

(Continued from second page.)

disgusted and slams the door after him That senior brother still lives. You can see him on Sunday, or any day of the week. At a meeting of ministers in Germany some one asked the question. Who is that elder son? and Krummacker answered, "I know him; I saw him yesterday." And when they insisted upon knowing whom he meant he said "Myself; when I saw the account of the conversion of a most obnoxious man I was irritated."

First, this senior brother of the text stands for the congratulatory, self-satisfied, self-worshipful man. With the same breath which he vituperates against his younger brother he utters a panegyric for himself. The righteous man of the text, like every other righteous man, was full of faults. He was an ingrate, for he did not appreciate the home blessings which he had all those years. He was disobedient, for when the father told him to come in he staid out. He was a liar, for he said that the recreant son had devoured his father's living, when the father, so far from being reduced to penury, had a homestead left, had instruments of music, had jewels, had a mansion, and instead of being a pauper was a prince. This senior brother with so many faults of his own, was merciless in his criticism of his younger brother. The only perfect people that I have ever known were utterly obnoxious. I was never so badly cheated in my life as by a perfect man. He got so far up in his devotions that he was clear up above all the rules of common honesty. These men that go about prowling among prayer meetings and in places of business, telling how good they are—look out for them; keep your hand on your pocketbook! I have noticed that just in proportion as a man gets good he gets humble.

This self-righteous man of the text stood at the corner of the house hugging himself in admiration. We hear a great deal in our day about the higher life. Now, there are two kinds of higher life. There is the admirable, and the other is most repulsive. The one kind of higher life man is very lenient in his criticism of others, does not bore prayer meetings to death with long harangues, does not talk a great deal about himself, but much about Christ and heaven, gets kinder and more gentle and more useful until one day his soul spreads a-wing, and he flies away to eternal rest, and everybody mourns his departure. The other higher life man goes around with a Bible conspicuously under his arm, goes from church to church, a sort of general evangelist, is a nuisance to his own pastor when he is at home and a nuisance to other pastors when he is away from home, runs up to some man who is counting out a roll of bank bills or running up a difficult line of figures and asks him how his soul is; makes religious a dose of ipecacuanha. Standing in a religious meeting making an address, he has a patronizing way, as though ordinary Christians were clear away down below him, so he had to talk at the top of his voice in order to make them hear, but at the same time encouraging them to hope on that by climbing many years they may after awhile come up within sight of the place where he now stands.

Again the senior brother of my text stands for all those who are faithless about the reformation of the dissipated and the dissolute. In the very tones of his voice you can hear the fact that he has no faith that the reformation of the younger son is genuine. His entire manner seems to say: "That boy has come back for more money. He got a third of the property; now he has come back for another third. He will never be contented to stay on the farm. He will fall away. I would go in too and rejoice with the others if I thought this thing were genuine; but it is a sham. That boy is a confirmed inebriate and debauchee." Alas, my friends, for the incredulity in the church of Christ in regard to the reclamation of the recreant! You say a man has been a strong drinker, I say, "Yes, he has reformed." "Oh," you say, with a lugubrious face, "I hope you are not mistaken; I hope you are not mistaken." You say: Don't rejoice too much over his conversation, for soon he will be unconverted I fear. Don't make too big a party, for that returned prodigal or strike the timber too loud; and, if you kill a calf, kill the one on the commons and not the one that had been luxuriating in the paddock." That is the reason why more prodigals do not come home to their father's house. It is the rank infidelity in the church of God on this subject. There is not a house on the streets of heaven that has not in it a prodigal that returned and staid home. There could be unrolled before you a scroll of a hundred thousand names—the names of prodigals who came back forever reformed.

You do not know how to shake hands with a prodigal. You do not know how to pray for him. He wants to sail into the warm gulf streams of Christian sympathy. You are the berg against which he strikes and shivers. You say he has been a prodigal. I know it, but you are the sour, unresponsive, censorious, saturnine, cranky elder brother, and if you were going to Heaven one would think some people would be tempted to go to predilection to get away from you.

Again, I remark that the senior brother of my text stands for the spirit of envy and jealousy. The senior brother thought that all the honor they did to the returned brother was wrong to him. He said, "I have staid at home, and I ought to have the ring, and I ought to have the banquet, and I ought to have the garlands." Alas, for this spirit of envy and jealousy coming down through the ages! Cain and Abel, Esau and Jacob, Saul and David, Haman and Mordecai, Othello and Iago, Orlando and Angelica, Caligula and Torquatus, Caesar and Pompey, Columbus and the Spanish courtiers, Cambyse

and the brother he slew because he was better marksman. This senior brother of my text stands for the pouting Christian. While there is so much congratulation within doors, the hero of my text stands outside, the corners of his mouth drawn down, looking as he felt—miserable. I am glad his lugubrious physiognomy did not spoil the festivity within. How many pouting Christians there are in our day—Christians who do not like the music of the churches. Christians who do not like the hilarities of the young—pouting, pouting, pouting, at society, pouting at the fashions, pouting at the newspapers, pouting at the church, pointing at the Government, pouting at high heaven. Their spleen is so large, their liver does not work, their digestion is broken down. There are two ructets in their caster always sure to be well supplied—vinegar and red pepper! Oh, come away from that mood. Stir a little sacharin into your disposition. While you avoid the dissoluteness of the younger son, avoid also the irascibility and the petulance and the pouting spirit of the elder son, and imitate the father, who had embraces for the returning prodigal and coaxing words for the splentical content.

Ah, the face of this pouting elder son is put before us in order that we might better see the radiant and forgiving face of the Father. Contrasts are mighty. The artist, in sketching the field of Waterloo years after the battle, put a dove in the mouth of the cannon. Raphael in one of his cartoons, beside the face of a wretch put the face of a happy and innocent child. And so the sour face of this irascible and disgusted elder brother is brought out in order that in the contrast we might better understand the forgiving and radiant face of God. That is the meaning of it—that God is ready to take back anybody that is sorry, to take him clear back forever and forever to take him back with a loving hug, to put a kiss on his preched lip, a ring in his bloated hand, an easy shoe on his chafed foot, a garland on his bleeding temples and heaven in his soul. Oh, I fall flat on mercy! Come, my brother, and let us get down into the dust, resolved never to rise until the Father's forgiving hand shall lift us!

Oh, what a God we have! Bring your dogologies. Come earth and heaven, and join in the worship. Cry aloud! Lift the palm branches! Do you not feel the Father's arm around your neck? Do you not feel the warm breath of your Father against your cheek? Surrender, younger son! Surrender, elder son! Surrender, all! Go in to-day and sit down at the banquet. Take a slice of the fatted calf, and afterward, when you are seated, with one hand in the hand of the returned brother and the other hand in the hand of the rejoicing father, let your heart beat time to the clapping of the cymbal and the mellow voice of the flute. It is meet that we should make merry and be glad, for this brother was dead and is alive again; he was lost and is found.

When the conditions are right the light leap of a Chamois may start an avalanche which will bury a village alive. It takes but a little thing when the conditions are right to prostrate a healthy looking man. Hastily eaten meals, ill digested food, means a body ill nourished, a nervous system on starvation rations and the blood sluggish and corrupt.

There is no protection against the avalanche. There is protection against disease. When the nerves are unstrung, the mind is irritable, the stomach weak and distressed after eating, the brain dull and stupid, the conditions are ripe for serious illness. This may be averted and the system restored to sound health by the use of Dr. Pierce's Golden Medical Discovery. It cleanses the blood, strengthens the stomach and organs of digestion and nutrition, nourishes the nerves, and produces sound and vigorous health.

"Six years ago last August," writes Mr. Daniel A. Carter, of Yost, Rowan Co., N. C., "I was attacked with malarial fever, was in bed nine days, and then taken with chills. Had this six months. My spleen became enlarged, and I was in bed off and on for four years. I went to the doctors and some of them said I had dyspepsia, others said I had liver trouble. So I paid out money and nothing did me any good. Last August two years ago, I commenced taking Dr. Pierce's medicine, and used ten bottles, and now I can do as big a day's work as any man. I am 32 years old. I now weigh 180 pounds."

The People's Common Sense Medical Adviser has been aptly termed "the Bible of the Body." It is sent free on receipt of stamps to pay customs and mailing only. Send 31 one-cent stamps for the paper covered book, or 50 stamps for the cloth bound. Address, Doctor R. V. Pierce, Buffalo, N. Y.

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CHARLOTTETOWN, P. E. I.
July 4-d & w t f

CHRISTIAN ENDEAVOR.

Program of the Convention to be

HELD AT BEDEQUE

On Thursday July 18th and 19th.—Instruction to Delegates.

The P. E. Island Christian Endeavor Union will hold their Annual Convention at Bedeque on Wednesday and Thursday 18th and 19th of this month.

Delegates going by rail will purchase ticket for one first-class passage to Summerside from their nearest station.

When purchasing ticket be sure and ask for standard certificate by which they will be returned free.

It is expected that every society on the Island will be well represented. The following is the program.

- WEDNESDAY, JULY 18th
- 2.00—Praise and Prayer Service, Rev. R. F. Whiston.
 - 2.30—Opening of Convention, W. C. Turner, Pres. Appointment of Committees.
 - 2.40—Report of General Superintendent Rev. J. M. Fisher.
 - 3.00—Address—Rev. Nelson Stevenson.
 - 3.20—The President.
 - 3.30—Address—Review of 19th, and outlook for 20th Century, along Missionary lines, Rev. J. W. McConnell.
 - 3.50—The President.
 - 4.00—Open Conference on Missions, Rev. N. McLaughlin.
 - 4.30—Announcements and Closing.

WELCOME MEETING.

- 7.15—Song Service—Local Choir.
- 7.30—Prayer and Praise Service—Rev. Edwin Smith.
- 7.50—Address by chairman—Rev. F. A. Wightman.
- 8.00—Addresses of welcome on behalf of residents of Bedeque—Mr. Thos. Moyce, Mr. Stewart Burns.
- On behalf of C. E. Societies—Mr. William Callbeck.
- On behalf of Churches—Rev. W. H. Warren.
- 8.30—Replies on behalf of Convention—Rev. J. M. Fisher, Rev. E. Chapman; W. C. Turner, President.
- 9.00—Address—Personal Responsibility (Temperance address), Rev. R. F. Whiston.
- 9.20—Special Music and Collection.
- 9.30—Announcement and Closing.

THURSDAY, JULY 19th

- 7.00—Sunrise Prayer Meeting in the Methodist Church—Rev. G. F. Dawson.
- 7.00—Sunrise Prayer Meeting in the Baptist Church—Rev. D. Price.
- 7.00—Sunrise Prayer Meeting in the Presbyterian Church—Rev. Geo. Miller.

FORENOON SESSION.

- 10.00—Prayer and Praise Service—Mr. A. S. McKay.
- 10.20—Report of Nominating Committee and Installation of Officers.
- 10.30—Address by the new President.
- 10.40—Round the Table Committee. Lookout Committee—Mr. A. S. McKay. Missionary Committee, Mrs. J. Layton. Literary Committee—Mrs. Henry Smith and Mrs. R. S. Whilden. Prayer Meeting Committee—Dr. J. H. Ayers.
- Sunday School Committee—Rev. J. Goldsmith.
- Junior Work—Miss Ethel Connors.
- 11.30—President.
- 11.40—Address—Quiet Hour—Rev. D. B. McLeod.
- 12.00—Announcement and Closing.

AFTERNOON SESSION.

- 2.00—Prayer and Praise Service Mr. Theodore Ross.
- 2.30—Address—"Fruit Bearing" Rev. W. C. Matheson.
- 2.50—The President.
- 3.00—Junior Exercise.
- 3.30—Paper on Junior Work by Miss Ethel B. Connors, Supt. Junior Dept.
- 3.40—Address—"The Duty of the Endeavorer to the Sunday School"—Rev. J. Goldsmith.
- 4.00—Question Box.
- 4.30—Closing.

FAREWELL MEETING.

- 7.15—Song Service by local Choir.
- 7.30—Prayer and Praise Service—Rev. J. Wiston.
- 7.50—Special Music and Collection. Address—Christian Citizenship—Rev. M. W. McIntosh.
- 9.20—Music.
- 8.30—Address—The Supreme Value of Christian Missions—Rev. J. W. McConnell.
- 8.50—President Receiving invitations for next Convention.
- 9.00—Consecration service, led by Rev. G. M. Young.

Bargains Without Hunting Saturday.

- 25 pieces Print Cotton worth 6c Saturday 3c
- 10 pieces Print Cotton "Lilacs" 12c Saturday 6c
- 10 doz. Shirt Waists just arrives 75 and \$1.25 all 50c
- 12 only Shirt Waists, samples, Saturday 25c
- 4 webs Toweling worth 8c Saturday 4c
- 2 pieces White Muslin 10c Saturday 5c
- More 10c Gingham Saturday 5c
- 5 pieces Dress Muslin (colored) 12c Saturday 6c
- 40 in. Blk. Twill Dress Goods 25c Saturday 16c
- 40 in. Blk. Brocade Dress Goods 28c Saturday 16c
- 4 pieces Navy Serge worth 22c Saturday 10c
- Few Men's 50c Ties Saturday 25c
- Also 20 soiled Collars Saturday 10c
- Crash skirting new goods 10c Saturday 5c
- 3 doz. only black sailor Hats Saturday 10c
- 12 only American Trimmed Walking Hats \$2.25 Saturday \$1.00
- Girls Tams Crash and American make 25c Saturday 15c
- Girls Tams Linen and American make 65c Saturday 40c
- Men's Felt Hats half price, Men's Straw Hats quarter price, Men's Crash and Tweed Caps half price.

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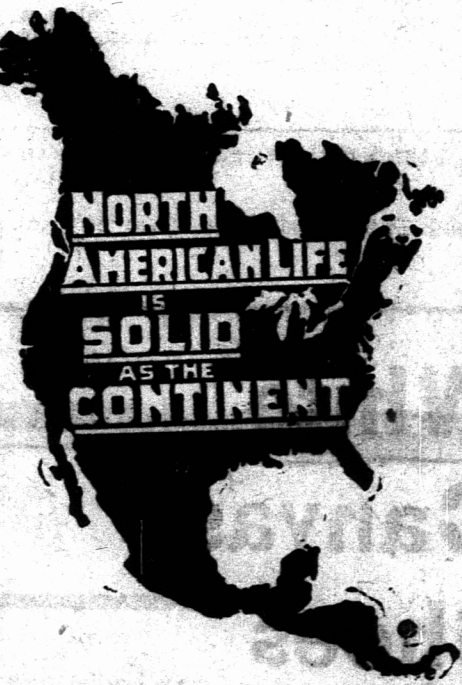
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Managing Director, North America
Life Assurance Co., Toronto, on.
Dear Sir,—It gives me great pleasure to state that I have carried an Endowment Policy in Your Company and on the very day that it matured Mr. Faulkner, Manager for this Province, handed me a cheque in full settlement, and as the results paid me were so satisfactory, together with the liberal treatment I have received since insuring, I at once placed another Endowment Policy with your agents, Messrs Lee & Fraser, which proves my appreciation and confidence in the management of your Company.
Yours respectfully,
H. DALLAS HELMCKEN, f

The Dominion Government Insurance report just to hand show that the North American Life maintains its proud position of being the Life Company with the largest ratio of assets to liabilities and also of being the Leader in the new business for 1899. It is thus it has earned its reputation "Solid as the Continent."
J. K. ROSS,
Provincial Manager at Charlottetown.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Tignish Breakwater Extension" will be received at this office until Friday the 29th July next, inclusively, for the construction of a breakwater extension at Tignish, Prince County, Prince Edward Island, according to a plan and a specification to be seen at the office of Jas. B. Hegan, Resident Engineer, Charlottetown, C. E. W. Dodwell, Esq., Resident Engineer, Halifax, N. S., on application to the Postmaster at Tignish, and at the Department of Public Works, Ottawa.
Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.
An accepted bank cheque, payable to the order of the Minister of Public Works, for two hundred and fifty dollars [\$250.00] must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.
The Department does not bind itself to accept the lowest or any tender.
By Order,
JOS. R. ROY,
Acting Secretary.
Department of Public Works,
Ottawa, 29th June 1900.
Newspapers inserting this advertisement without authority from the Department will not be paid for. July 7th.

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