

And Our Mission in This Life.

MISSION TO PREACH

Good Tidings to the Meek—The True Vine and the Branches.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that he might be glorified.—Is. 61:1,2,3.

I am the Vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.—John 15:5.

We have in our first lesson the prophecy of Christ's mission and in our



Was there ever a woman in the wide world who did not yearn to be the mother of a bright, happy, healthy, laughing, rolicking child? If there ever was such a woman, she was a bad one, and while there are many thoroughly bad men, there are very few thoroughly bad women.

It was God's and Nature's intention that every woman should be the mother of healthy children. Tens of thousands of women defeat this beneficent design by their ignorance and neglect. They suffer from weakness and disease in a womanly way, and take no measures, or the wrong measures, to remedy it. Dr. Pierce's Favorite Prescription is a sure, speedy and permanent cure for all disorders of the delicate and important organs that are the threshold of human life. It makes them strong, healthy, vigorous and virile. It heals ulceration, allays inflammation, soothes pain and tones and builds up the nerves. It banishes the trials of the period of impending maternity and makes baby's entry to the world easy and almost painless. It does away with the dangers of motherhood and shortens the period of weakness and lassitude. It insures the little newcomer's health and a bountiful supply of nourishment. It transforms weak, sickly, nervous invalids into happy, healthy wives and mothers. Thousands of women have testified to its marvelous merits. A dealer is not a physician, and has no right to suggest a substitute for the prescription of an eminent specialist like Dr. Pierce. Dr. Pierce's Medical Adviser sent for 25-cent stamps to cover customs and mailing only. Cloth binding 50 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

QUEBEC STEAMSHIP CO (Limited.)

PROPOSED SAILINGS FROM MONTREAL AND QUEBEC DURING SEASON OF 1899 FOR PICTOU N. S.

From Montreal	From Ch'town
at 2 p. m.	at 6 p. m.
Mon. 19th June	Mon. 12th June
do 26th July	do 26th do
do 17th July	do 10th July
do 31st do	do 24th do
do 14th Aug	do 7th Aug.
do 28th do	do 21st do
do 11th Sept.	do 4th Sept.
do 25th do	do 18th do
do 9th Oct.	do 2nd Oct.
do 23rd do	do 16th do
do 6th Nov.	do 30th do
	do 13th Nov

Returning will leave Pictou, N. S. every alternate Monday at noon, on arrival of Trains from Halifax and St. John, calling at Charlottetown, Summerside, Perce, Gaspe, Mal Bay and Father Point.

Subject to change should circumstances require it.

CARVELL BROS., Agents.

God made man in his own image and likeness and he had a purpose in doing so. It was for God's own glorification. And further God places him in a good and an evil environment to prove and develop his spiritual, mental and physical nature. He does this by making a commandment for man to keep, not for the sole purpose of proving him, but also to shield and keep him from the evil to which he is exposed. God foresees the danger and puts a hedge about him. He tells him to do certain things against which there is no law, because they are good and he tells him not to do a certain other thing, against which there is a law, because it was evil. But man disobeys and falls and now God purposes a way to lift man up and restore him to his former pure and holy state. The first promise—"The seed of the woman shall bruise the serpent's head," is a kind of fore-shadowing of the prophecy or promise made in Isa. and that again is but a glimmering picture of the reality which we realize in the ever present Christ, so beautifully illustrated as the "True Vine" in the fifteenth of John.

Let us study alternatively as we come to the different divisions of our subject, Christ's mission and our mission that we may better grasp and apply the lessons as we come to them.

"The Spirit of the Lord God is upon me." We have this fulfilled in John 1:32, "And John bare record, saying, I saw the spirit descending from Heaven like a dove and it abode upon him. It not only came but stayed. Is not this a very prominent feature in the life of Christ, that that same spirit of love, goodness, gentleness, meekness and sympathy is still with him as a password into the hearts of sinful and sorrowing men and women?"

Now we have Christ and the Spirit abiding upon him; then let us look at his own words in John—"I am the vine ye are the branches." There is not a stronger illustration or parable among all Christ's parables, that shows how closely we are related to him, as this one; showing what an indissoluble union exists between Christ and his true followers,—followers that bear fruit. As Paul says, "Who shall separate us from the love of Christ? I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It is very easy for us to comprehend this figure representing Christ as the vine and us as the branches. The vine, (some of you may have seen it grow), is the large central stem, while the branches may also be called the offshoots from it and on which the fruit is borne. So then Christ is our sustainer, our upholder and nourisher. It is through him we live and move and have our being. Christ does not bear the fruit through us, but we bear it by him. It is quite possible for us to grow out of the vine and always continue to be true branches. Notice the words of Christ "The Kingdom of God is within you." It does not mean that we must grow up to be a certain age in life before Christ's Kingdom can be established in us. It is within us from the day of our birth. Its principles are there and its foundations are already laid in us when we first open our eyes to behold the light of the sun. "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven," Mat. 18:8. "Suffer little children and forbid them not to come unto me; for of such is the Kingdom of Heaven," Mat. 19:14. This teaching of Christ simply implies that the Kingdom of Heaven is within us from our earliest infancy. And what the angel says about the coming John, And he shall be filled with the Holy Ghost, even from his mother's womb, Lu. 1:15.

Through the consideration of these Scripture texts interpreted by the Divine Spirit, we are led to believe that it is quite possible for man to be developed and grow up in the Kingdom of Heaven or have the same Kingdom developed in him from his conception. Then if the child grows up, nurtured and instructed by this pure and sinless Spirit only, it becomes impossible to commit wilful sin, [1 John 3:9.] This would do away with the second birth, would do away with sowing "wild oats" as some have almost affirmed that is it necessary for the youth to do before he enters upon a life of holiness, and that it is desirable for him, yes even helpful, to be acquainted with sin and the ways of the world by actual transgression to be the more successful in the good when he turns about. Is it not much better for the child never to know evil, to commit it? How much brighter, happier and more useful the life that thus never wanders from its God?

But this is only one side of the question, that the Kingdom of Heaven is nestled in the heart of the youngest life as a pure and holy love germ, ready for immediate growth and development. By the fall the seed germ of the kingdom of evil and darkness has been subtly planted in the heart and nature of man, by the arch fiend himself. Behold I was shapen in iniquity and in sin did my mother conceive me, Psa. 51:5, and Psa. 58:3. The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies, Rom. 5:12. Wherefore as by one man sin entered into the world and death by

consideration under the light of Divine truth and teaching, that man's tendency from the day of his birth is towards evil only. He has implanted in him the seed germs of both good and evil and it will all depend upon which is cultivated and developed, as to whether a good or a bad character, as a consequence, will result. In the case of the child, where the discrimination between good and evil is not made, the responsibility rests upon the parent or the guardian. And if this stage of growth is properly passed through there will be little danger of a truly habitually trained life going astray afterwards. We might here ask ourselves who is the greater power or influence, good or evil? But which is the stronger, God or the devil? God has conquered; for he knows how to conquer, as the only true medium of victory is through love. The devil believes and trembles but he cannot love, therefore he cannot conquer and cannot be the stronger. No true victory was ever yet won through a compulsory force outside of love. No true victory was ever yet won by the sword or the rifle. The greatest victory ever won on the battle grounds of earth, was by Jesus Christ through the love he had for fallen man. What have we then to fear when we have the Lord on our side? We are stronger than all that can be against us.

Notice now the one great essential for abiding in Christ. "Every branch in Me that beareth not fruit He taketh away and every branch that beareth fruit He purgeth it that it may bring forth more fruit." We may be in Christ, but we cannot abide, unless we bear fruit. What is fruit? Turn to Gal. 5, 22-23. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law; but the works of the flesh, against which there is a law, are manifest which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, Gal. 5, 19-20.

The question for us at this hour is, are we bearing the fruit of the Spirit or manifesting the works of the flesh? As our text gives it, "He that abideth in Me and I in Him the same bringeth

forth the fruit of the Spirit, and we can pray without ceasing without getting on our knees. Then it is an utter impossibility to abide in Christ, and not bear fruit. In the outside circle of life we may clothe ourselves in a deceptive garb, but when we come around the fireside and domestic board our true inner nature is at once revealed and either the fruits of the spirit are exhibited in all their beauty and loveliness or the works of the flesh are manifested in all their ugliness and infamy.

Let us turn again to our first text in Isaiah, "The Spirit of the Lord God is upon me." The followers of Jesus should always imitate and be like their Divine Leader, in spirit as in letter. As Christians we should not go about even the most insignificant secular act or duty, let alone those more immediately connected with his service, without first being cognizant of the fact that we have the spirit of God upon us, like a dove, significant of all that is gentle, meek and humble. This is the first essential, the all important one. "For without Me ye can do nothing." "Without the spirit of Thy Son we nothing good can do." Let us realize how utterly useless, fruitless and purposeless every act of our lives must be without the divine guidance and sanction of the spirit of God.

Notice now the why and the wherefore the spirit of the Lord rested upon his son because he had anointed, had chosen him to do this work laid down in our text. The Lord does not give us his spirit to grieve by non-usage or to trifle with in idleness and indifference. It is upon us because of a divinely appointed purpose and rests upon us because of our willingness to work in his vineyard. Notice again the character of Christ's work; it was to those who were in need of his gospel, that he was sent. Not to the proud and self-righteous but to the meek and lowly. "I am not to call the righteous but sinners to repentance." "They that be whole need not a physician but they that are sick." Look at and study Christ's Sermon on the Mount if you want to know whether it was suited to others than those of a meek and lowly spirit. It was for all those who were ready for his good tidings, for all those who were willing to apply it to their hearts and live it in their lives. We are to follow in the foot-

prints of the Son of God and in this way bring rejoicing and peace to many otherwise sad hearts and lives. How think you could Christ have done the good he did do in he had spent his time in hunting up the faults and failings of others and comparing his perfect life with those imperfect ones which he continually came in contact with? He pitied and sympathized with them and in this way not only cured the broken heart but supplied the healing balm for the wound just made. We must follow Christ in proclaiming "that this is the acceptable time" and that "today is the day of salvation." If we truly believe what we say we do, can we by thought word or action be inert and indifferent to the life that is perishing by our side? Some one says, "If I set a good example that is all that is required of me in directing others to Christ," but it is generally that one who sets the good example, that lets fall the word in due reason, to spring up in a honest heart, bringing forth fruit unto holiness. "Words fitly spoken are like apples of gold in pictures of silver."

One lesson we must learn from Christ's method of relieving the captives and that is we must use the opportunities of the ring, comforting and curing the man physical as stepping stones to the same end in the man spiritual. Both should go together.

Then there is a great field to work in while in the flesh. Turn to 1 Thes. 4 chapter and read Paul's most excellent treatise upon the subject. Have we not all felt the Spirit of God or conscience reproving us for passing one by without saying a cheering word to lift the heavy burden from off his or her heart and life?

Look now at the purpose for which all this work we have been considering is done. That they might be called trees of righteousness the planting of the Lord. Notice what an unselfish disinterested purpose this is. No purpose or motive could be grander and nobler or more calculated to exalt us in the eyes of God than this. The one that causes the "life line" to be thrown out to others, the one that causes sad hearts to rejoice and the one that brings life and peace and joy where once reigned sadness, sorrow and unrelieved despair.

All glory and praise and honor should end in God, the only being that is omniscient, omnipresent and omnipotent, who only is pure and holy and sinless. Let the prayer of our sinful hearts, at this present hour be, "Search me O God and know my heart! Try me, and know my thoughts, and see if there be any wicked war in me, and lead me in the way everlasting."

As Their Fathers Did.

(Guayaquil Letter to Chicago "Record")

A gentleman who lives in one of the towns of the interior told me once that he had been trying for years to persuade the Indians who passed his house every morning with packs of alfalfa to sell regularly at his gate, but they refused to do so. Consequently he was compelled to go four miles into town to buy alfalfa that was carried past his own door, but the seller willingly carried it back and delivered it, thus packing his load eight useless miles because it had been the habit of his family to do so. My friend also told me that no woman in the market would sell more than a dozen of eggs to one customer, not even if she were offered double the price. She would give him one dozen eggs for ten cents, but would not sell five dozen for \$1; she would give a gourd full of potatoes for a penny, but would not give five gourdfuls for 10 cents or 20 cents or any other price, simply because she was not accustomed to sell potatoes in such quantities, and any attempt to induce her to depart from custom excited the suspicions which are the predominant trait of her race. Four centuries of Spanish tyranny, duplications and deception, have destroyed the faith of the entire race in white people, but when their confidence is once gained nothing can shake it. The devotion between the negro slaves in the South and the members of the kindly families in which they had been reared.

If you are tired and dull can't get rested and have no appetite, take hood's Sarsaparilla. It enriches and vitalizes he blood.

INCONVENIENT

To **Fit** Yourself Without it if You go on a Holiday to the Seaside.

Comfortable underwear the kind one likes between the seasons. Its getting cool these evenings. Medium weight Scotch Lamb's Wool Underwear. Steamer Rugs, Clan Tartans, no better or finer comfortable warm rug made in Old Scotland. We have pretty colors warm and serviceable ones from \$3.00 to \$12.00. Shawl Capes just the thing for your good lady's shoulders. These coming cool evenings made from shawls all fancy Clan Tartans from \$6.00 to \$12.00. Outing shirts, slumber shirts, silk front shirts, flannel shirts, Oxford shirts.

Another stock of Bandanas Scarfs opened. Remember our steam shawls, rugs.—Jas. Faton & Co.—11.

CHARLOTTETOWN DRIVING PARK RACES 1899.

—WILL BE HELD AT—
CHARLOTTETOWN
—ON—
WEDNESDAY AND THURSDAY,
SEPTEMBER 13th and 14th.

HORSE RACES.

\$1050.00 PREMIUMS \$1050.00

FIRST DAY 13th SEPTEMBER, 1899.

Three Minute Class Purse \$150.00
2.25 Class " \$200.00
2.40 " (Pacing) " \$100.00

SECOND DAY 14th SEPTEMBER, 1899.

2.50 Class Purse \$150.00
Free for all " 300.00
2.30 Class " 150.00

Entries close 30th August 1899. No horse barred by record made after 1st August 1899.

All further particulars given on application to the secretary.

Admission to the grounds 25 cents, children under 12 years old 15 cents.

Admission to Grand Stand 25 cents.

Special Rates by Steamers and Railways

By regular and special trains from all stations to Charlottetown on the 13th and 14th good to return up to and on the 14th September as follows:—

Tignish to Piusville inclusive	\$1.25	Souris to Bear River inclusive	85
Bloomfield " Portage "	1.15	Rolls Bay " Midgell "	75
Coway " Richmond "	.85	Marlo " Douglas "	69
Wilmington " St. Eleanor's "	.85	St. Andrews " Anandis "	65
Summerside " Freetown "	.75	Bedford " Suffolk "	55
Emerald " Fredericton "	.60	York 25c. Union 20c. "	55
Clyde " North Wilshire "	.45	Georgetown to Perth "	75
Colville " Loyalist "	.35	48 Road " Peakes "	60
Milton 30c. Winsloe 20c. Royalty Junction "	.35	Pisiquid "	40
McC. Cemetery 10c. St. Dunstons 5c. "	.35		
Kinkora, Albany and Cape Traverse 75c "	.35		

Also return tickets at one single first-class fare will be issued from all stations to Charlottetown on the 12th, 13th and 14th September, good to return by all trains up to and on the 15th September.

The special trains will run as follows, Local Time—

Leave Summerside on arrival of the regular train from Tignish on the 13th and 14th September.

At	9.25 a.m.	Leave Fredericton	10.30 a.m.
Leave Kensington	9.48 "	Hunter River	10.42 "
" Freetown	10.03 "	" North Wilshire	10.55 "
" Emerald	10.13 "	" Royalty Junction	11.25 "
" Wrentham	10.19 "	Arrive Charlottetown	11.40 "
" Elliot's	10.25 "		

Special train leaves Cape Traverse at 7 a. m.; Albany 7.16 a. m.; Kinkora 7.30 a. m.; each day connecting with the special at Emerald and arrives at Charlottetown 11.40 a. m.

A special train will leave Charlottetown on the afternoons of the 13th and 14th for the west at 6.00 p. m., connecting at Summerside with the train for Tignish.

Passengers from the East will arrive by the regular morning train on the first day, and on the second day, in addition to the regular train a special train will

Leave Souris	at 8.00 a. m.	Leave Mt. Stewart	at 9.55 a. m.
" Bear River	" 8.31 "	" Bedford	" 10.18 "
" St. Peter's	" 8.55 "	" Royalty Junction	" 10.45 "
" Morrell	" 9.26 "	Arrive Charlottetown	" 11.00 "

Special trains will leave for Georgetown and Souris at 6.30 p. m. each day of the races.

Excursion return tickets will be issued at one-first class fare from all stations on the Intercolonial and P. E. I. Railway to Charlottetown on the 12th and 13th September good to return up to and on the 15th September.

Return fare from Pictou to Ch'town \$2.00 on the 12th and 13th, good to return up to and on the 15th.

Steamer Jacques Cartier will issue tickets, on both days good to return up to and on the 14th Sept. for 25 cents leaving Ch'town at 5 p. m. each day Sept 13th & 14th.

Please notice that the specially reduced fares by trains are good to return on both race days.

All communications to be addressed to the Secretary.

F. L. HASZARD, President
C. R. SMALLWOOD, Secretary.

Aug 22 Tues. Thur. & Sat.

San Francisco, Cal., Aug. 24.—To few globe trotters or globe cyclers has there come such a meed of thrilling experiences as came to William Reymer, an American cyclist who left New York in 1897 to circle the globe, and who has just returned to America.

Reymer left New York in 1897 on a globe circling tour. The adventures which have befallen the intrepid cyclist on his trip of over 10,000 miles of actual wheeling would fill a couple of volumes. He left New York for Liverpool on Feb. 13, 1897. He wheeled through England, crossed the channel, and pealed through France, Germany, and Russia. He was delayed five months in Moscow by snow, but the real hardships of his trip did not begin until eastern Siberia was reached.

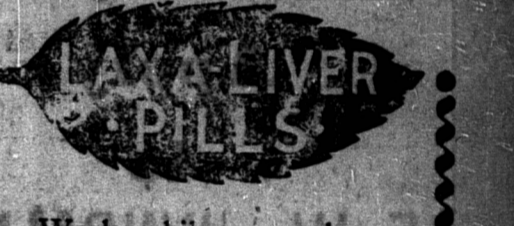
"For months," said Reymer, "I struggled over a country absolutely without roads. How my wheel stood it I don't know. I was not molested in Siberia, but in Manchuria and Corea I had several close calls. In passing through one of the smaller towns of central Manchuria I was attacked by a band of natives who stoned me and knocked me from my wheel. I fell in a ditch and things looked bad. When the natives ran up I pulled my revolver and fired three shots in the air. The mob scattered like a band of sheep and I remounted my wheel and rode on, but I was laid up for several days."

Reymer rode through Corea and Japan and says that he would not have missed the trip he has had, despite his hardships, for anything. The wheel upon which he started has carried him the whole distance. A cyclometer which was attached to the wheel when he left New York now registers a trifle over 10,000 miles. He expects to complete his trip to New York within a couple of months.

NFW HEAVY MOTOR RECORD.

Makes the Trip from Liverpool to London in Less than Forty-three Hours.

London, Aug 23.—The heavy motor record for Great Britain has just been made by a four-wheeled steam truck manufactured by Clarkson & Chapel, which accomplished the journey from Liverpool to London, 220 miles, carrying three an one-half tons, in 42 1/2 hours. The time would have been much better but for an accident to the burner, and in some places delay caused by the difficulty in getting water owing to the drought. The cost has been worked out to have been two cents per mile. Several steep hills were easily climbed.



Work while you sleep without a grip or gripe, curing Biliousness, Sick Headache, Dyspepsia and Constipation, and make you feel better in the morning.

300 Brls. Fat Herring

Magdalen and Cape Breton, just received by

J. T. Pearden

Lower Queen Street.

ALWAYS RELIABLE

Simmons' Ginger Ale, Cream Soda, Lemon Sour, Pineapple Champagne, Sarsaparilla, Club Soda, Ginger Beer, etc.

—The best summer drinks.

G. H. SIMMONS, Sole Bottler.