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British and Foreign Bible Society.

The Forty-fourth Anniversary of the P. E. Island Auxiliary of the British and Foreign Bible Society was held on Monday evening, March 13th, in the Hall of the Y. M. C. Association. On the platform were Hon. Judge Young, President of the Society, the Secretary Rev. D. McNeill, most of the Protestant clergymen of the city, and a numerous choir, composed of members of choirs of city churches. His Honor Mr. Justice Young presided. The meeting was opened by the reading of a portion of the Sacred Scriptures and prayer by Rev. John Harris.

His Honor the President said that in the good providence of God the Society and its friends were permitted to assemble themselves on this Forty-fourth Anniversary of this Auxiliary institution. They had great reason to thank God and take courage from what he had been pleased to accomplish through the agency of this Auxiliary Society during the last forty-four years. On reading the Report of the Parent Society he found that two very eminent Vice-Presidents of the institution had passed away from earth during the past year—he alluded to the Hon. Sir Charles Reed, one of the most active men who ever held that position, and the Rev. Dr. Punshon, who visited this city some years ago, and with whose eloquent discourses we were so delighted. Our Heavenly Father had been pleased to take from the Parent Society these two eminent men; but he had raised up others to take their places, showing that he will not want laborers to carry on his great work in the world. Our own Auxiliary, also, had lost a consistent member of its Committee of Management, who had taken an active part in its work for many years past—he alluded to the late Thomas DeBrisay, Esq., a man whose heart was right with respect to all things that were good, and who did not forget this Society, having by his will made provision for a perpetual annual donation to it as long as it shall exist. We believe that these three persons are now "Safe in the arms of Jesus," and we rejoice to know that so many are engaged in this glorious work who are honored by God in being placed in such a position that they can labor for him. It is a notable fact that during the past seventy-eight years only two Presidents have been in office in the Parent Society—the first being Lord Teignmouth, and the second his successor the Earl of Shaftsbury, who lately attained to his 80th year, when he was presented with a handsomely bound copy of the Sacred Scriptures as a testimonial for his faithful services in behalf of that Society. He trusted that all present this evening would realize the presence of the Master and feel resting upon them the union of the Holy One; and as God has been pleased to permit them to assemble together on this occasion, may each one so live a life of faith on the Son of God that it may be our happy lot in the future life to recognize each other in that "building above, a House not made with hands eternal in the Heavens."

The secretary, Rev. D. McNeill, having been called upon, read his Report for the past year, and also the Report of the treasurer, J. W. Morrison, Esq., who was unavoidably absent through illness. Both reports showed good progress in the work of the Society.

Rev. Mr. Osborne moved the following resolution:—

Resolved, That the Reports just read be adopted, and certain parts thereof printed under the direction of the Committee.

He directed attention to the fact that, generally speaking, the nations inhabiting countries in Europe to the south of latitude fifty-two were Roman Catholic, and to the north of it Protestant—leaving out Russia and Turkey. There were reasons for this difference of religion between northern and southern Europe, beyond the great Reformation of the 16th century and an open Bible; but this was a matter into which he could not enter very fully this evening. One great reason, however, for this great difference of opinion was that the degree of latitude alluded to was the great dividing line between the Teutonic and Latin races. There was one great cause, which brought about the Reformation, and that was that the Teutonic races were so constituted that they nearly always did what they were ordered not to do, and if told by their priests not to read their Bibles, they would be almost sure to do so, while the Latins to the south simply followed their religious leaders. He would glance at the nations of Europe, instead of those of America, because the latter had sprung from the former. The great peculiarity of the Latin races was absence of conscience; this had grown in them until it had become their very nature. Conscience, as a monitor, could only be aroused in their races by years of persistent Bible reading, Bible teaching and Bible study. This absence of conscience was brought about by the machinery of Popery. The best evidence of religion to a Roman priest, was that the people ceased to think and let him do the thinking, and that they paid his salary and held their tongue. In France, under the late Decrees, the various religious orders were required to conform to the laws in certain particulars. The Jesuit Teachers had received license to teach without undergoing an examination, and many of the Orders had received license to carry on commercial transactions free from taxation and exemption from legacy duty. At the establishment of the present Republic, a law was passed requiring all religious societies, within three months, to conform to the laws which governed the people generally. The Jesuit Orders and some others thought that the national lack of spirit would assist them, and that they would not have to leave the country; but they found they were mistaken. There had been some slumbering forces in existence, throughout the late war with Germany, and the men who led the public mind for a time resisted them, but it was soon discovered that so long as the people were mentally enslaved, so long would they

be so physically. The religious orders were, therefore, forced to leave. As France is now delivered from the immense weight which hung over her, and religious freedom prevails, we hope that the Bible will find its way through the whole country, and that many persons will study it, and be led not only to agree with its principles, but to see the Son of God as their Saviour, and thus be brought from darkness to light. But in that country, as elsewhere, when men's minds first tasted of liberty, they frequently ran to license. When, throughout the centuries, the spirit of the people has been crushed, and their minds not allowed to be exercised in matters of religion, it may be expected that they will, in many cases, step over the line into atheism, and thus cause trouble. Many will no doubt say: "Don't give them the Bible, for it has brought disaster among them." When you let the light into a dark room you will see the cobwebs. The people had so long been accustomed to consider religion and knavery as the same thing, that those who paid money to the priests were generally thought to be taken in by them. In Belgium, many persons wishing, no doubt, to have freedom at whatever cost, had renounced the Roman Church, and had become atheist; but Protestant congregations were now springing up here and there, the truth was taught, real progress was made, and men were reaching out after God. Turning to Italy and its Capital, Rome, we find that the Monastic Order has been re-constructed, but there is no spiritual life. Just now the Bible Society find that the present Liberal Government of that country is not so favorable to its operations as the late moderate Government had been. This will be the case until the people cease to consider the Bible and Protestantism as a curse to the country. Spain is not yet ready for the Bible, and does not want it; she is willing to sit in darkness as far as religion is concerned. The women have their show every Sunday morning in the Parish Church, and the men have their bull-fight on the same day. The Spaniard is sad if he cannot have some fun on that sacred day. The general idea of the Bible Society is that it consists of a number of men engaged in the circulation of the Scriptures. This is correct so far as its business transactions are concerned; but the greatest work of the Society is the translation of those Scriptures into all the languages of the world. The increase in the regular income of the Society for the past year was over £4,000 sterling, the total receipts being \$209,519, and the circulation 2,846,829, an increase of 65,000 over the previous year. Even with all this progress, it will require many years to supply the 1,400,000,000 of the earth's population with the sacred scriptures. But let us never be weary in well-doing. The Bible is our comfort in sickness and in health; in trouble it gives us hope; in the midst of despair it raises us to the skies. With the Holy Spirit of God dwelling within us, we are not only led to believe its truths, but to walk in the way of holiness, without which no man shall see the Lord. Men in all climes are now grasping this book, and living by faith in the Son of God. Let us so live, that we shall show our fellow men that we have been with Jesus, and give of our means toward the spread of the truth in order that the nations of the earth may know the comfort we have, the God we serve, and the hope we enjoy.

Rev. JOHN HARRIS, seconded the resolution. He did this with very great pleasure, and said that he noticed in the Report of the parent society that nearly three million copies and portions of the Bible had been issued during the past year. A Society that had for its object the circulation of the sacred scriptures must commend itself to our sympathy, and demand our hearty co-operation. The Bible solves the great problems of life. There are questions relating to our present existence, and our future life which our own reason could never solve, and, unless aided by a revelation from God, we would remain in the dark. In order to secure eternal happiness we must stand on the sure foundation revealed and made clear to us in the word of God. The Bible comes to men amid their struggles and disappointments, and assures them that there is a God above who has an active supervision of human affairs; and it gives them such instructions as will guide them in obtaining possession of the richest, fullest and most permanent joy and happiness. With the Bible in his hand, a man can pass with confidence through life, and amid his darkest hours, severest trials and greatest afflictions, can have the assurance that his Father in Heaven will guide and protect him, and finally lift him into the light of His countenance. Then, again, the Bible shows us that the only place of safety and refuge is the great care of the great God. Men have sought protection in many other directions, but the latter have not sheltered or screened them when the blasts of earth have blown upon them. When we come to the Book of Truth, we there learn that "God of Heaven is our refuge and strength, a very present help in time of need." But men have a tendency to forget God. The object of this Society is to win them back to the source of truth—not to discredit the true utterances of nature and of science, but to spread the Word of God, which contains the philosophy of life, that man may be better prepared to use minor truths in their subordinate relationships, and more richly enjoy the central truths pertaining to moral character. In this way we will be prepared to utilize every means of gaining all true knowledge placed within our reach and use it for the promotion of our own happiness as well as that of our fellow-creatures, and for the attainment of our best interests here and hereafter.

Resolution carried unanimously. "The Solid Rock" sang by the choir.

Rev. H. P. Cowperthwaite, A. M., moved the following:—

Resolved, That this meeting expresses its gratitude to God for having been pleased to

bless the operations of the Parent Society and this and other Auxiliaries in so many nations during the past year.

He said that the present age is characterized by intense earnestness of action both for good and evil. Different agencies are at work in the world; some of them striving to promote men's happiness and prosperity, others to increase their misery and wretchedness. Truth is pitted against error, right against wrong, sin against holiness. "Kings of the earth still set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying: Let us break their hands asunder, and cast away their cords from us." Paganism, with its blind superstition still exerts its baneful influence upon great multitudes of the human race, and Moslemism exalts its rights and ceremonies above the requirements of a pure theology. Infidelity still stalks about, knocking at the stately dwellings of the rich and the humble abodes of the poor, and transforms them into a scene of misery. One dreary theory succeeds another, and all are eagerly grasped at by men whose eyes are blinded by the god of this world. In these days, too, we find scoffers walking after their own lusts, &c. But, notwithstanding the impiety, the infidelity and opposition manifested against our Lord and his Christ, it is matter for devout thankfulness that the cause of the Lord is triumphing in the world, that truth is conquering error, and that the kingdom whose characteristics are love, joy and peace, is surely, though slowly, enlarging its borders. The Christ of Calvary, with his thorn-pierced hand, is grasping the scepter of universal empire, systems of error apparently as strong and defiant as ever, are becoming honey-combed by the instrumentalities of the Gospel, and ere long shall be given assunder by the power of the truth as it is in Jesus. The Christian Church, though in many places paralysed by the spirit of worldliness, is yielding obedience to our great Spiritual Head, "for that light is come, and the glory of the Lord is risen upon thee." The signs of the times are at least prophetic of the coming splendors of the Millennial Day. The grandest factor in this great spiritual reformation of the world is the sword of the Spirit, which is the Word of God. There are other instrumentalities—many of them—but this one is pre-eminent. What is prayer, what is preaching, what is religious instruction, without the Word of God to enlighten the ignorant to sanctify and to save! "The words," said Jesus, "I speak unto you; they are spirit and they are life." We rejoice that the Word of God, in the times in which we live, is not bound. Not only do most of the nations of the earth want the Bible; but they may have the Bible. Barriers which formerly existed against its circulation, have been removed, and now the Word may have free course in almost every nation under Heaven. God is surely placing the seal of his approbation upon this Society. Whilst the infidel press of England, Germany, France and America is issuing a flood of sceptical literature, this grand old Society is lifting up the barriers against it, and is seeking to counteract its influence.

When we think of the success of this society during the past year, and all the years of its existence, and of the increasing circulation of the Word of God, we ought to feel thankful and doubly grateful to the great head of the church for the blessings which he has vouchsafed to this and kindred societies. A great deal of doleful talk has been indulged in, about hard times and financial loss; but it would be more fitting for people to be more thankful for things they have not lost—to feel thankful for something that will remain, and that cannot be shaken. A spirit of thankfulness will have a wonderful influence in enabling us to bear up the burdens of life, and to reconcile ourselves to our losses. With the Word of God we are rich. No matter what our outward circumstances may be, if we have its truths treasured up in our hearts, and practice them in our lives. "We go to this Book and find it is possible to 'lay up treasure where moth and rust doth not corrupt and where thieves do not break through and steal.'" Surely when we think of what this old Book is capable of doing, and what it has done—the old Book by which our fathers and mothers lived and died—we should feel strong emotions of thankfulness to God for his unspeakable goodness, and contribute generously to the funds of this grand old Society, which has for its object the circulation of the Word of God, without noise or comment.

[CONCLUDED TO-MORROW.]

The longer one looks at the Hanlan-Boyd match, the harder it is to understand it. Boyd, who is certainly, on public performances, a third-class sculler, has had, during the past six months, frequent opportunities to arrange matches with Ross and Trickett; and now we learn that Kennerly has repeatedly offered him a race on his own terms. But he rejects all these chances, and makes a match, for an unusually large stake, with the champion of the world. It is well known that Hanlan's backer is a shrewd English book maker, and it seems probable that the affair has in it more than appears on the surface. A man who would rather row against Hanlan than Trickett or Kennerly, must be a fool, or worse.—*Spirit.*

"TAKEN IN."—Says the Boston *Traveler*: About six p. m. on Monday, Allan R. Binson, twenty-two years old, residing at Pictou, N. S., went to the Eastern Railroad station in this city, and purchased a ticket for home. As he walked away from the ticket office he was approached by a man, who informed him that if he would give him what money he had, he would show him how he could get \$1.05 for every \$1 he had. Inspired with the idea of suddenly becoming rich, he gave the stranger what money he had, since which time he has been diligently searching for his man and money.