

THE DAILY EXAMINER.

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ALMANAC FOR MARCH, 1887.

MOON'S CHANGES.
First Quarter 2nd day, 9h. 55.3m., p. m.,
W. S. W.
Full Moon 9th day, 4h., 21.4m., p. m., N. E.
(below horizon.)
Last Quarter 16th day, 9h., 29.6m., a. m., W.
New Moon 24th day, 11h. 57.2m., a. m., S.

DAY OF WEEK	Sun	Sun	Moon	High	Day's
M.	rises	sets	rises	water	len
1 Tuesday	6 43	5 41	9 52	2 9	10 58
2 Wednesday	4 42	4 10	29 2	5 4	11 1
3 Thursday	4 40	4 11	13 3	3 44	11 4
4 Friday	3 38	4 44	2 5	14 8	11 8
5 Saturday	3 36	4 7	1 2	6 37	11 11
6 Sunday	3 34	4 8	2 9	7 52	11 14
7 Monday	3 32	3 50	3 26	8 32	11 15
8 Tuesday	3 30	3 51	4 41	9 42	11 21
9 Wednesday	2 29	3 52	6 0	10 28	11 24
10 Thursday	2 27	3 54	7 18	11 9	11 27
11 Friday	2 25	3 55	8 35	11 50	11 31
12 Saturday	2 23	3 57	9 50	12 31	11 35
13 Sunday	2 21	3 59	11 1	1 13	11 38
14 Monday	1 19	6 0	morn	1 59	41
15 Tuesday	1 17	1 7	0 10	2 51	44
16 Wednesday	1 15	2 1	1 11	3 56	47
17 Thursday	1 13	3 0	2 7	5 13	50
18 Friday	1 11	3 9	2 54	6 33	54
19 Saturday	9 9	9 3	3 28	7 40	57
20 Sunday	9 7	7 4	4 15	8 31	12 0
21 Monday	5 8	8 4	4 48	9 13	3
22 Tuesday	2 9	5 15	5 15	9 49	10
23 Wednesday	0 10	5 42	10 23	10 7	7
24 Thursday	5 8	12 6	8 10	10 54	14
25 Friday	5 8	12 6	6 22	11 24	17
26 Saturday	5 4	14 6	5 58	11 57	20
27 Sunday	5 2	15 7	5 22	morn	23
28 Monday	5 0	16 7	4 4	0 27	26
29 Tuesday	4 58	15 8	28 1	1 29	29
30 Wednesday	4 56	14 9	6 1	4 30	32
31 Thursday	5 46	6 22	9 54	4 26	36

COKE PLATES.

3,000 BOXES,
BEST BRANDS GUARANTEED,
TOGETHER WITH ALL OTHER

Lobster Packers' Supplies and Tools
AT SPECIAL LOW PRICES.

P. WALSH,
HALIFAX, N. S.

March 8th, 1887—1 mo

BRITISH WAREHOUSE

— 83 —
QUEEN STREET.

EXTENSIVE CASH SALE!

I have decided to close out the whole of my stock of Staple and Fancy Dry Goods, commencing December 15th, 1886, and continuing until the whole is disposed of, at **LARGE DISCOUNTS FOR CASH.**

A. L. BROWN.

Ch'town, Dec. 14—wky



FOR BOSTON.

SPRING ARRANGEMENT.
THE PALACE STEAMERS
OF THE
INTERNATIONAL S.S. CO.

Leave St. John for Boston, via Eastport and Portland, every Tuesday, and Thursday at 8.00 a. m. Fare from Charlottetown to Boston, \$3.50, 2nd class; \$5.50, 1st class.
For tickets and other information apply to
A. SHARP, F. W. HALEY,
P. E. I. Ry., P. E. I. Steam Nav. Co.
or to your nearest Ticket Agent.
Feb. 12, 1887—cod wky

CARD.
MRS. E. RUTH wishes to announce to the ladies of Charlottetown that she is prepared to do **MANTLE AND DRESSMAKING** in the newest fashions, having had many years practical experience in the United States, patrons can feel assured of getting every satisfaction.
Residence, Richmond Street, near Hillsborough Square.
Nov. 29—3mo cod & wky



Dec. 8, 1886.

CARD.
THE EXAMINER PUBLISHING COMPANY, having lately added to their stock of type and material for Job Printing, are better than ever prepared to execute orders for Bill Heads, Letter Heads, Handbills of all kinds, Visiting or Business Cards, &c., promptly and cheaply, in the best style of the art.
None but first-class workmen are employed in their office; and, as they import their printing papers direct from the manufacturers, they are able to fill all orders on the most favorable terms. The continued patronage of the public is respectfully solicited.
W. L. COTTON,
Manager.
Ch'town, Nov. 16, 1886.

L. ARTHUR & CO.,
GENERAL
Commission Merchants,
121 ATLANTIC AVENUE,
BOSTON, MASS.
Eggs and Produce a Specialty.
July 18—dly wky

NORTH BRITISH AND MERCANTILE

FIRE AND LIFE INSURANCE CO.,

OF GREAT BRITAIN.

Total Assets, **Thirty Million Dollars**
FRED. W. HYNDMAN,
Agent for P. E. Island.
Ch'town, March 11, 1887—2 1/2 mos 2w

CHARLOTTETOWN SASH AND DOOR FACTORY
Peake's No. 3 Wharf,
R. PALMER & CO., PROPRIETORS.
We are now manufacturing and will sell at the Lowest Cash Prices:
Sashes, Doors, Window and Door Frames, Architraves, Spouting and Conductor Mouldings, Ballusters, Newel Posts, Stair Rails, Twists, &c.
We are prepared to do all kinds of Jobbing, in Planing, Joining, Morticing, Tenoning, Jig and Fret Sawing, Turning, &c.
All kinds of Gothic Windows for Churches made at shortest notice.
With new and first-class Machinery, and the latest appliances, we can insure the utmost satisfaction to all who favor us with their patronage.
Jan. 5, 1887.

Mr. Beecher's Last Sermon.

Delivered at Plymouth Church, Sunday Evening, February 27.

RESOLUTION AND THE NECESSITY FOR FIRMLY ADHERING TO CERTAIN FIXED PRINCIPLES—THE MOODS THAT GOVERN US SHOULD BE SUBORDINATED TO OUR BETTER SELVES IF WE WOULD SUCCEED HERE AND HEREAFTER.

Mr. Beecher's last sermon was delivered in Plymouth Church, Sunday night, February 27.

Text—Luke, xvi. chap. iv. verse, the first clause—"I am resolved what to do."

I read in your hearing this narrative, this parable of our Lord. The unjust steward had been accused, and rightly, of betraying his trust, and wasting that committed to him. His master called him to an account, and he was commended with himself, and as the result of that, and looking over all the circumstances, he said, "I am resolved what to do."

What is the nature of a resolution—what is the scope of it, the potency? And what are the drawbacks? The self-consideration of these questions throw light upon the path of many of us. Now our long effort of making up our mind is equivalent to forming a purpose. When a man resolves, he means, or should mean, to do something; and

ALL RESOLUTIONS CARRY, OR SHOULD CARRY, not simply the end sought, but also the capable and necessary means by which the end is sought. I am resolved to cross that river, by the bridge, by boat, or by swimming. To stand on one side and resolve to be on the other, without any intermediate means of doing it, would be folly indeed. I am resolved to-morrow to go to market. All the intermediate and implied steps by which that resolution could be carried out are included in the resolution itself. A resolution is a purpose in so far as simple things, uncompounded, in complex, are concerned. A resolution may be executed immediately, without loss of time; indeed, the greatest number of resolutions are those which, like the stroke of the hammer or the explosion of the gun, are almost without any appreciable interval of time. "I am resolved what to do." Natural resolutions: At the cry of fire a man instantly looks out to see what to do; at the call of a man to step to the door and see a stranger or a friend; he resolves to do it.

ALTHOUGH THE RESOLUTION IS LAZENT in such a sense by repetition, he is not conscious of making up his mind. Now, as you go on in life, as society itself becomes more complex—civilization is growth in complexity—as the things that you resolve to do or not to do are largely in their times, and are clustered together by cause and effect, resolutions spreading over so long spaces and so much intermediateness is somewhat different from the first resolve. Resolution, then, means a purpose, the will itself; and it includes in it, also, all indispensable intermediate steps; and some resolutions execute themselves immediately; some with some delay; some with long delay; some, through many subordinate resolutions, that carry out the primary one. And a man may resolve at a critical moment that which will determine

THE WHOLE CHARACTER OF HIS LIFE! you, he may determine in any one single, final moment that which will take the whole of his life to carry into effect. This is the case of ten thousand men. When my father was young, a lad he was brought up by, substantially, an uncle, he had in him all that was necessary to make him what he was in his professional life. But he didn't use it; he was careless; he was heedless; he was forgetful of things external; and so Uncle Lot bent one morning, going out, found that being out late with the horses the night before visiting some young company, the bridle was placed over the water-trough and the saddle was thrown down behind the stable door, and the horses turned in without a halter, and he said, "Oh, well, Lyman will never make a farmer; he is not fitted for it." And so, talking in the orchard with him one day, he says: "Lyman, how would you like to go to college?" No answer. They went on working all day. Next day, about the same hour, as they were working together in the orchard, Lyman says: "I would like to go, sir." That settled it. In that beginning was a purpose that

SHAPE DIFFERENTLY HIS WHOLE LIFE; it never gave out; it branched in every direction; he made what he was; that was owing to the parting; by not, he would have been a miserably farmer; he made a tolerably good minister and a tolerably good father. So then, a man may form a resolution without noise, without parade, but that with infinite sequence in its development. It may include in itself a longer process; it may include in itself the whole scope of a man's life, and three ten thousand resolutions will be formed successively to carry out the great primary resolution which a man makes. Thus, if a man is to be a lawyer he is not going to be a blacksmith, nor a sailor, nor a soldier, so that he is the resolution of exclusion; it turns him away from those things inconsistent with the first element. If he is to be a lawyer there must be the question of education, and a professional education, and all the conditions which are pre-requisite to the presenting himself to the court and his license to plead and the beginnings of practice. All of these are wrapped up in the first determination, "I will be a lawyer;" but that determination don't make him one; it starts him on a long train of events that are necessary to make him a lawyer. And so in regard to morality, a young man may

STAND ON THE THRESHOLD OF LIFE; he may resolve that he will see the world, and the man that means to see everything in the world will probably see a good deal under the world, by and by, that he won't care about seeing. A man who resolves, on the other hand, "I believe in honesty; it is the best principle" (but it is better than nothing to say). That is the best policy; it is good policy; all good policy is a principle; all good principles carry with them a policy. A young man, he says, "I am determined to be an honest and upright man;" that at once spreads to other men; he won't associate with certain ones, he will associate with certain others; he won't follow certain things; he will seek other paths; the resolution sifts life for him out of its discipline, and another resolution is a growing, cradle thing. Now, there are a great many people who don't seem to be

lessly men heed that. To-night how many are there of you that say thus looking over the sphere of life—life to come: "I am resolved what to do." Bearing in mind what a resolution means and what it includes, how many men can say to-night, "Yes, I am resolved what to do." There are very few of you that would say "I am resolved not to be a Christian." This is a very hazardous thing, which very few men care to resolve. Men may say, on the other hand, "I hope some time to be a Christian; I feel sometimes as if I would like to be one; I wish I was one;"

THOUGHTS ARE LIKE THISTLE DOWNS that are going everywhere, and don't know that they are going anywhere, and are subject to the mutations of the wind. There is a great deal of difference—need be—to win men to form resolutions, sometimes, of a strong nature and a sterling strong purpose; when once they have resolved never to flinch they never know in any hour a downsliding; they may be less active at one time than another, but they don't turn back. Once having put their hand to the plough they don't look back again. But then there are those that have the same policy resolution, but they are made of different stuff; it slides away; they forget it; they are not stiff enough to stand up against the wind, it may be, that shall come upon them.

The general qualities of the resolutions which men make are of every grade; even a frail woman, walking in the blustering March winds, may find that with all the sail she carries she cannot make headway against it, and supports herself by a fence that is stiff enough to hold her until the wind lulls. And as it is in the community, so it is in regard to individuals—there are many persons who, left to themselves, waver; they do so sometimes from good reasons, sometimes from those not so good, sometimes because the purposes were formed in a moment of excitement, and have nothing left of them when the excitement cools. There is instability also arising from

DISABILITY OF ORGANIZATION; that is to say, a man may be susceptible while one class of effects is being produced, and in that mood he may form a resolution, but to-morrow some other blessed, beautiful thing may come up, and he is just as susceptible of that, and the secondary state of mind obliterates the first. A man is under the influence of music, and all his purposes run under that power of influence, but, by and by, the outbreak of politics brings up patriotism, as it is called, and his moods change, and those early resolutions are no longer operative upon him; another powerful influence causes digression. There are many men who have such ancillary elements brought to bear upon their wills and upon their temperaments that they are almost persuaded to be Christians, and think they will be, but, going home in a hurry, fall in with company, and the day following business instincts and interests. It is like another scene that day. So that there is this changeableness in men. Then the decrease of the power came from the nature of the mind. There is, however, this idea not to be neglected—the distinction between the man's willing and his wishing. A great many people think that a wish is a resolution. One it has gone into a proverb, "If wishes were horses, then beggars might ride." A man wishes he were rich, but he is too lazy, and he never will be; a man wishes that he knew more; probably never will; he is lazy; a man wishes that he could have entrance into certain circles in society, but the steps requisite he never will have patience or wisdom to take. You might just as well

CARRY A CANDLE AROUND THE FIELD and think it is agriculture, because it is light shining on crops. Thousands of people think they wish to be Christians; they don't. That is the interpretation given much of the instruction of Jesus. Men came to him and said: "Lord, we will follow Thee whithersoever Thou goest." "No, you won't; you don't know that I am destined to suffering, poverty, persecution, death; you think that I am going to be a royal personage and shower honors and gold." "Ah," says one, "I will follow Thee, but suffer me first." Ah, there is that "if" and "but" in life. Ten thousand people say, "I would to be a Christian if," and that settles it. "I want to be a Christian, but"—yes, that settles it again. And so Christ was surrounded by swarms of persons following Him around, wishing and wishing, with various degrees of excitability in them, and He put them all off—He would have nothing to do with them. Let him take up his cross and follow me, whosoever would be my disciple. There is something to do, something to prove and to wish. There is a great distinction between wishing, then, and willing, for when a man wills the purpose carries with it the instrument to effect itself. You wish to be a Christian—do you will to be one? Your wishing is tantalization if it will be accomplishment.

Now, Christian life IS THE ONLY REASONABLE ONE, whether you regard it as a duty or as a means of the greatest satisfaction. That is to say, we are made to be Christians, and being a Christian is simply putting yourself in those relations to yourself, to your fellow-men and to your God, for which you were created. True Christianity means living in those relations for which we were created—harmonization of ourselves, harmonization of our relation to the invisible future. And I say that has in it the inherent, the greatest amount of happiness. For although for temporary reason a man may defer to his passions, taking the average and the whole life, he loses rather than he is the loser now, but suffers then. A man may think, because he runs through a dissipated period and then reforms, that the dissipation is all over. No, no, no; the causes sink under and run subterraneously, as it were; and there is many a man that has grumbled at forty-five years of age from the misconduct of twenty years. You know that there are the seventeen-year locusts; they lay their eggs, and those eggs lie incubating in ground for seventeen years; then they hatch and come forth. A man may by evil deeds lay the eggs that will hatch twenty years after that, and as a general truth I think it is demonstrable by actual observation and experience that the

TRUE HAPPINESS OF A MAN lies in that self control, in that virtue, in that integrity, in that love power, which is the substance of religion itself. It is not learning your catechism, it is not learning your verses of faith, it is not going through ecclesiastical achievements. "Thou shalt love the Lord thy God and thy neighbor as thyself." Therefore you must lift yourself, and he that lifts himself shows, not by partiality towards the lower and worst features in himself, but towards his whole self—the regent understanding, the moral power and element and spiritual in him. Now, when a man has this presented to him, and he is urged to enter upon the Christian life as the only reasonable one, the only one that has the greatest satisfaction in it, the only one that carries in it the idea of

lessly men heed that. To-night how many are there of you that say thus looking over the sphere of life—life to come: "I am resolved what to do." Bearing in mind what a resolution means and what it includes, how many men can say to-night, "Yes, I am resolved what to do." There are very few of you that would say "I am resolved not to be a Christian." This is a very hazardous thing, which very few men care to resolve. Men may say, on the other hand, "I hope some time to be a Christian; I feel sometimes as if I would like to be one; I wish I was one;"

JUST AS A LAZY MAN WISHES he had the products of industry. But how many men are there here to-night that can say, "I am resolved what to do." "I am resolved what to do."

Are you then resolved, at once, to become a Christian? Can I be a Christian at once? In one sense, no; in another sense, yes. Nobody ever learned a trade at a blow, but he can begin this day; no man ever became a scholar by a resolution, but he never can become one without a resolution; it is a complex one and a constantly repeating one, ancillary resolutions upholding the main one. Are you resolved to be a Christian to this extent—I will begin to-night? "I am resolved as far as I have light and as far as I know my way." I am determined, God knows I am determined, to square my life hereafter on Christian principles. I am resolved to be a Christian man. Now, this may include Churches. I may be a Roman Catholic and resolve it or a Protestant and stay out of that Church, and stay out of any other Church. The resolution doesn't mean I will be a Christian like to this scheme or that scheme, according to this Church or that Church; it simply means in its simplest form, its primary condition, "I will regulate my life, both inside and out, according to the principles laid down for me by the Lord Jesus Christ." Is that a very simple thing? But what does it carry with it? It carries, in the first place, this: "I will therefore begin by excluding everything that I know will hinder this resolution; from a consciously wicked way, I will begin

AS A PART OF THE FULFILLMENT of this resolution, I will stop." That is the meaning of the repentance John began and Christ took up. Repent, for the kingdom of heaven is at hand, that is to say, I will get over every known wrong that is inconsistent with this purpose that I have formed; I am going to live as a Christian man, as a Christian woman; and if there be that which I know to be fundamentally wrong I shall carry out my resolution by repenting or turning away from that. And then, in the next place, a resolution to be a Christian applies immediately: It is not that I will be a Christian next year, or by-and-by, or long time—death, but it is going on, beginning at once to live, as far as I know how, righteous. Do you mean, then, to take the steps that are necessary? Are you ready to begin your attempt to live a Christian life by saying in sincerity—"God, show me the way; give me thy help?" Are you willing? Not to say thy prayers; there are a great many prayers said; a great many too few prayers that are felt and not true. Is there sincerity in you? I would to God that you have spiritual re-filling and the sustaining power of the whole spirit, that you have the certainty that He was working in me to will and to do of His good pleasure. Are you ready to begin your Christian life then by opening the Word of God and reading, not a chapter, not a verse or two every day, but to make it the line of your counsel? When any great combination scheme is being formed in New York—any syndicate—there is always the lawyer, and they will never take a single step until they consult him, and he is about all the while; he is the man of their counsel; it is a complicated thing, and a great deal depends upon it, and

THEY CANNOT AFFORD TO GO WRONG. Are you willing to take the New Testament as the line of your counsel? See what it says about lusts, about appetites; what it says about crime and envy, and jealousy, and all ill will and evil-speaking, and all selfishness in its grasping moods? Are you willing to look through the New Testament to see what the law of the Lord is? Not by discussion. God will take care of his own defence and doesn't thank you for any help; nor has He any occasion to thank anybody. Are you willing to take the Bible just as a ship-master takes the chart? When he leaves the last shore light and takes his direction; he never says, "Read me a direction or two of the sailing directions, then read me the draughtings inside again and then again." They have no relation at all to his course, to his actual sailing; but he is not going to read so many parts of his chart and of his sailing directions. Why no; he lays out his voyage from the beginning and every day he takes observations, and then he checks down on the chart just where he is. At noon to-morrow he takes another observation; not because there is any need of reading his chart, in reading any book on navigation; not because he is studying astronomy for the sake of anything that is in astronomy. He has got some definite purpose in life; after which he sells his astronomy, and after which he sells his books, or those which lay his course. Are you willing to begin a Christian course and voyage by going to the Word of God to ascertain

EXACTLY WHAT IS EXPECTED OF YOU, both what you are to reject and what you are to adopt? That is sensible, that is right resolving, according to a practical basis and resolution. Or, on the other hand, are you, while you are weighing that, in yourself, are you saying to yourself, "My other people of God got on the best way. There is my father and mother. If there were ever any Christians they were such. I believe they were real Christians." Now, a man's mother is infinitely more to him than the Virgin Mary is to any devoted Catholic. You come into the Church because you find sympathy there and kindly help there. Are you willing to take advantage of all these kindly helps, so that you may be able to keep your purpose and your will? Are you willing to begin it now? You don't need any more knowledge. You have been brought up in Christian knowledge from the very cradle; you have no bad associations; you have necessarily none by the average, but what Christian life was, and Christian duty, is there—there is not a man here that needs to have additional instruction; he knows that he is bound to live obediently to God and in love with Jesus Christ. But can a man come into a state of emotion? Can a man by simply saying I will, I feel? No, no; but by saying I will feel he can take the steps to feel. A man shivers, and says, "Chills and fever are not agreeable; I am determined to get over them." Well, you cannot get over them by determining it, but if you will take quinine