

The Daily Examiner.

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NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, SEPTEMBER 13, 1884.

VOL. 15.—NO. 98.

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quarterly, half-yearly or yearly advertise-
ments, on application.

ALMANAC FOR SEPTEMBER, 1884.

MOON'S CHANGES.
Full Moon, 5th day, 6h. 43.3m., a. m.
Last Quarter 12th day, 4h. 4.0m., a. m.
New Moon 19th day, 5h. 24.5m., a. m.
First Quarter, 27th day, 6a. 8.4m., a. m.

DAY OF WEEK	Sun	Sun	Moon	High	Days
	rises	sets	rises	water	len. h.
1 Monday	5 25	6 34	4 15	7 33	13 9
2 Tuesday	27	32	4 52	8 27	5
3 Wednesday	28	30	5 26	9 12	2
4 Thursday	29	28	6 58	9 54	12 59
5 Friday	30	26	8 28	10 31	56
6 Saturday	32	24	9 59	11 7	52
7 Sunday	33	22	7 31	11 45	49
8 Monday	34	20	8 5	12 23	46
9 Tuesday	36	18	8 43	1 3	42
10 Wednesday	37	17	9 29	1 49	40
11 Thursday	38	15	10 18	2 42	37
12 Friday	39	13	11 15	3 52	34
13 Saturday	41	11	12 10	5 18	30
14 Sunday	42	9	0 17	6 46	24
15 Monday	43	7	1 23	7 57	27
16 Tuesday	44	5	2 31	8 49	21
17 Wednesday	46	3	3 39	9 34	17
18 Thursday	47	1	4 46	10 13	14
19 Friday	48	5	5 52	10 48	11
20 Saturday	50	5	6 57	11 22	7
21 Sunday	51	5	7 59	11 56	4
22 Monday	52	5	8 9	12 20	0
23 Tuesday	53	5	10 0	0 30	11 57
24 Wednesday	54	4	10 57	1 5	55
25 Thursday	55	4	11 52	1 4	52
26 Friday	56	4	12 41	2 27	49
27 Saturday	58	4	1 27	3 11	45
28 Sunday	6	0	41	2 5	42
29 Monday	1	39	2 48	5 37	39
30 Tuesday	2	38	3 22	6 51	36

THE RAILWAY TIME TABLE.

(Charlottetown Time.)

GOING WEST.	A. M.	A. M.	P. M.
Charlottetown	6 47	9 12	4 27
Hunter River	7 47	10 55	5 47
Kensington	8 42	12 22	7 05
Summerside, } arrive	9 07	12 57	
Summerside, } depart	9 27	2 32	7 37
Port Hill	10 30	4 15	
Alberton	12 05	6 57	
Tignish	12 42	7 47	
FROM WEST.	P. M.	A. M.	A. M.
Tignish	2 02	6 47	
Alberton	2 40	7 57	
Port Hill	4 15	10 25	
Summerside, } arrive	5 47	12 07	
Summerside, } depart	5 42	1 22	6 57
Kensington	6 07	2 09	7 30
Hunter River	7 02	3 25	8 47
Charlottetown	8 02	5 07	10 07
GOING EAST.	P. M.	A. M.	A. M.
Charlottetown	4 17	7 02	
Mount Stewart, } arrive	5 22	8 37	
Mount Stewart, } depart	5 27	9 02	
St. Peter's	6 17	10 02	
Souris	7 22	12 02	
Mount Stewart	8 32	1 07	
Cardigan	6 29	10 22	
Georgetown	6 47	10 47	
FROM EAST.	A. M.	P. M.	P. M.
Souris	6 47	2 17	
St. Peter's	7 52	4 07	
Mount Stewart, } arrive	8 42	5 17	
Mount Stewart, } depart	8 47	5 42	
Charlottetown	9 52	7 27	
Georgetown	7 27	3 32	
Cardigan	7 45	3 57	
Mount Stewart	8 42	5 12	

L. ARTHUR & CO.,

GENERAL
Commission Merchants,

121 ATLANTIC AVENUE,
(ROSS MARKET)
BOSTON, MASS.

Eggs and Produce a Specialty.
May 15, 1884 wklly tf

N. J. CAMPBELL,
(Successor to Campbell & Rayden)

Auctioneer and Commission Merchant,
SHIP BROKER,
AND INSURANCE AGENT,

COR. OF QUEEN AND WATER STS.,
Charlottetown, P. E. Island.

Importer and Jobber of Choice
Groceries and Spices.

General Agent for P. E. Island of the
British Empire Mutual Life Assurance Com-
pany, of London, England.

Special attention given to Auction Sales of
Lumber, Coal, Fish, Apples and other Fruit,
Real Estate, Household Furniture, Bankrupt
and other Stocks, and all kinds of Merchandise.

Correspondence and Consignments solicited.
Returns promptly made.
March 26, 1884.

CONSIGNMENTS SOLICITED.

R. O'DWYER,
Commission and General Merchant

FOR SALE OF P. E. I. PRODUCE.

289 WATER STREET,
St. John's Newfoundland.

In connection with the above is Captain
English, who is well known in P. E. Island,
who will take special charge of all consign-
ments, and will also attend to the chartering
of vessels for the carrying trade of P. E. I.

The firm is one of the oldest and most reli-
able in Newfoundland. Returns guaranteed
to be prompt and satisfactory. Parties wish-
ing to procure Labrador Herring should send
their orders in time.

Sept. 6, 1884.—till 31st dec. '84.

McLeod, Merson & McQuarrie,
BARRISTERS

AND
ATTORNEYS-AT-LAW.

Office in Old Bank,
(UP STAIRS).

Ch'town, Feb. 21, 1884.

SULLIVAN & MACNEILL,
ATTORNEYS-AT-LAW

Solicitors in Chancery,
NOTARIES PUBLIC, &c.

OFFICES—O'Halloran's Building, Great
George Street, Charlottetown.

Money to Loan.
W. W. SULLIVAN, Q. C. | CHRISTIE B. MACNEILL
Jan. 18, '83.

W. WHEATLEY,
(OF WHEATLEY & SONS, CHARLOTTETOWN,
P. E. ISLAND)

Commission Merchant,
269 BARRINGTON STREET,
HALIFAX, N. S.

Special attention given to the sale of
P. E. Island produce.
April 24, 1884.

APPLES, APPLES, APPLES.
CHARLES DONALD & CO.,

79 Queen St., London, E. C.
Will be glad to correspond with Apple Grow-
ers, Merchants and Shippers, with a
view to Autumn and Spring
business.

They will also give the usual facilities to
customers requiring advances. ang1

CAIRNS' MARBLE WORKS.
MR. CHARLES CAIRNS, in returning
thanks to the public for the liberal
patronage extended to him, begs leave to in-
form his old customers and the public gener-
ally, that he has taken into partnership Mr.
Malcolm McLean, and that hereafter the
business will be carried on under the title of

CAIRNS & CO.,
Marble & Stone Cutters.

They have on hand a fine stock of Monu-
ments, Tablets and Headstones, in Italian and
American Marble. They are of the latest de-
signs, and at prices to suit all.

C. CAIRNS,
M. McLEAN.
Ch'town, June 30, 1884—pres n e pat s j w p

Prince Edward Island Hospital.
MEDICAL BOARD:

Dr. Hobbirk, Consulting Physician.
Dr. Johnson, Dr. Taylor,
Dr. Beer, Dr. Dawson,
Dr. Warburton, Dr. MacKay.

Matron—Mrs. Hannah Robinson.

Applications for admission may be made
to the Visiting Physician or Matron, at the
Hospital, daily (Sundays excepted), between
ten and eleven, a. m., or by correspondence
with any member of the medical Board, or the
Matron.

The friends of patients will be admitted
from two to four, p. m. every day (except
Sunday).

The general visiting day for persons wish-
ing to see the institution is Thursday of
each week, from two to four o'clock, p. m.

NEW SEASIDES,
—AT—
BREMNER BROS.

July 28, 1884.

CONTINUED SALE

Specialty low prices during this Month
on our Stock of

WATCHES, CLOCKS,
Jewelry and Plated Ware.

E. W. TAYLOR,
Queen Street.

Ch'town, Aug. 4—cont wklly

Spruce Flooring and Sheathing, &c

HAVING been appointed by Messrs. Prim-
rose Brothers, of Pictou, Agent for the
sale of their well known Grooved and Tongued
SPRUCE FLOORING and SHEATHING, I
will always have on hand a stock of the same
WELL DRIED and SEASONED, which I
have no hesitation in recommending as the
best in the market.

Messrs. Primrose Brothers are also prepared
to execute promptly orders left with me for
any description of Spruce Scantling, Boards,
Laths, &c.

For further particulars apply at my resi-
dence, Prince Street.

THOMAS ALLEY.
ang1—2a w 3 m.

McMILLAN'S DEPOT
IS NOW BEING SUPPLIED WITH

COAL,
In all the leading varieties, including

ACADIA, - - - Nut and Round,
INTERCOLONIAL, - - - do do
VALE, - - - do do
SYDNEY, (old mine) - - - Round,
SYDNEY, (reserve) - - - do
CHIMNEY CORNER. - - - do

ALBION & RESERVE SLACK,
All of which will be sold on most reasonable
terms.

ALSO TO ARRIVE:
A cargo of (Red Ash) Anthracite Coal from
Wales, due here 1st October, and same
quality as gave such good satisfaction three
years ago. Will be sold low from ship.

R. McMILLAN.
Ch'town, July 8, '84—3m

GROUND BONES.
To Farmers and Others.

PURE Ground Bones, of all sizes, and in
large or small quantities.

Highest Cash Price Paid for
Old Bones.
J. W. MCGILL.
Ch'town, May 19—cont 2mpat eod 2m'j 2m

Piano Tuning & Repairing

MR. VINNICOMBE begs to inform the
musical public that he is now prepared
to take in Pianos for repair. Pianos recapped
with neatness, defective sound boards re-
newed, keys tightened, actions regulated;—in
fact the whole construction renovated. Cab-
inet Organs repaired. Church Organs voiced
and tuned. Having received a large stock of
Piano Fitting, Wire, etc., from the celebrated
Emerson Piano Manufacturers, with nearly
twenty years experience in that business, and
under the patronage of Government House,
the Convents, and the leading musical families
on the Island, feels sure of giving universal
satisfaction.

Terms—Cash when work is done.
Office—C. P. Fletcher's New Music Store.
Ch'town, May 21—w s a

MONCTON
Sash and Door Factory.

MR. P. LEA, in returning thanks to the
public for the liberal patronage extended
to him while in business in Charlottetown,
begs leave to inform his old customers and
the public generally, that he, in company
with Mr. William Rogers, has appointed

Messrs. B. Williams & Co.
Lumber and Coal Dealers, Pownal Wharf,
Charlottetown, our agents, who will keep
constantly on hand a full supply of Mould-
ings, Window Sashes, Doors, etc., at

LOWEST CASH PRICES.
All orders entrusted to them will receive
prompt attention.

LEA & ROGERS,
Moncton, N. B.

BARGAINS.
I AM selling the balance of my Furniture
saved from the fire of the 20th ult., at J.
D. McLeod's corner, Queen Street, at a
reduction of from twenty-five to fifty per
cent. below usual prices.

JOHN NEWSON.
Ch'town, March 8.

PUBLIC WORSHIP.

A SERMON PREACHED IN ST. PETER'S CHURCH
ON SUNDAY LAST BY REV. W. B. KING.

Oh, worship the Lord in the beauty of
holiness; let the whole earth stand in awe of
Him.—Ps. XCIV. 9.

THERE are few persons, who think at all
of the deeper subjects of life, who are not
at times painfully conscious of a certain
unreality in public worship. The lofty
tone of praise, the quiet strain of prayer,
find little or no echo in their own hearts.
On every side, there is the sound of much
devotion, but their own souls do not rise to
it. While their lips give utterance to
words of intensest adoration, their hearts
make no response; and the feeling steals
across them that a great deal of the ordi-
nary public service of God is little more
than a sham. The extreme deference and
servile cringing by which people are treated
by some of the Oriental races, is often
only the mask of deceit and cowardice;
and the extravagant politeness of some of
the Spanish American creoles is frequently
only the disguise of treachery and hatred.
And so it sometimes seems with many, per-
haps the majority, of professed, church-
going Christians. Our psalms and hymns,
our prayers and praises, often appear to
be only an empty utterance, while the
heart beneath is listless, apathetic and dull.
We have only to test ourselves to see that
this is true. We have only to recall the
many, many services that we have engaged
in, in which we have scarcely made one
heartfelt act of praise, or lifted up our
minds in one word of sincere and earnest
prayer. I do not mean that we are all
like that; but there are very few of us who
cannot look back over much that has been
cold, much that has been unspiritual, much
that has been really irreligious and wicked
in what is supposed to be our public worship
of God.

Nearly every thinking person must be at
times painfully conscious of this. The
more painfully we are conscious of it the
better. For it is quite possible to be
aware of it, and yet not to care. It is
quite possible to know perfectly well that
we do not worship God as we ought to,
and yet not to be distressed at it. It is
quite possible to go on year after year,
and through a man's whole lifetime and to
be perfectly indifferent, and to make no
effort (or scarcely any effort) after a higher
standard of devotion and holiness at all.
This is quite possible, and I can imagine no
more damnable, position for a soul to be in
than this. If it be possible for a soul to be
everlastingly condemned, I can think of
none that runs a greater risk of it, than
this easy going, indolent, indifferent soul,
that knows his own sin and is satisfied with
it; that knows how to please God, and yet
chooses to displease Him. Can such a one
realize what is the chief object in life? Can
one who willfully neglects the worship of
God be aware that it is the great purpose
and aim of our lives to worship Him? Do
we ourselves remember, as we ought, that
it was for this we were created, and for this
God called us into being? Oh, if any of us
have no present definite intention of
worshipping with a fuller, warmer devotion
in the future than we have had in the past,
let us pause for a moment and think whether
that want of intention is leading us! We
are choosing the very easiest method of
going directly to hell. Without true wor-
ship of God we can have no true spiritual
life; without spiritual life we need have
no spiritual death, and spiritual death means
an eternal loss of some kind, and an eternal
suffering of some kind.

We all know what it is to do battle with
some sins. Even the most indifferent
among men has occasionally had to struggle
with some passion and contend with a
fierce temptation. And we all know some-
thing of the humiliation of defeat, of the
agony of remorse, of self-loathing, and of
dread lest we shall ever again fall as we
have fallen. Nearly everybody knows
something of these things—knows what it
is to be rocked by passion and tempest tost
upon the sea of life—but surely we all can
not know that there is a heaven where we
shall be comparatively safe, and that to go on
worshipping God and praying to Him, is
the best protection we can have against
our own inborn love of evil. It is very
seldom that a man falls into great
sins all at once. Little by little the desire
steals upon him, and overpowers his
fancy. But there is always a beginning,
and that beginning generally takes place
when he has become cold and careless in
his worship of God, when he has begun to
utter empty prayers and insincere praises,
and to let his heart be weaned away from
devotion to His Saviour.

It is there that we find the root of many
of our evils. It is from that cause that many
of our sins arise. If we have bad habits,
and want to stop them, we must begin at
the beginning. If we wish to attain to any
degree of personal holiness we must begin
by personal prayer and personal adoration.
That is the source and spring of all true
earnestness of life and purpose. If we
neglect that, it is but very doubtful whether
we shall make any headway against evil; if
we deliberately choose to turn away from
it, we do so only at the risk of losing for-
ever the chance of worshipping God in
heaven.

Yes, coldness in the adoration of God, is
the cause of many a good man's fall.
There is, perhaps, no more tragic sight
under the sun, than that of a man who has
once been careful to please God, careful in
prayer, careful in worship, careful in his
actions, careful in his communications; of such
a man becoming, little by little, less and
less careful, growing laxer and laxer,
looser and looser, colder and colder, till
beaten sine rise up again, and weakened
temptations become fierce again, and by
and bye there comes a fearful fall, and
then another and another and another,
till at last there seems to be an almost
infinite distance between what that man is
and what he has been. We have seen a

star suddenly leap from the stillness of the
sky, and dart with incredible swiftness
down into darkness. It all takes place in
an instant of time; but, though the fall
has been sudden, yet the causes that pro-
duced it have probably been working
slyly and secretly for hundreds, or it
may be thousands of years. And so in the
life of man; for everything there is a pre-
paration, and the changes that come upon
us with a very shock of suddenness have
only been brought about gradually and in
ways of which we have been wholly un-
aware. And it is with great spiritual
downfalls, as with other things. Have we
not sometimes known of a life that was
outwardly quite pure and temperate and
God-fearing? Have we not known it to go
on for years in this way, winning respect
and honor on all sides. Till suddenly
there is a rumor of a great sin in connection
with that life; and the rumor which is
scarcely believed at first becomes a known
fact; and we learn with sorrow to look
upon a man or woman who was once
revered and honored, as bearing a
ruined character. But the sin that became
suddenly known, was not suddenly com-
mitted. A terrible, unconquerable tempta-
tion comes on one all at once. To every
tree there must be a beginning; and that
beginning may nearly always be found in
prayer grown careless and love grown cold.
These are the causes of most men's fall.
God doesn't suffer us to be tempted above
that we are able to bear. With every
temptation He has made a way of escape.
That way is in personal communion with
Him, in coming to Him and speaking to
Him as a child pleads to his father, and as
a man talks with his friend. That is the
one way of escape; those who seek it
will find it, and only those. However
weak we may be, the strength we shall re-
ceive from that personal intercourse will
help us, and the grace we shall drink in
from that personal speech with God will be
quite sufficient to supply our shortcomings.

As I have said, to every thing there is a
source. The source of sin is often in cold-
ness of worship; and coldness of worship
has a source of its own. We all know what
it is to pray without the spirit of prayer;
to praise without taking delight in praise;
to kneel down without a thought of hom-
age, and to arise without a thought of
worship. We Christians, most of
us, know what it is to look upon the
worship of Christ as a somewhat dreary per-
formance, which custom compels us to sit
out; know what it is to listen to God's
word without drinking in a syllable of com-
fort; know what it is to look at Christ
on His Cross without a thought of pity;
know what it is to be glad when the hour
of prayer is over, so that we can once more
be free from the restraint that Christ
exercises upon us. Yes, we whom Christ
has died to save, we who believe in the
Salvation that He has won for us—know too
well what all these feelings are;—and we
ever ask ourselves what is the cause of them?
whence do they spring? and how is it that
we have no higher or holier feeling? I
think if we did ask ourselves that question
now and then, and thought carefully about
it, even for a few moments, we should not
be long in finding an answer to it. For
isn't it quite evident that if we do
not care for speaking to
God, it is because we do not care for
God Himself? We feel towards God in a
matter of this kind, just as we do towards
men. If we dislike speaking to such and
such a man, it is generally because we dis-
like the man himself. And if we take this
as an illustration of the case in point does
it not reveal a most terrible want of religious
feeling in us? I am afraid it is quite true
that some Christians positively dislike the
worship of God, dislike coming to Church,
dislike prayer in public, dislike prayer
in private. It is a very awful
thing to say, but it is no use shutting our
eyes to it—they dislike the worship, be-
cause in their secret hearts they dislike
God. Oh, to think of a human being,
whom God has made only a little lower
than the angels, turning round and with
such ineffable baseness, daring to dislike the
Father who created him, and the Saviour
who died to redeem him! The very
thought of it is almost like blasphemy;
and we cannot but shudder to think how
nearly we ourselves may sometimes come
to being in that most awful of all positions.
But let us hope that such Christians as
these may be few, and let us pray that they
may become still fewer, and let us both
strive and pray that we may never be
found among the number.

Leaving them behind, we come to
another class of Christians—those who do
not actually dislike God's service, but
who do not positively like it; who come to
His service as a duty, and who do so with
more or less regularity, but who take no
real pleasure in it, feeling the time long
that they spend there, and glad when they
can get away. We cannot but admit that
a tremendously large number of Christians
may be ranked in this class. And if we
trace this state of mind back to its cause,
we shall see that the lack of positive love
for God's service springs from the lack
of positive love towards God. This is a
condition only a little better than that
of those who actually dislike God. Both are
as fearful as the case possibly be, and both
are infinitely far off from a state of ab-
solute salvation. Eye hath not seen nor ear
heard the things which God has prepared
for them that love Him; but what can there
be for those who do not love, and those
who really dislike, Him? He has been
merciful enough not to tell us; yet still we
cannot but know that there must be much
suffering.

But, though we may not be con-
scious of our ardent love for God,
do not let us therefore think that our
case is hopeless. Love without worship
there cannot be—but there may for a while
be worship without love. Suppose we find
ourselves in the position of those who
have no real love for God? We are not,
therefore, helpless, and we are not without a cure. Let us

summon up our resolution and let us go on
praying and worshipping with all the ear-
nestness of which we are capable. Let us
do that bravely, in spite inward dislike to
it, in spite of lack of interest; let us go on
unflinchingly and manfully, and we shall
find that love will reward us at last. Holy
men tell us that there is no greater bliss
than that—no greater happiness on earth
or in heaven than to possess a sincere love
towards God. But even holy men have
their periods of coldness, their attacks of
dullness, and we must not expect to escape
them. There will be days in our lives, and
weeks, and even months, when we shall
find that we have lost the blush of zeal and
earnestness, when our hearts will be listless
and disinclined for worship and prayer.
That is the moment of danger. It comes
upon everybody;—and that is precisely the
time to be most in earnest, to keep most