

# The Daily Examiner.

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NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, OCTOBER 19, 1881.

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## THE DAILY EXAMINER

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Advertising at most moderate rates.  
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### ALMANAC FOR OCTOBER 1881.

MOON'S CHANGES.  
Fall Moon 7th day, 9h. 47m. a. m., N. W.  
(below horizon.)  
Last Quarter 14th day, 10h. 14m., p. m., N. E.  
(below horizon.)  
New Moon 21st day, 10h. 19m., p. m., N.  
(below horizon.)  
First Quarter, 29th day, 12h 35m. midnight,  
W. (below horizon.)

| DAY OF WEEK  | Sun rises | Moon sets  | High water | Days len'h. |
|--------------|-----------|------------|------------|-------------|
| 1 Saturday   | 6 45      | 35 2 3     | 3 52       | 11 31       |
| 2 Sunday     | 5 33      | 2 39 5 18  | 28         |             |
| 3 Monday     | 7 31      | 3 11 6 43  | 24         |             |
| 4 Tuesday    | 5 29      | 3 39 7 54  | 21         |             |
| 5 Wednesday  | 9 27      | 4 7 8 48   | 8          |             |
| 6 Thursday   | 10 25     | 4 35 9 34  | 15         |             |
| 7 Friday     | 12 24     | 5 10 10 15 | 2          |             |
| 8 Saturday   | 13 22     | 5 36 10 54 | 9          |             |
| 9 Sunday     | 15 20     | 6 14 11 33 | 5          |             |
| 10 Monday    | 16 18     | 6 53 12 12 | 12         |             |
| 11 Tuesday   | 17 16     | 7 45 0 52  | 10 59      |             |
| 12 Wednesday | 19 14     | 8 43 1 39  | 55         |             |
| 13 Thursday  | 20 12     | 9 41 2 21  | 52         |             |
| 14 Friday    | 21 10     | 10 43 3 13 | 49         |             |
| 15 Saturday  | 22 9      | 11 44 4 14 | 46         |             |
| 16 Sunday    | 24 7      | morn 5 24  | 43         |             |
| 17 Monday    | 26 5      | 0 45 6 30  | 39         |             |
| 18 Tuesday   | 27 3      | 1 47 7 30  | 36         |             |
| 19 Wednesday | 28 1      | 2 50 8 18  | 33         |             |
| 20 Thursday  | 30 0      | 3 52 9 59  | 30         |             |
| 21 Friday    | 31 4      | 5 56 10 37 | 27         |             |
| 22 Saturday  | 33 5      | 6 30 10 55 | 23         |             |
| 23 Sunday    | 34 5      | 7 19 10 50 | 21         |             |
| 24 Monday    | 35 5      | 8 19 11 30 | 18         |             |
| 25 Tuesday   | 37 5      | 9 23 morn  | 15         |             |
| 26 Wednesday | 38 5      | 10 23 0 10 | 12         |             |
| 27 Thursday  | 40 4      | 11 17 0 52 | 8          |             |
| 28 Friday    | 41 4      | 12 14 1 49 | 5          |             |
| 29 Saturday  | 43 4      | 0 49 2 32  | 5          |             |
| 30 Sunday    | 44 4      | 1 13 3 36  | 9 59       |             |
| 31 Monday    | 46 4      | 2 1 4 50   | 9 56       |             |

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Aug. 24, 1881.

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## HENRY BEER.

Cheapside, Charlottetown, Oct. 3, 1881.

## THANKSGIVING.

ABSTRACT OF SERMON PREACHED BY REV.  
GEO. W. HODGSON ON SUNDAY EVENING  
BEFORE THANKSGIVING DAY.

In everything give thanks. 1 Thess., v. ch. 13 verse.

As usual, the sermon on Thanksgiving  
will be preached on the Sunday before  
Thanksgiving Day. On the day itself let  
us give thanks. Beforehand, we will speak  
about so doing.

A question meets us on the very thresh-  
hold of our subject. With the knowledge  
we now have of the regularity of  
the order of nature, is there any  
meaning in our continuing to have  
these Thanksgiving Days. To put the  
case as strongly as possible: Once  
it was thought that some of the  
operations of nature, such as the  
changes of the day and of the year, were  
ordered by law and not directly effected by  
God Himself, but that others, such as the  
falling of the rain and the blowing of the  
wind, were results of His own immediate  
and direct action. But now it is  
certain that this is not the case. Miracles  
apart, all the changes of  
nature are the outcome of the workings of  
fixed, definite laws—laws the results of  
which are not always calculable by  
us, only because we do not yet fully  
know their course. Men can calculate  
with certainty the time of the  
rising and the setting of the sun three years  
hence. They cannot yet calculate how, on  
any day three years hence, the wind will  
blow, or what, if any, rain will fall.  
But can any one doubt that these latter are  
as calculable as the former, if we only  
know how the problem were to be worked  
out?

Now we need not be at all afraid fully to  
accept this teaching of science, and to ac-  
knowledge that while God does all in  
everything, in everything He does all by  
secondary causes governed by law. If then  
our Harvests, our Fisheries—everything  
for which we are called upon to give  
thanks—are thus the results of fixed un-  
changeable laws, is there any reason why  
we should have days of Thanksgiving? I  
think that this view of God's way of work-  
ing, so far from rendering thanksgiving un-  
necessary or unreal, is the one which puts  
it on its proper footing, and is the only  
one which will enable us to follow the  
command of the text: "In everything give  
thanks." For we are to give thanks at all  
times. Not alone in the bright days of  
prosperity, but also in the dark hours of  
adversity when the clouds of some un-  
expected sorrow have darkened the life as  
well as in happier times; "when the  
fields shall yield no meat and the flock be  
cut off from the fold," as well as when the  
earth brings forth plentifully, we are to  
"rejoice in the Lord and joy in the God of  
our Salvation."

Then it may be said that thanksgiving  
becomes quite unreal. Well, if we fix our  
attention on certain occasional benefits  
which suit our desires, and because we are  
pleased with them, wish to thank God for  
them, certainly our thanksgiving will be  
only occasional. But there is a higher view  
than that. We are to think of God as  
always ruling the world and our lives in all  
things. We, if we have a Christian's  
Faith, will believe that he rules lovingly,  
wisely and well, and the spirit in which we  
shall think of all He does will be one of  
continued thankfulness. Take this illustra-  
tion,—it may assist us. Suppose a  
child, whose careful and affectionate  
parents are constantly providing for him all  
that he requires; a friend meets him and  
unexpectedly gives him a valuable present  
the child will no doubt feel specially  
thankful for that; but were he able to re-  
flect he would soon see that the  
goodness of his parents, daily, hourly  
providing food, clothing, shelter, loving  
care, calls for greater gratitude than  
did the occasional gift. And this same  
illustration will carry us further. No wise  
or prudent head of a house can so rule that  
he will always meet the wishes of his  
children. At times he must withhold from  
them that which they wish for. At times  
he must compel them to do that from which  
they would shrink. So it is in this world.  
If we believe what we say when we call  
God "our Father," we cannot expect that  
everything will be in accordance with our  
desires. But as we see that by the work-  
ing of His great laws—the expressions of  
His living loving will—joys and sorrows,  
prosperity and adversity, plenty and want,  
are given, with quiet, confident assurance,  
we shall see in all the works of His hands  
—though effected by His own laws—and  
"In everything give thanks." Why, then,  
have a special day for it? Because it is  
well to set apart a day for a special and  
particular manifestation of feelings which  
ought always to be mere or less in our  
minds. The Christian Church commands us  
to devote the Lord's Day specially to  
worship; she does not mean thereby that  
we are to worship God only on Sundays.  
Rather she would teach us thereby that  
worship is to be an integral part of our  
whole life every day. She bids us on one  
day of the year think with sorrow and gra-  
titude of the death of Our Lord; she does  
not mean that we are to care for His death  
only on Good Friday. And so with other  
days of observance. We are not directed  
by the Church to keep this special day of  
Thanksgiving. We are requested by the  
civil authority to do so,—a request to  
which we most willingly acced, not as  
though we were to be thankful only on this  
one day, but acknowledging it as a special  
public recognition of the general duty of  
thanksgiving.

So much for the first division of our  
subject. An occasion of this sort allows and invites  
the consideration of some subjects which  
are not usually spoken of here. At such a  
time we feel inclined to take a glance at  
our religious and social condition generally,  
and to ask ourselves what we can see  
that may be a cause for thanksgiving; what  
dangers may seem to threaten? Looking  
at our country as a whole, what can we say

about its religious condition? Certainly  
there is not a little for which we may be  
thankful. There is a very general respect  
—even reverence—for religion, and a sin-  
cere acknowledgment of its obligations.  
It must be understood that I am speaking  
quite generally, and not referring to the  
far more important consideration of the  
way in which individuals fulfil those  
acknowledged obligations, or show the  
genuineness of their reverence and respect.  
But I think in a general way the foregoing  
statement is quite true; and it is one for  
which we may be thankful. We may judge  
this from the tone of the Press. Indeed,  
could any newspaper live amongst us which  
adopted anything like a defiant or irrever-  
ent tone towards religion or religious  
observances?

Then again, we may be thankful that the  
Lord's Day is generally very fairly observ-  
ed. True, the idea of Worship is too much  
lost sight of in this connection. Too many  
seem to forget that the Christian Lord's  
Day is not only all that the Jewish Sab-  
bath was, but a good deal more besides;  
and so they think that if they do no men-  
tion of work, they have kept the day well,  
quite forgetting that it is essentially a day  
of public worship, and that the obliga-  
tion of worship is very poorly if it  
at all fulfilled by a man who, if in good  
health, stays in bed all morning,  
lounges away the afternoon, and strolls in  
the evening to the Church which he  
"patronizes;" while his highest concep-  
tion of worship is listening to and criticising  
a sermon. But, still, notwithstanding  
these very defective views, there is a good  
deal to be thankful for in the general ob-  
servance of the day. There are other signs  
of good which might be referred to; but  
time will not allow. We must take a look  
for a moment at the other side. I dare  
say a good many things might be seen to  
find fault with. But I mention now but  
one thing—one great cause of great re-  
ligious weakness. Is not the divided con-  
dition of our religion most lamentable?  
What a waste of spiritual power! What a  
waste—and this is not to be ignored—of  
valuable resources which, if combined,  
could be so much more effectively applied!  
Look at our own little town, with its six or  
eight "various denominations." Look at  
some still smaller country village or country  
district with its three or four congregations,  
each one small in numbers, poor in re-  
sources, and struggling for an existence.  
What waste there is here! How is this to  
be remedied? Not by each one thinking  
that everyone else must come to think like  
himself. I think it will not be in this way.  
Not by an occasional "platform unity,"  
where men meet for a few hours on a week  
day, to separate again as far apart as ever  
on Sunday. Not by eliminating, so that  
no body may be offended, each distinctive  
Article from the Creed, and removing  
every landmark of the Christian  
Faith, and calling the desert of barren  
negotiation thus made, a peace. I think not  
in these ways. How then is the work to be  
done? That I cannot pretend to answer.  
But I think it can be seen how it may be  
begun: By all Christians recognizing the  
evil of disunion; by their searching with  
humility for their own and not their neighbors'  
defects; by the exercise of that charity which  
would seek and gladly find all the good it  
can in others and think no evil; and by  
earnest prayer that Our Lord's words may  
be fulfilled, and that His people be one in  
Him.

Now, a glance at our social condition.  
Here, too, there is not a little to be thank-  
ful for. The family life is the basis of all  
true social prosperity and advancement;  
and its safeguards are on the whole respect-  
ed and regarded among us. We may be  
very thankful that the terrible evil which  
can be witnessed in other countries of  
divorces frequently and commonly granted,  
is not to be seen among us. I must not  
forget that I am speaking generally, other-  
wise I must here have paused to warn you  
that that after all personal, individual purity  
is the only true safeguard of the family  
bond. But on that subject I cannot now  
dwell. The attempt made a year or two  
ago to weaken the sanctity of the marriage  
bond by creating a distinction between a  
wife's own relations and those of her hus-  
band, and a man's own relations and those  
of his wife, or by the inconsistent com-  
promise which would put a woman on a  
lower footing than the man in the marriage  
relation, providentially failed. True, as I  
told you at the time, the proposed changes  
would not effect us; but as citizens and  
patriots we may be glad that they were not  
made, and earnestly hope that nothing  
may be ever done among us to weaken the  
strength and sanctity of the marriage tie.  
But now, in our family life, are there  
any dangers to warn against? I will  
speak of but two. I do not say that  
there are only two; but of two only will I  
speak to-night. As I have said, the family  
life being the basis of all true National  
prosperity, we must not with jealousy any-  
thing that would injure it. Now there is a  
danger that I think not uncommon. It is  
the danger that arises from husbands and  
fathers letting their pleasure or business so  
absorb their time as to lead them to neglect  
their homes. Everyone will acknowledge  
that this is wrong in the matter of pleasure,  
and will see the evil of a man seeking his  
companions and enjoyments away from his  
own home circle. But too many are quite  
willing to make without scruple "business"  
an excuse for a neglected family and home.  
Of course in what I now say I do not refer  
to seafaring men, or those whose business is  
of such a kind that it must keep them away  
from home. I speak of the ordinary occu-  
pations of a town life, those of business  
men, of professional men and mechanics.  
Surely if in these a man allows his business  
to lead him to desert his home, he is  
in a raffishing the end to the means.  
What earthly object can "business"  
have except to make a home. If it  
destroys or injures the home, it has  
tailed in its chief end. If a man has  
been away—as he generally must be—all the  
forenoon and all the afternoon, it is cer-  
tainly overdoing business for him regularly  
to set out from home each evening again. Look

to yourselves and see if this is an evil  
to be guarded against.

Now, another point; and this specially,  
though by no means altogether, concerns  
the mothers of families. Sunday schools  
are very useful. But they will do more  
harm than good if they are made an excuse  
for neglecting the religious instruction of  
children at home; and parents are mak-  
ing a terrible mistake if they think they  
have performed their duties to their chil-  
dren by simply seeing that they go to  
Sunday school. It is much to be feared  
that the good, old-fashioned way of children  
saying their catechism at home and learn-  
ing scripture verses and learning hymns at  
home is going into disuse. If the  
choice had to be made—there  
is not the least necessity that  
it should be—between giving up Sunday  
School and giving up home teaching,  
a thousand times better that the former with  
all its manifold advantages should be blot-  
ted away from the face of the Christian  
world, than that home teaching should be  
abandoned. It may very frequently be  
the case that parents can give children but  
little help in their ordinary day school les-  
sons. It is very, very frequently the  
case that they cannot help them with their  
Sunday School lessons. Let them see it  
that they do not neglect this.

And now, on Thursday next come to the  
House of God. The Holy Eucharist, the  
Christian's service of praise and thank-  
sgiving, is surely the most fitting act of  
worship for Thanksgiving Day. For  
abundant harvests, for a peaceful country,  
for freedom from plague, pestilence and  
famine, we may rejoice and thank God.  
For personal sorrows, afflictions and losses  
we may sorrow, and yet thank God, too.  
For not a few evidences of religious and  
social welfare, we may thank God, and take  
courage for our country; while for the  
dangers we see we take warning and thank  
God that we can hope that by His grace  
they may be avoided. On that day "re-  
member the poor." "If thou hast much, do  
thy diligence gladly to give of that little;  
for so thou gatherest to thyself a good re-  
ward in the day of necessity."

## THE FIRE

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Sept. 13, '81—3m 2aw, pat 3m

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Ch'town, April 25, 1881. Secretary

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