boiler. Also, a new Upright Radiator, the handsomest in the market.

We are prepared as usual to supply new and second-hand French Burr Mill Stones, first class, with all the gear complete. Eureka Smutters, Bolting Cloth, Shafting and Pulleys, Proof Staffs. New and second-hand Engines and Boilers. Rotary Saw Mills and Shingle Mills. Distan and Canadian Saws. Leffel and Vulcan Water Wheels. Steam Pipe and fittings of all kinds.

We have a number of Threshing Mills with horse powers and shakers, made by the celebrated Hall Manufacturing Co., at reasonable prices and on easy terms.—Address, Charlottetown.

July 11, 1890.

Big Bargains in Xmas Groceries,

—AT—

BEER & GOFF'S.

WE WANT to do a larger Xmas trade this year than we have ever done before, and are therefore going to offer our entire stock of RAISINS, CURRANTS, PEELS, ESSENCES, etc., at the lowest Rock Bottom Cash figures. Call and see our prices before buying anywhere else.

Raisins and Currants.—We have received over 6,000 pounds of Cooking Raisins, including some Layer Valencias, which are very fine this year; and as we have marked them all down low we expect them to go off quick. Our stock of Layer Raisins is also very large and the quality excellent. We have just received a lot of the "Black Basket" brand, and they keep up their reputation for the best Table Raisins going.

Candied Peels.—Just received from London, a lot of KEILLER'S CITRON, LEMON and ORANGE PEEL, which we are selling much cheaper than usual on account of a drop in the price abroad.

Essences and Spices.—Imported direct from the manufacturers and guaranteed STRICTLY PURE and UNADULTERATED. Bring along your empty bottles and have them refilled.

Special Notice to Retailers.

Our Stock of NUTS, DATES, FIGS, APPLES and XMAS CONFECTIONERY is very large and varied, and we think it will pay you to look at it if you want something nice and attractive.

BEER & GOFF.

Ch'town, Dec. 5, 1890.

Get your Printing done at The Island Guardian Office.

THE PULPIT.

Some Stirring Temperance Sermons.

Rev. Messrs. Gordon, Sutherland, Read and Hamlyn.

REV. MR. GORDON.

Rev. Mr. Gordon has about as happy a nack of picking out appropriate texts as any clergyman we ever knew. Sunday evening he preached to an overcrowded house on "the Ox that gores."

"If an ox gore a man or a woman that they die; then the ox shall be surely stoned; and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman the ox shall be stoned and his owner also shall be put to death.—Exodus xxi., 28, 29.

These words following immediately after the ten commandments add peculiar emphasis to the underlying principle of the commands of God. He had two points to make. First, To possess or derive profit from that which is injurious to another, is forbidden by the law of God. It is on the same principle we say private rights must give way to the public good. That is it exactly. The man could own an ox, but if it did damage to another he had no right to derive profit from it or even possess it. This command simply enunciates this principle that it is not right to possess that which is injurious to another We find our liberties are hemmed in on every side. Quarantine laws, prisons, asylums, etc., are only a crystalization of this idea. I may have a horse that can go at the rate of 2.40 a minute, but if I take him on our public streets and endanger the safety of the public, I am prevented by the police. I can build a house any way I please in the country, but if I come into the city and put up a building of brick with walls that are too thin I am responsible for the consequences. There are certain things which may be right under certain circumstances which are not in others. Changing circumstances very soon change the rights of men. The ox was to be killed when he would gore. Now the same principle applies to the liquor traffic because it gores the body politic, financially, physically and morally. We hear much about hard times. But what do we find. In Great Britain and Ireland alone £136,000,000 is the annual rum bill. Of course if we received value in return in the shape of comfort and happiness we would not object to this expenditure. There would be no loss. But there is the history of sorrow and death, poverty and crime, and that is all we get for the money. Sir Leonard Tilly informed him some time ago that this Dominion spends $27,000,000 a year on strong drink. This is the first cost of it alone, and the revenue derived from it was less than five and a half million dollars; $27,000,000 thrown away to get five and a half million dollars—and that is called good financiering.

This liquor business takes money from you and gives nothing in return, which is robbery. Does not this ox gore the body politic? It does and therefore should be stoned.

It destroys the wealth producing factors in every country, brawn, brain and morals. Take these away and you destroy the foundation of society.

It destroys brawn. In 1885 three quarters of a million dollars were invested to encourage emigration to Canada, and this was wise. But the liquor traffic which the same government that voted this money support will make more loafers and criminals in Canada in the community than good men that those three quarters of a million bring in.

It destroys brain. If there is no brain the labor is in vain. Our government spend annually thousands of dollars for the education of the people and they do right. But at the same time they foster and encourage the iniquitous traffic the outgrowth of which is ignorance ever more. It is estimated that 95 per cent of the thousands of children unable to attend school are prevented because they have drunken parents.

It destroys the morals. Put over against the work of the church the work of the saloons and the morality from one is destroyed by the other. Surely this is building with the left hand and pulling down with the strong right hand. The prosperity of the one means the destruction of the other. The liquor traffic is a fatal parasite on the whole community. Its success is the church's failure, and its triumph the church's defeat. As one fattens the other becomes lean. Then it destroys the home. The home is a divine institution, and if the home is to be protected, this liquor traffic can not. If a child were bitten by a dog on our streets how the people would run together with sympathy for the child and vengeance for the dog. And yet instead of one child thousands are being bitten by the demon strong drink, and yet we are asked to license it. If an ox gore a man or a woman he shall be stoned, and if the owner knowing this hath not kept him in he shall also be put to death. This is the underlying principle of the ten commandments. It is simply a bewitchment by the devil that men cannot see these things.

Second. Continuing to own the ox that gores is to be punished. To posess or derive profit from anything known to be destructive is criminal. The history of the whole liquor traffic is the history of destruction. And who owns this destroying creature. This depends on your answer on the 8th of January next. If you vote right you will not be the owners. You refuse to own him and say we protest against participating in this business. An effort is now being made to form a syndicate of the citizens to own the destroying brute, and the moment you grant the license you become responsible for its existence.

Then let me refer to some objections to license.

(1) License is subversive of common law. The meaning of this term as I understand it, means regulations to encourage and foster and promote everything which will make for the peace and comfort and welfare of the people. Does the liquor traffic to that?

(2.) It wipes away the ground of moral appeal. You ask why don't you use moral suasion. But how can you use moral suasion against an evil which you license as a legitimate traffic. License sweeps away the ground of moral suasion, or else it makes us very inconsistent men. We are told to honor the laws and the powers that be. It is simply to nullify all my moral suasion to license an evil. Not long ago an association of licensed liquor dealers passed this resolution:—*Resolved*, that while the state licenses the liquor business we consider it legitimate and honorable and do not deserve the censure that is heaped upon us. And they were right, as long as they were licensed. You ask me to preach temperance, judgment, and righteousness to come, and yet endorse the source of all crime. To use moral suasion and to license the traffic at the same time is to be a hypocrite.

(3.) License counter-legislates my God. Look at its consequences. One of the ten commandments says "thou shalt have no other God before me, and while Great Britain spends £36,000,000 for liquor annually, she spends only £50,000 for missions. Thirty-six millions sacrificed to the devil, and men prostrate themselves before him as their god. And so on throughout the ten commandments, the liquor traffic is in direct opposition to their every principle. There is taking God's name in vain, breaking the Sabbath day, dishonoring father and mother, murdering. The law of the New Testament is equally opposed to it. Love worketh no ill to your neighbor. We must put down this tyrant, and unless we do we violate the principles underlying the Word of God.

REV. MR. SUTHERLAND.

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Tim. V, 8.

This scripture is profitable for instruction in righteousness. At the root of it lies a principle capable of wide application. That principle may be expressed thus:—Act in the present so as to secure the welfare of the future. Provide for your own house and kindred so as to avert calamities which threaten an improvident future. The words "his own" and "his own house" embrace self, family, and community or country. Apply, then, the principle of the text in these three relations, and learn that the man who does not act so in the present as to secure the future welfare of self, home and community denies the faith and is worse than an infidel.

Provide for self, not by seeking selfish comfort or pecuniary gain, but by living such a life in the strength of God as will fit you for the larger life beyond the grave, to which this life is but the preface. There is such a thing as saving your soul and losing your life. Save your life and you must also save your soul. In self-renunciation and service of Christ, the the truest and noblest provision for self may be found.

Provide for your family by giving them such instruction and example as shall help to build up in them manly and womanly characters. Instruction alone is insufficient; you may preach yourself hoarse, but if your precepts are not supported by your example they will prove useless. Parents are bound by the principle of the text to deny themselves indulgence in habits which may lead their children astray in after years. You have personal liberty to drink a glass of intoxicating liquor, but that liberty is circumscribed by the effect your example may produce on the conduct of your sons and daughters.

Provide for the community of which you are a member by doing all in your power to strengthen good and weaken evil. The other-worldiness which goes through life singing hymns and rejoicing in personal salvation without lifting a finger to save the world from going to the devil is a caricature of the religion of Jesus Christ. Christians are the light and salt of the earth; their mission is to sweeten, purify and uplift society. Nothing affecting human life and conduct can be alien to them. They cannot keep aloof from politics, whether municipal, provincial or national. The future of the community or country will be provided for when to its government is applied, in every relation and department, the rules of Christ's teaching and the model of his example.

In the judgment of the preacher there are two rocks ahead which threaten shipwreck for our great and glorious Dominion. Against these evils Christians are bound by the teaching of the text to provide. One is the curse of intemperance. With that curse and its disastrous influences all are sadly familiar. This pulpit has given no uncertain sound on the subject. As a community, we are today face to face with one particular phase of the problem of temperance reform. That phase resolves itself into the question: Shall we retain or reject the Scott Act? The newspapers and speeches in temperance meetings give particulars as to the benefits of the operation of that Act.

In this pulpit the consideration of the question will be narrowed to the ethical side of the question. What is the christian's duty in regard to the rejection or retention of the Act? The preacher unhesitatingly declared in favor of the Act for two reasons. First, the Act removed temptation from a considerable number of persons who will not yield to the vice unless tempted; and, secondly, because the Act in its prohibitory tendency frees the community from the moral responsibility which attaches itself to any system of license. If you vote for license, you cannot shirk responsibility for the results of the license.

Test these reasons in the light of the principle of the text by the standard of the Bible. In Isaiah 57:14 you read: "Take up the stumbling block out of the way of my people." In Luke 17 and 2 you have a woe pronounced on the man through whom offences—hindrances or temptations—come. It were better for that man that a millstone were hanged about his neck and he cast into the sea.

That is your Minister's position. He appeals to your consciences to decide whether he is right or wrong.

The members of the Session, appointed for the spiritual oversight and guidance of this congregation, have drawn up and unanimously endorsed a resolution strongly urging upon all members and adherents of the congregation to use their influence, and where possible, their votes against the petition praying for a repeal of the Canada Temperance Act or Scott