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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 of 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:

Leave Tignish.....	4.00 a. m.
" Alberton.....	4.40 "
" Bloomfield.....	5.02 "
" O'Leary.....	5.25 "
" Port Hill.....	5.45 "
" Wellington.....	7.45 "
" Miscouche.....	7.05 "
" Summerside.....	8.25 "
" Kensington.....	7.50 "
" Freetown.....	8.02 "
" Emerald.....	8.13 "
" Bradaire.....	8.20 "
" Hunter River.....	8.50 "
" North Westshire.....	9.00 "
" Royalty Junction.....	9.35 "
" Charlottetown.....	9.50 "

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
Pineville to Portage.....	1.15
Co. way to Richmond.....	1.00
Wellington to Summerside.....	.90
Traveller's Rest to Cape Traverse.....	.85
Bradaire to Clyde.....	.80
Hunter River to North Westshire.....	.50
Colville, Loyalist and Milton.....	.35
Windsor.....	.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.

Souris to Bear River, included.....	\$0.90
Rollo Bay to Lot 40.....	.75
Dundee to Tracadie.....	.50
Bedford.....	.40
Suffolk.....	.35
York.....	.25
Union.....	.20
Brackley Point.....	.20
Georgetown to Cardigan, included.....	.80
Perth to Peake's, included.....	.75
Pisquid.....	.60

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 26-1897

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MISSIONARY CONFERENCE.

Missionaries of Iona and Northumbria, European Missions to North America.

Subjects Interesting to all Christians.

YESTERDAY AFTERNOON.

The discussion of the missions of Iona and Northumbria was opened by the Rev. Canon Brock, of Kentville, who read an excellent paper on the subject.

ABSTRACT OF CANON BROCK'S PAPER.

Thirty-four years before Augustine began his work in Canterbury, that is, in A. D., 664, St. Columba, who belonged to the church of St. Patrick, founded the monastic and missionary college at Iona in the Western Hebrides. After 34 years of ceaseless labors, and a few days from St. Augustine's entrance into Canterbury, he died, June 9th, 597. Thirty-eight years after St. Augustine began laying the foundations of the church of God in Kent, that is, in A. D. 635, St. Aidan began his missionary career in Northumbria. His advent denotes the coming of a fresh spirit and loftier ideal into the missionary work which England needed in the 7th century. To one trained like Augustine, Christianity presented itself as the Kingdom of God set up in the world. Its laws and organization was proof of its title and rule. He could not conceive of a Church without territorial organization and hierarchy. This checked the outburst of enthusiastic zeal, which power the Celtic church brought into England by St. Aidan; but by itself it was incomplete. It could arouse, but it could not maintain. It could win, but it could not govern. The combination of greater self-sacrifice and zeal with the discipline and culture of Augustine was needed before the English Church could awake to the responsibilities of her high mission. Not Augustine, but Aidan, is the true Apostle of England, or rather, perhaps, both Aidan and Augustine were needed to build up a truly Catholic and Apostolic church. Aidan and Iona stand for the personal piety of the individual; Augustine and Canterbury for the ordered stability of the institution. The true church includes both elements. Montalambert, the Roman Catholic historian, says "three-fifths of England was evangelized by missionaries who owed no allegiance whatever to the see of Rome." The debt of obligation is chiefly to the missionaries of the Celtic church who came from Northumbria and Iona. Among all these missionaries, there were three bright and particular stars which shine with special lustre. They all rose and set in the short space of 52 years of the 7th century, from A. D. 635 to A. D. 687.

The first is St. Aidan, who was Bishop of Northumbria from A. D. 635 to 651. The second is St. Chad, who became Bishop of Litchfield in 669. The third is St. Cuthbert, of Melrose, who died as Bishop of Lindisfarne in 687. The first was the Apostle of Northumbria; the second, the Apostle of the Midlands; the third was the Apostle of the Lowlands. Their characteristics were: the winning, lovable St. Aidan; the humble minded and self-effacing St. Chad; the ascetic self-denying St. Cuthbert. The Rev. Canon then gave a brilliant historical account of the wonderful missionary efforts and saintly life of each of these great workers. He closed his learned paper with a brief allusion to the missionaries of that period, trained directly or indirectly by the Church of Northumbria, who went from Britain, fed of the love of Jesus to win the fierce and barbarous tribes of Germany to Christ and His Holy Church.

REMARKS ON THE PAPER.

Mr. A. B. Warburton, D. C. L., followed at some length. He said that to appreciate the great work of Columba it was expedient to know something of the state of Britain in his day. During the Roman occupation, Christianity made great progress in the South but very little in the North. St. Columba is one of the three patron saints of Ireland—Saint Patrick, Columba and Bridget. He left Ireland when 42 years of age, after conducting a great Christian work, with 12 companions and settled on the Isle of Iona, which was given him by one of his loyal kinsmen. He built his first monastery of wattle and clay and established a seat of learning. In the monastery were priests and laymen, some doing the manual labor of the farms while others evangelized the heathen in Britain.

Bishop Courtney said that he wished to call attention to the conditions under which these faithful men labored, the difficulties in the way and darkness into which they plunged. They left pleasant associations to go to the wild men, and spent their lives in bringing untrained natives to the cross of Christ and into the Kingdom of God. Without the services of these heroic men we cannot say what would have been the darkness in which we should have been to-day. Those men went forth taking nothing for themselves, and with their lives in their hands, believing that their message would change the rough manners and habits of the people. We need to realize that the men of whom we have heard were governed by principles which we ought to apply.

Rev. Canon Vroom emphasized the statement of Canon Brock's paper regarding the strength which resulted to the English Church from the combination of Roman organization with Celtic devotion. The mission of Augustine brought with it the splendid organization of the Roman Church, inherited from the empire. The organization of the Irish church on the other hand was lax. It was monastic rather than diocesan. Bishops were frequently resident in the monasteries under control of the abbot, and ordination was conferred by them. The self-sacrifice of Columba and his followers in going amongst the wild tribes was sometimes overestimated.

They were but a step removed from the wild men themselves. The missionary ideal of the Roman missionaries was to build up the church of God; that of the Celtic missionaries to win souls to Christ. The combination of the two was necessary. The aim of the missionary should not be merely to get large numbers for baptism and confirmation, nor on the other hand merely to convert them. With personal religion should go the idea that we are all knit together as members of one body.

MISSIONARY MEETING.

Bishop Courtney, presiding, delivered the opening address which was, perhaps, the best discourse on Missions ever delivered in this city. He said that it had been said that interest in Missions is the test of the value set upon the possession of the Gospel. In the light of this statement he was glad to see so many present in spite of inclement weather. The deeper the interest the greater the apprehension of the blessing of being a partaker of the Gospel. It is impossible to do any good work without getting a reflex blessing. Whether we will or not the influence must go from us, and more and more according to our good character will be the good going from us. No people can be associated without giving evidence of the quality of selfishness in the individual. Almost the essence of Christianity, in its practical effect, is the death of selfishness. The cause in which we are interested and engaged is that of making God's way known upon earth and His saving health among all people. The triumphs of good and the eradication of evil are wrapped up in it. Some are immersed in their own affairs and care nothing about it. We may take our share in it, if we will, and get the blessing. We may oppose, and lose the blessing. But the work goes on. It is a good thing to come to such a meeting setting aside all business cares, and realizing that we are all engaged, to a greater or lesser extent, in the Cause of the Grand Army of Christ's Church. It is a good thing to think of these things, which are of infinitely more importance than all the advances of science and art; better than the gold of Ophir or Klondike. The enterprise is an enormous one, and the amount we give towards mission work ought to be the gauge by which to test ourselves. "How long would it take to carry a message from the Queen around the world?" was asked of a soldier? Eighteen months was the reply. Our Lord gave His message, and eighteen centuries have gone, and the message has not been delivered yet.

Rev. Ed. Ansell, rector of Arichat, was called upon by the Bishop to speak instead of Rev. W. J. Lockyer. Cape Breton, he said, was famous in history. Three languages are spoken there. The Gaelic is more extensive there than anywhere else in Canada and is the vernacular of Cape Breton. The Gaelic is the key to the unbounded hospitality of the Islanders. Anyone speaking it can travel through the Island and receive the hospitality of the people. The Church of England is weak in the Island. He was the only Anglican clergyman in Richmond County. The County was settled principally by French Acadians. We have a small congregation and a neat new church. We have had some fine men working as missionaries on the Island. The late Bishop Binney was a native of Sydney. We are a missionary church working with you in the great work of extending the Kingdom of God, and hope to have your sympathy.

Rural Dean McEwen, of Guysboro, was then called upon to speak on the subject of Unworked Missions in Nova Scotia. He said that he was somewhat perplexed as to whether an unworked mission is one vacant or one having a resident minister, but not worked by him. A clergyman was called to visit a parish in Eastern Nova Scotia and found that it had not had a clergyman for fourteen years. He visited the parish and after careful prayer, wrote the Bishop that it was laid upon his heart to go and minister to the people. His offer was accepted and after a few years of earnest effort, there are now four active working clergy where formerly there was only one.

There are several places which ought to be possessed at once. Among these are River Philip in the Amherst Diocese; and a mission in the counties of Colchester and Mansfield.

Rev. A. Lea, rector of New Glasgow, the next speaker had for his subject "Algoma and the North West." The work in Algoma is two fold—ministering to the settlers and to the Indians.

The Indian is being cut off from old methods of livelihood—fishing and hunting; he must turn to lumbering, mining, agriculture and stock-raising. Again, the barbarous customs of the tribes are being prohibited by legal enactments and the nomadic life of Indians discouraged by the government by the setting apart of reserves. Much has been done by the government to advance the civilization of the Indians, in the encouragement of agriculture and stock-raising, and by financial assistance of missionary work in the schools of the North West.

The work of Algoma was twofold—supplying the spiritual needs of the settlers and the evangelization of the Indians. There are three centres of Indian work in Algoma:

- (1) The Lake Nipigon Mission by which 150 Indians were gathered into the Church; but for three years no Missionary has been there owing to lack of funds.
 - (2) The Garden River Mission in which are 150 Indians who are ministered to by the Rev. F. Frost.
 - (3) The Manitoulin Island Mission. At Shegmandah there are about 100 Indians and at Sucker Creek, Spanish River, White Fish River, there are fifty Indians, who were under the faithful ministrations of Rev. F. Frost for twenty years.
- The speaker referred to the admirable work done by the Shingwaak Home which has sixty pupils at present. The work of the Wawanosh Home is now in abeyance owing to lack of funds. In the Northwest there are fifty centres

of Indian Missionary work, besides out-stations. Thirteen thousand natives have been christianized. There are seventy-eight schools including sixteen boarding and industrial institutions in which sixteen hundred children are gathered. The speaker concluded by saying that what is required is not some new scheme raising money, but the spread of missionary information. When men are brought to understand the needs of the heathen, the obligations resting upon all Christians, and the noble character and results of the work, the question of raising funds will be solved. Our people must be brought to realize that every Indian camp in the Northwest is a Klondike—that the church is a great incorporated body of unlimited resources. We ought to send a message to our great experts in the Northwest to stake out the claims and we will supply the funds necessary for the development of the work.

Rev. F. Wilkinson, rector of Dartmouth, spoke next on the subject of "Japanese Missions." Mr. Wilkinson had a map which he used to illustrate his address. He said that we ought to be interested in Japan, first because the island of Japan was the land sought by Columbus, who discovered America; secondly because we have a line of railway which places us in direct connection with Japan.

THIS FORENOON.

The third session of the Nova Scotia Diocesan Missionary Conference was held in St. Paul's Schoolroom this morning. Bishop Courtney in the chair.

The Rev. James Simpson, M. A., Incumbent of St. Peter's, read a lengthy and comprehensive historical paper on "European Missions to North America." It will appear at a later date.

Rev. E. P. Harley, rector of Antigonish, followed Mr. Simpson. He eloquently refuted the charge that the Church of England has not done her duty in the mission field. It would be a gigantic task to speak in full of the labors of three noble English Missionary Societies: the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel and the Colonial Continental Church Society. Every charter granted by the British declared the object of colonization to be the carrying of the gospel to the heathen, and the progress of the British colonies had been made under the sign of the cross. Since Augustine landed on the shores of Kent, Britain's Church has always realized and carried out her duty of spreading the Gospel.

Our work, when begun on this continent, was assailed by sectarian; but in spite of that the Church was planted and prospered. We have now 92 bishops and 24,000 clergy. Are these the fruits of a church with no sacramental life and character. The church is very much alive today, and our children should learn to prize the priceless heritage that is ours.

Rev. F. Wilkinson, rector of Dartmouth, spoke briefly of the work done in the Canadian Northwest by the Church Missionary Society, of England. Until recently, all the good work has been done by Englishmen. But now the Canadians are entering the field. He referred to Rev. E. Peck, who was obliged to leave his first mission because of lunacy in his family, brought on by the awful isolation and desolation of his position in the extreme North West. As soon as his health was restored, he offered to go out again to the hardest mission post in Canada, and was set to Cumberland Sound to work among the Eskimans. The rev. gentleman said that the church people ought to subscribe to and read the missionary papers more than they do to gather information of missionary work.

Ven. Archdeacon Weston-Jones thought that family religious life was kept up by the settlers, and that they prepared the way for the missionary work. Loyal churchmen had done a great work in the Church by using the prayer books in their homes.

Rev. W. Driffield, rector of Pugwash, said that he thought the study of the past to be necessary and that we are not wasting our time in studying the history of missions. He admired the heroism and zeal of the Roman Church Missionaries, and regretted that more had not been said concerning them.

Bishop Courtney hoped we would look at the present as well as the past. He was glad that mention had been made of the Roman Church Missionaries but disappointed that nothing had been said of the zealous labors of the Presbyterians, Methodists, Baptists and others. The Church of England stands between the Roman Catholics and the Sectarians as the Church of reconciliation and we should always be ready and free to recognize the good we see in all missionary enterprise.

PERSONAL.

Mr. and Mrs. G. Frank Beer returned home last evening.

Mr. Ernest A. Earle returned from Summerside last evening.

Mr. W. M. Forbes, of Vernon River, left this morning to resume his studies at McGill University, Montreal.

Hon. Geo. Forbes left this morning on a trip to St. John.

Mr. C. J. McMillan, of this city, is to enter upon a course of studies at McGill. He will leave for Montreal on Monday.

Mr. Gordon Alley left yesterday morning to resume his studies at McGill University, Montreal.

Mr. Dennis McCarthy, of the Northumberland, who was attacked by paralysis last week, expects to be able to leave for Boston next week. His daughter came on for him.

Revere Hotel: J. C. Wilson, Toronto; Frank Bearisto, Cardigan; W. W. Sherrin, Tryon; Joseph Dunn, Long River; John Cann, Eel Creek; Dr. R. McNeill, Stanley Bridge; Rev. J. S. Andrews, Craupaud; J. H. Egan, Hampton; Chas. Roy, Alfred Cantrac, Quebec; Jas. O. Robertson, Jas. V. Costly, C. P. R. St. John, N. B.

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