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P. E. I. RAILWAY PROVINCIAL EXHIBITION.

In connection with the forthcoming Provincial Exhibition, to be held at Charlottetown, the following arrangement for fares and trains, will be carried out.

Return tickets will be issued at one first class fare from all stations to Charlottetown by accommodation trains, on Sept. 20th, to parties in charge of live stock or other exhibits; also by all trains on Sept. 20th, to parties appointed to act as Exhibition Judges.

Return tickets will be issued at one first-class fare to the General Public, by afternoon trains on Sept. 20th, and by all trains on Sept. 21st, 22nd and 23rd. All tickets issued at single first-class fare will be good for return up to and on Sept. 25th 1897.

Passengers from Cape Traverse Branch will be conveyed to and from Emerald Junction by regular train, at which point connection will be made with special train to and from Charlottetown.

A special passenger train will leave Tignish for Charlottetown on Sept. 21st, 22nd and 23rd, on the following time schedule:

Table with 2 columns: Destination and Time. Includes Alberton, Bloomfield, O'Leary, Port Hill, Wellington, Miscouche, Summerside, Kensington, FreeTown, Emerald, Bradalbane, Hunter River, North Wiltshire, Royalty Junction, and Charlottetown.

Special will leave Charlottetown for return at 5.00 p. m. on Sept. 21st, 22nd and 23rd. There will be no special train from Charlottetown to Tignish on evening of 24th Sept., but passengers from the west can return by regular train on that day, leaving Charlottetown at 3.30 p. m.

Tickets will be issued by special trains at undermentioned rates, good for return only by specials up to and on Sept. 23rd, and by regular evening train on Sept. 24th. Tignish to Elmsdale included \$1.25. Piusville to Portage..... 1.15. Conway to Richmond..... 1.00. Wellington to Summerside..... .90. Traveller's Rest to Cape Traverse..... .80. Bradalbane to Clyde..... .65. Hunter River to North Wiltshire..... .50. Colville, Loyalist and Milton..... .35. Winloe..... .20. Royalty Junction..... .15.

Return tickets will be issued at under mentioned rates by regular trains from the east on Sept. 21st, 22nd and 23rd, good for return up to and on Sept. 24th. Regular train for the east will leave Charlottetown at 5.15 p. m. on Sept. 22nd and 23rd, instead of the usual hour.

Table with 2 columns: Destination and Price. Includes Souris to Bear River, Rollo Bay to Lot 40, Dundee to Tracadie, Bedford, Suffolk, York, Union, Brackley Point, Georgetown to Cardigan, Perth to Peake's, and Pisiquid.

Live stock and other exhibits coming over the road will be returned free to original shipper. The same rule will apply to horses taking part in the races.

G. A. SHARP, Supt. D. POTTINGER, General Manager. Gov't Railway. Railway Office, Ch'town, Aug 28-Sept 6-td

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MISSIONARY CONFERENCE.

Arrival of Bishop and Clergy—Opening Service—An Able Sermon by the Bishop—Reception in St. Paul's Schoolroom.

Opening Session this Forenoon—Scholarly Paper by Rev. Canon Vroom.

A former well-known resident of Charlottetown held the theory that it was the devil who sent storms and that storms usually accompanied gatherings of clergymen as a means of preventing, as far as possible, the spread of the Gospel. Whatever may be thought of this theory, it is certain that the visit of the Bishop and clergy of Nova Scotia to attend their Missionary Conference is coincident with the most disagreeable storm of the season. It is possible that the storm may account for the absence of some of the clergy afflicted with weakness known in the language of the miners of the west as "tenderfoot." The Convention is not so large as it was expected to be; and more than one hostess in our town is deprived of the pleasure of entertaining a clerical guest. Of those of the clergy and laity who came over in the steamship Northumberland yesterday afternoon with the Bishop, it may be said that they were as comfortable as they could be during the passage, and that they were all able to be present at the opening service in the evening.

The new St. Paul's Church was fairly filled when the service began at half-past seven o'clock, most of the clergy occupying seats in the chancel. The service was taken by the Rev. J. T. Bryan, the lessons by the Venerable Archdeacon Weston-Jones and Canon Vroom respectively, and the prayers at the end by the Rev. James Simpson.

SHORT SUMMARY REPORT OF BISHOP COURTNEY'S SERMON.

His Lordship the Bishop then delivered the opening sermon from the text St. Mark 16th chapter and last verse: "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." He first spoke of the quiet and unostentatious beginning of the Apostles' preaching and work to which Christendom is due. Then he referred to the condition of the world when the preaching and work was begun. It has been said that there is a germ of good in all things; but, from the heathen religion as they existed when the great head of Christendom lived in the world the germ of good had utterly gone. The Jews religious too had come to be a mere formality—a thing of utter pettiness. Take away the good from the heathen religions, take away the good from the Jewish religion, take into consideration the natural depravity of mankind, and imagine the condition of the world. Vice was common, virtue uncommon. Cruelty, selfishness, impurity were rampant and no attempt was made at repression. The idolatry of the people was abominable; and, as St. Paul declared, it was a shame even to speak of the things that were done in secret. Evil habits had become inveterate from being passed on from generation to generation. Jesus said to his Apostles go forth and preach; and they went. There was never was such an enterprise. These few poor men obediently preached against the abundant evil of the people among whom they lived. Principalities and powers, thrones and dominions—the whole empire of evil—were arrayed against these few preachers of the Cross. They preached to a wicked world and they walked in righteousness. They taught that such virtue as kindness and purity belonged to God, and that God would have them practiced. They taught the reconciliation of God to man. They taught that God so loved the world that he gave His only Son to die for mankind—to die such a death as that of the accused Jesus. What was the effect? The effect was different from that produced by the moral poets and philosophers of which there were many; for these could not point to a perfect example. It is to be noted that abstinent virtue and mental appreciation of good and evil are powerless influences conduct. The thing that influences is the preaching of the truth so that you can, so to speak, see virtue in act, so that you can comprehend with the heart as well as with the head; for it is with the heart that man believeth into righteousness. The apostle could say "for me to live is Christ;" and of the feeble men who first went forth to preach the Gospel of Christ it was said, in the words of the text, "the Lord was with them." By their preaching, lives were, little by little, transformed, and at last whole empires were regenerated—born over again—and became new creatures. Their work ought to have gone on. If it had gone on, who can estimate the blessed results! But disputes arose and divisions ensued, and successors of the apostle forgot that the light was given them to disseminate. For centuries little missionary work was done. It was only about the first of the last century that the Church of England awoke to her duty in this regard, and comparatively little has yet been done. Sixty-nine out of every hundred people in the world are still in heathen darkness—not Christians in any sense. With all the churches and all the two hundred and forty sects into which Christianity is divided, of the world's population only 31 out of a hundred are even nominally Christians. The miserable condition of miners groping in darkness and never permitted to see the blessed light of the sun is not to be mentioned beside the miserable condition of the heathen nations. Should we not exert ourselves to relieve miners in such a case? And if we have the believing experience of the Gospel—the believing experience which makes a man say "Woe is me if I preach not the Gospel," we must aid, to the full extent of our powers, in rescuing from the blackness of darkness those who are sunk in heathendom.

After the sermon a reception was given the Bishop and Clergy in St. Paul's schoolroom, the congregations of both St. Peter's and St. Paul's uniting in the welcome to their visitors.

THIS FORENOON.

The Convention met at 10 o'clock this forenoon. The Bishop, presiding, delivered a short address concerning the object of the meeting and rules by which it would be governed. He introduced the Rev. Canon Vroom, B. D., of King's College, who read a scholarly paper on

APOSTOLIC MISSIONS AND THEIR METHODS.

The starting point of Christian missions was, Canon Vroom said, the commandment of the risen Lord, "Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you." After referring to the conditions in which the early Apostles were placed in the field of their first labors, and deducing the facts that they preached far and wide, that more than one of them suffered martyrdom, and that at the close of the Apostolic Age Christian congregations were established in all the principal towns of Asia Minor and Greece, in Rome, in Southern Gaul, in Spain, in Cyprus and Crete, in Mesopotamia and Persia and in Lower Egypt. Such a large measure of success, obtained in so short a time, by a small body of missionaries, with neither political influence, nor great wealth, nor dialectical skill, nor a doctrine to suit the natural inclinations of men, was truly marvellous. How did the Apostles and their contemporaries meet the great practical difficulties which lay before them—difficulties many of them similar to those with which our own missionaries have to contend to-day? First, as to ways and means. We must not assume that there was any miraculous provision for their sustenance. St. Paul worked with his trade, so that he was burdensome to none. But he certainly leads us to infer that this was not the custom of the clergy of his time, for he declares that the laborer was worthy of his hire and it was meet that they who preach by the Gospel should live by the Gospel. When the seventy went about in Judea amongst their own people, they may have found ready hospitality. But strangers in heathen lands could no more avoid the expense of board and lodging in the Apostle's days than travellers could in modern times. But so great was the outburst of charity amongst the early converts at Jerusalem, that they sold their possessions and goods and applied the proceeds to the church's purposes. This does not seem to have been in obedience to any Apostolic precept and its wisdom is open to question. Not long after, the early Christians learned to think of themselves as stewards, not as possessors, and the Apostles were enabled to set out on their missionary journeys and to maintain themselves during the time which must have elapsed before the Churches which they founded were self-sustaining. It is evident that these Churches not only soon became self-sustaining but able and willing to contribute to the relief of others, laying in store as God prospered them, that they might be able to distribute to the necessities of the Saints. Two centuries later, in St. Cyprian's days, there seems to have been a system established by which the offerings of the faithful were divided into three portions: one for the maintenance of the Church, one for the poor, and one for the Bishop for missionary purposes. The liberality of its members was certainly a conspicuous mark of the Apostolic Church and a noteworthy example to all Churches in this respect. At any rate, a greater departure from Apostolic methods than many of our modern ways of raising money for Church purposes, according to which, instead of giving freely of their substance for Christ's sake and the Gospels, they are provided with some senuous enjoyment by way of return, can hardly be imagined.

Canon Vroom then pointed out that the missionaries of the Apostolic age were never sent out singly or allowed to take up missionary work single handed. Even after churches were established a clergyman was not left alone and unaided to carry on the work. The modern custom of a single priest, or in some cases only a deacon, left to minister single handed to a large district and perhaps not seeing the face of another clergyman for many weeks at a time is greatly at variance with Apostolic and primitive practice, and it would be difficult to prove that results in any way justify such a departure from the methods of the early Church. The first and chief missionary agency was preaching. Preaching was, and must ever be, one of the principal offices of the ministry. And what was the method of the Apostles' preaching? There is a sentence in the recently issued encyclical of the Lambeth Conference referring to mission work amongst Mohammedans which expresses excellently the Apostolic principle of working: "What is good in their creed must be acknowledged to the full and used as a foundation on which to build the structure of Christian truth." Of this method there is an instance in the preaching of St. Paul to the men of Athens. The essential and organic unity of all Christians was not overlooked by the Apostles. A prominent place in Apostolic teaching was given to the idea of the Kingdom of God; and the truth of the organic and corporate unity of those who are baptized into Christ was repeatedly enforced by St. Paul and others. What was the government of the Apostolic Church? There were three distinct ranks of ministers,—apostles, elders and deacons. As Bishop Lightfoot says, "The three-fold ministry can be traced to Apostolic direction." It is to be noted as, part of the Apostolic method that the church was always presented in its fullness. The Apostolic oversight of the church was what might be called a missionary episcopate without prescribed diocesan limits,

and when the field was too large for one to superintend, it was governed by vicars-general exercising delegated authority under an apostle. It was to men of like passions with ourselves that the work of planting the first Christian missions was committed—men of fallible judgments and of various temperaments; but they were strong in faith and had a sure and certain hope that He who had called them to the work would not fail in good time to grant them the reward of their labours; and the Blessed Paraclete was with them to sustain and comfort them and guide them into all truth. Not only is it for us to follow in their foot-steps by imitating their devotion and their zeal, but (as far as changed circumstances of our own times will admit) to work in the lines which they worked, and justify the profession of our ancient creed, "I believe one Catholic and Apostolic Church."

The subject was further elucidated by the Rev. Provost Welsh, of Toronto, Rev. Messrs Johnston, of Newport, Wilson, of Springhill, Wilkinson, of Dartmouth, and His Lordship the Bishop.

THIS AFTERNOON.

The subject now being discussed is that of "The Missionaries of Iona and Northumbria." A capital paper was read by the Rev. Canon Brock, of Kentville.

In the evening a public meeting will be held in St. Paul's Schoolroom. The Bishop will preside and deliver the opening address.

TO-MORROW.

At 10 o'clock, the Rev. James Simpson, M. A., will read a paper on European Missions to North America, and Rev. E. P. Hurley and other gentlemen will take part in the discussion.

At 3 o'clock Mr. F. W. Hales will read a paper on the Mission Work of the XIXth century, and Venerable Archdeacon Jones and Charles Palmer, Esq., will lead the discussion.

Closing service at St. Peter's Church in the evening.

PERSONAL.

Miss May Collings has returned from a very pleasant visit to friends in Summerside.

Dr. Cunningham, of Cambridge, Mass. who has been on a visit to his native province, left for home yesterday.

Mr. Fred J. McLeod, who has been visiting relatives and friends in this province, crossed to Point du Chene yesterday on his way back to Harvard University.

Mr. and Mrs. W. A. Hutcheon have returned to Charlottetown after a ten days trip to Toronto, Niagara Falls and other points of interest.

Hon. P. MacNutt and Mrs. MacNutt, of Malpeque, P. E. Island, are in the city to attend the Exhibition. They are the guests of Mr. and Mrs. P. S. MacNutt, Queen Square.—St. John Telegraph.

Mr. and Mrs. Frank Hertz, Mrs. Benj. Hertz, and Senator Ferguson, were among the arrivals at the Royal Hotel, St. John on Monday evening.

Mr. and Mrs. G. F. Beer are expected home this evening after an extended visit to London. They stopped over in St. John for the opening of the exhibition.

Miss Ruby Rattray, the well-known and popular elocutionist, left this morning for Boston. Whilst in the Hub Miss Rattray will take special lessons at the Emerson School of Oratory.

Mr. Thos. J. Dillon crossed to Point du Chene yesterday on his way to St. John, where he will act as one of the judges at the exhibition. A very good likeness of Mr. Dillon appears in yesterday's issue of the St. John Sun.

Word has been received from Montreal that Mr. G. D. Wright is making a quick recovery after a successful operation performed by Dr. Bell last week at Montreal Hospital. This will be pleasing news for Mr. Wright's many friends.

A number of young men left this morning for Montreal, some to resume their studies at McGill and others to enter upon a full course of instruction at that institution. Among the number were the following, who, we understand, are taking the medical course: Harry Hughes, John Blake, James Bradley, Patrick Duffy, Charlottetown; John Blaquiere and James Fleming, Rustic; E. Mullally, Sonris; E. Donnelly, Sturgeon; David McNally, Egmont Bay. All these young gentlemen have, we believe, been students at St. Dunstan's College, where they were most successful in the prosecution of their studies. We feel sure that the fullest measure of success will attend them in the institution which they are now entering.

THIS EVENING.—Don't miss the Japanese Singing and other attractions in the schoolroom of the First Methodist Church this evening at 7.30.

MISSION BAND.—Mr. Benj. Chappell, returned missionary from Japan, will address the Mission Band of the First Methodist Church this evening at 7.30. Everybody welcome. Collection in aid of the Society.

ANNIVERSARY CELEBRATION.—The members of Charlottetown Lodge, No. 68, I. O. G. T. will celebrate their third anniversary on Monday Oct. 18th by holding a banquet. On the Sunday previous they will probably have a church parade. Every member of the Lodge is requested to be on hand at the Lodge room to morrow evening to appoint a committee for making final arrangements.

English Malt and French White Wine Vinegar for pickling purposes at Beer & Goff's.

APPLES.—Via Princess from N. S. in choice order. Duncan Building, Queen Street. A. McNeil, Auctioneer.

Carter's for School and College Books.

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New Arrivals School Shoes, Laced Boots, for boys and girls. Ladies' Cloth Gaiters just opened. RUBBERS! RUBBERS. W. H. Stewart & Co. London House Building.....