

THE EXAMINER.

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CHARLOTTETOWN, PRINCE EDWARD ISLAND, SATURDAY, APRIL 26, 1879.

NO. 576.

THE DAILY EXAMINER

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W. L. COTTON, J. W. MITCHELL,
Manager. Office Sup't

PRINCE EDWARD ISLAND RAILWAY.

TIME TABLE NO. II.
Winter Arrangement.

ON AND AFTER
MONDAY, DECEMBER 30th, 1878.

Trains Going West.

STATIONS.	No. 1. Express.	No. 3 Mixed.
Georgetown	Dp 8.10 am	
Cardigan	" 8.35 "	
M. Stewart Jun	ar 9.55 "	
Royalty Jun.	dp 10.05 "	
Ch'town	" 11.20 "	
Royalty Jun.	dp 8.00 am	Dp 3.30 pm
N. Wiltshire	" 8.20 "	" 3.50 "
Hunter River	" 9.12 "	" 4.45 "
Breadalbane	" 9.30 "	" 5.03 "
County Line	" 10.05 "	" 5.41 "
Kensington	" 10.18 "	" 5.51 "
Summerside	" 11.00 "	" 6.30 "
Wellington	ar 11.30 "	ar 7.00 "
Port Hill	dp 2.40 pm	
O'Leary	" 3.32 "	
Alberton	" 4.16 "	
Tignish	" 5.33 "	
Alberton	ar 6.35 "	
Tignish	dp 5.40 "	
	ar 7.25 "	

Trains Going East.

STATIONS.	No. 2 Express.	No. 4 Mixed.
Tignish	Dp 7.00 am	
Alberton	" 7.45 "	
O'Leary	" 8.47 "	
Port Hill	" 10.05 "	
Wellington	" 10.48 "	
Summerside	ar 11.40 "	
Kensington	dp 2.30 pm	Dp 8.45 am
County Line	" 3.00 "	" 9.15 "
Breadalbane	" 3.40 "	" 9.57 "
Hunter River	" 3.50 "	" 10.08 "
N. Wiltshire	" 4.28 "	" 10.47 "
Royalty Jun.	" 4.45 "	" 11.02 "
Ch'town	" 5.40 "	" 11.55 "
Royalty Jun.	ar 6.00 "	ar 12.15 pm
Mt. Stewart	dp 2.55 "	
Cardigan	" 3.15 "	
Georgetown	ar 4.30 "	
	dp 4.40 "	
	" 6.00 "	
	ar 6.25 "	

SOURIS BRANCH.

Going West.		Going East.	
STATIONS.	No. 5 Mixed.	STATIONS.	No. 6 Mixed.
Souris	Dp 7.00 A.M.	Mt S'tw't Jnc	Dp 4.40 P.M.
Harmony	" 7.23 "	Morell	" 5.22 "
St. Peters	" 8.42 "	St. Peters	" 5.54 "
Morell	" 9.13 "	Harmony	" 7.12 "
Mt S'tw't Jnc	ar 9.55 "	Souris	ar 7.35 "

C. J. BRYDGES, W.M. McKECHNIE,
Gen. Sup. Gov. Railways Supt. P. E. I. R.
Ch'town, Dec. 27, 1878.
p ne ar h pres kea sp sj ap 6i

GRAY'S SPECIFIC MEDICINE

TRADE MARK. The Great English Remedy, an unfailing cure for Seminal Weakness, Spermatorrhea, Impotence, and all diseases that

Before Taking follow as a se-After Taking quence of self-abuse; as loss of Memory, Universal Lassitude, Pain in the Back, Dimness of Vision, Premature Old Age, and many other Diseases that lead to Insanity or Consumption. Full particulars in our pamphlet, which we desire to send free by mail to every one. The Specific Medicine is sold by all druggists at \$1 per package, or six packages for \$5, or will be sent free, by mail, on receipt of the money, by addressing
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January 24, 1879.

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Also, Cane Seats renewed.
Repairing, Repainting and all kinds of Turn ing done to order.

PRICE LIST.
Common Single Back Chairs, each.....55c
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Fancy Extra do., do.....85c
THOMAS GREEN.
April 22, 1879.—1m

MOORE & McDONALD, CABINET-MAKERS, UPHOLSTERERS, & C.

CHAMBER-SETS, in Black Walnut, Ash, &c.; Parlor, Hall and Dining-Room Furniture, in the latest styles.—We are prepared to meet the wants of our customers with punctuality and despatch.
REPAIRING neatly executed.
PICTURE FRAMES and Mouldings constantly on hand or made to order. All kinds of Household Furniture furnished. Don't forget the place: Opposite Mrs. Robertson's Hotel, Souris East, P. E. Island.
April 12—2m eod

TO THE SICK.

DR. D. MACRAE,
FORMERLY SURGEON and PHYSICIAN in the United States Army, late of St. Louis, Mo., respectfully announces to the citizens of Charlottetown and Prince Edward Island that he will be at the "Rocklin House," in Charlottetown, every TUESDAY and FRIDAY throughout the year, where those who are suffering with any form of disease can call and receive medical advice and treatment; especially persons suffering from diseases and deformities of the eyes, deafness and ulcerations of the ears, catarrh, asthma, consumption, diseases of the heart, liver, stomach, kidneys, rheumatism, paralysis, scrofula, malignant ulcerations, tumors, piles, fistula; cancer cured without the use of the knife. Particular attention given to diseases peculiar to females. All forms of fevers, diphtheria and other malignant diseases successfully treated and cured by him.
Prominent Office, HUNTER RIVER STATION, Prince Edward Island.
DUNCAN MACRAE, M. D.
April 18, 1879.—d&w ly

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JAMES HOBBS,
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ALL kinds of Household Furniture made to order, of the latest styles, CHEAP and GOOD.
School Desks made, the CHEAPEST and BEST in the City.
The strictest attention given to the UNDERTAKING DEPARTMENT at very low charges.
March 24, 1879.—h ne

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INSURANCE effected against Fire on all descriptions of Property throughout the Island.
Low rates and PROMPT settlement of losses.

HORACE HAZARD,
Agent for P. E. Island.
Ch'town, Dec. 20, 1878—

E. G. HUNTER, Italian and American Marble,

Monuments, Tablets, Headstones,
MANTLES, CENTRE TABLE TOPS, BUREAU AND COMMODE TOPS, WASH BOWL SLABS, &c., &c.

Prices to suit, and satisfaction guaranteed.
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November 6, 1878.

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CAPITAL . . TWO MILLIONS STERLING.

INSURANCE effected on all kinds of Buildings, Merchandise and Produce. Also, on Vessels on the stocks.
Special rates for isolated residences.
Losses settled promptly.
GEORGE MACLEOD (Union Bank),
Agent for Prince Edward Island
June, 1877—

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Daily Examiner!

1879.

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J. W. MITCHELL, W. L. COTTON,
Office Sup't. Manager.

Charlottetown Church Directory.

St. PAUL'S (CHURCH OF ENGLAND).—Queen Square.—Morning and Evening Service every Sunday at 11 a. m. and 7 p. m. Sunday School at 2 1/2 p. m. Rev. David Fitzgerald, Rector; Rev. Alfred Osborne Curate.

St. PETER'S (CHURCH OF ENGLAND).—Rochford Square.—Sunday Services—8 a. m., 11 a. m. and 7 p. m. Daily Services—Matins—9 a. m. Evensong—5 p. m., except Friday evenings, at 7.30 p. m. Rev. George W. Hodgson, Priest Incumbent.

St. DUNSTON'S CATHEDRAL.—Morning Mass every Sunday at 8 a. m. High Mass at 10 a. m.; Vespers at 3 p. m. Mass at 7.30 a. m. throughout the week. Rev. Z. Boderault, Rev. S. Phelan, Pastors.

FIRST METHODIST CHURCH.—Prince Street.—Service and Sermon every Sunday at 10.30 a. m. and 6.30 p. m. Sunday School at 2 p. m. Week Day Services—Tuesday and Thursdays at 7.30 p. m. Rev. John Lathern, Pastor.

SECOND METHODIST CHURCH.—Prince Street.—Service and Sermon every Sunday at 10.30 a. m. and 6.30 p. m. Sunday School at 2 p. m. Week day service on Wednesday evening. Rev. George Steel, Pastor.

St. JAMES' CHURCH (PRESBYTERIAN).—Pownall Street.—Service and Sermon every Sunday at 11 a. m. and 6 1/2 p. m. Sunday School at 2 1/2 p. m. Rev. Kenneth McLean, Pastor.

ZION CHURCH (PRESBYTERIAN).—Richmond Street.—Service and Sermon every Sunday at 11 a. m. and 7 p. m. Sunday School at 2 1/2 p. m. Rev. John McL. McLeod, Pastor.

PRESBYTERIAN CHURCH.—Prince Street.—Rev. Dr. Murray, Pastor.—Hours of Service, 1 o'clock, a. m., 6.30 p. m. Sunday School at 2.30 p. m.

BAPTIST CHURCH.—Great George Street.—Services and Sermon every Sunday at 11 o'clock a. m. and 6.30 o'clock p. m.; Sunday School at 2.30 p. m. Week day services—Monday at 7.30 p. m.; Bible Reading—Thursday at 7.30 p. m. and Friday at 8 p. m. Rev. D. G. McDonald, Minister.

PRAYER MEETING in Y. M. C. A. every Sunday afternoon at 4 o'clock.

DISCIPLES OF CHRIST meet in New Church House, every Sunday at 10.30 a. m. and 6.30 p. m. Mr. J. A. Falgatter, Preacher.

A Temperance Sermon.

BY REV. J. M. MACLEOD—ZION CHURCH.

Gen. 4: 9—"And the Lord said unto Cain, where is Abel thy brother? And he said, I know not; am I my brother's keeper?"
It would be superfluous for me, in the presence of an intelligent audience to wait to prove that attention to our own salvation is a matter of the highest importance. This is a truth admitted by all. But while many are manifesting a praiseworthy interest in their own, they are guilty of the most reprehensible indifference to the moral, spiritual and eternal welfare of others. Too often is the impious question of the traitor Cain asked in every age and by all classes, "Am I my brother's keeper?" Is it not enough for me to attend to my own affairs? Is it not enough for me to seek my own temporal and spiritual welfare? What is it my business if others neglect their highest interests and choose to walk in the broad road that leads to death? In answer to their heartless inquiries I reply: No, it is not enough for you to see to your own personal interests. You are to a great or less degree responsible, and you cannot divest yourself of the responsibility for the welfare of your fellow men. One grand design of the Gospel is to disrobe men of that potent principle of selfishness which is intertwined and interwoven in his very existence, and to substitute in its stead that self-sacrificing principle which led its great founder, out of love to man, and a burning desire for his salvation, to lay down his life that we might live. According to the general scope and tenor of the Gospel, and as is clearly implied in the question addressed to Cain, in the text, every man is his brother's keeper, and is held, to a certain extent, responsible for his intellectual and moral, his spiritual and eternal well-being. There is, perhaps, no one habit that is doing as much to injure man, soul, body and spirit, as the use of intoxicating liquors. It produces more than one-half the crime, poverty, wretchedness and misery that exist in the civilized world. In our own land it is the most powerful weapon wielded by satan for the accomplishment of his own purposes. In relation, therefore, to the great Temperance Reform there are certain duties which devolve upon us, and for the observance of which God will hold us responsible on that great day when every one of us shall give account of himself unto God. Man is a being of a complex organization. He possesses a physical, an intellectual, and a moral and immortal being. And anatomists and physiologists are agreed that there is no one cause which so weakens and destroys man, whether viewed as a physical, intellectual or moral being, as the habitual use of intoxicating liquors. The physical organization of man is more beautiful and complex than any other whatever. It is impossible to study intelligently the framework of man with its nice adaptation of parts—its network of veins and arteries, with their almost endless ramifications, without exclaiming, "I am fearfully and wonderfully made." But alcohol, which is a poison, taken into the stomach, by the circulation of the blood, scatters throughout the whole fabric the seeds of disease, premature decay and an untimely death. When you look at the young men that are setting out on the road to a drunkard's grave—or at strong men reeling and staggering in drunkenness, or at the enfeebled and shattered constitution, the mere wrecks of what they once were, that may be seen almost every day on our streets, do you not hear the searching question from the lips of the Lord, "Where is thy brother?" And do you not feel that you are your brother's keeper; and that you are bound by every principle of humanity and religion to do everything in your power to reclaim him from the grasp of the destroyer, and to bring him back to the paths of health and sobriety. But this is not all. Man is also endowed with a reasoning mind, which distinguishes him from the inferior animals—a mind capable of unlimited improvement—a mind capable of knowing, loving and serving God—a mind that can see the universe, from the atoms that lie beneath our feet to the worlds and suns that roll through immensity of space—a mind that allies him with angels and even with God himself. But, oh, how sad the ruin when this demon, strong drink, lays his blighting, withering, blasting, cursing hand upon the intellect and unhinges and weakens, and clouds, and dethrones the reason, and reduces man, God's noblest work, almost to the level of the beasts that perish! It is a scene over which men have often mourned, and over which even angels might weep. This great evil is no respecter of persons. He has dragged his victims down to infamy, from the bar, the Judge's bench, legislative halls, Senate chambers, yea! he has even entered the sacred precincts of the pulpit, and, by his diabolical influence, made the minds of genius and the tongues of eloquence to pour forth words of drivelling idiocy. Again, when we contemplate such heart-rending scenes as these, do we not, as temperance men, and especially as Christian men and women, hear the voice of God crying "where is thy brother?" and shall we look on with heartless indifference, and reiterate the question of Cain, "am I my brother's keeper?" etc. etc.
But once more; man is a moral being, destined to live through all eternity—either in happiness or misery. Viewed in this character, there are a variety of duties devolving upon man, in order to live a holy life, to die happy, and to inherit that rest that remaineth for the people of God. Man has a soul to save and a God to glorify. The work is great and important beyond all comprehension; and we require, in order to its accomplishment, all possible available aid, the diligent study of God's word, earnest persevering prayer, and constant attendance upon all the appointed means of grace. What is it, more than anything else, next to the depravity of the human heart, that prevents men, young and old, from giving earnest heed to their spiritual and eternal well-being? I give it, as my own experience as a Minister for nearly a quarter of a century, and I believe my testimony will be corroborated by the great mass of Christian workers, that the habitual indulgence in intoxicating liquors is the greatest hindrance to the progress of the gospel amongst us. You never find men who are given to the use of strong drinks, also given to prayer and the study of the Scriptures. The tendency of strong drink is the very opposite of this. It makes men cold, careless and indifferent about their highest interests—the salvation of their immortal souls. It blinds their minds, hardens their hearts, sears their conscience and leads them down blindfolded to the drunkard's grave; and, oh, their end, their fearful end, for it is written, "Be not deceived, no drunkard shall inherit the Kingdom of God." And yet in the United States and Great Britain there are thousands who annually die the drunkard's death and go to the drunkard's awful doom. Oh! dear brethren, when you think of thousands and tens of thousands of immortal souls, blighted and blasted, and in ruins going down every year to a yawning hell—to an eternity of wretchedness and misery—can you not hear in trumpet tones the words addressed to you, "Where is thy brother?" And will you not resolve that you will do all in your power to save, by the grace of God, your fellowmen from a drunkard's grave and a drunkard's hell, and elevate them to the mansions of the best! And how sad are the social evils produced by strong drink! How many kind hearts has it broken; how many happy homes has it blighted; how many grey hairs has it brought with sorrow to the grave; how many innocent children has it beggared and starved and murdered by want and cold and cruelty? The evils which flow from this traffic are innumerable, and their consequences are beyond the power of human pen or tongue to describe; and yet the traffic exists amongst us with unabated strength—notwithstanding all our legislation, and all our moral suasion. It is plain that something different from what has yet been tried, is necessary to save our people, young and old, from the power of the destroyer. There are many amongst us who would rejoice if the temptations were removed entirely from our midst, but who have not the moral power to resist the temptation which our present license law allows to be placed before them. The Canada Temperance Act comes so near to what we require, in order to put temptation out of the way, and to put the traffic down, that we cannot do better than vote for its adoption in this City on 24th inst. And I do hope and pray that for the sake of man as a physical, intellectual, moral and immortal being, and for the glory of God, every elector in the city and Royalty will on that day record his vote on the side of humanity—on the Lord's side,