THE HERALD.

Board of Works Jan 1 96

VOL. VI., NO. 49. FREDERICTON, N. B., SATURDAY, NOVEMBER 9, 1895. $1.00 PER YEAR.

HOTELS.

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Fredericton, May 6th, 1893.

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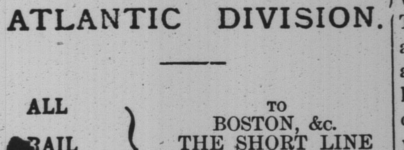

CANADIAN PACIFIC

RAILWAY

ATLANTIC DIVISION.

ALL RAIL LINE } TO BOSTON, &c. THE SHORT LINE TO MONTREAL, &c.

ARRANGEMENT OF TRAINS

In Effect Oct. 6th, 1895.

LEAVE FREDERICTON.

EASTERN STANDARD TIME.

5.50 A. M.—Week days for Woodstock and points North, via Gibson.

6.00 A. M.—Week days for St. John, St. Stephen, St. Andrews, Houlton, Woodstock, and points North; Bangor, Portland, Boston, and points West and South.

10.55 A. M.—Week days for Fredericton Junction, St. John and points east.

4.00 P. M.—Week days for Fredericton Junction and St. John, Vanceboro, Montreal and the West, via the Short Line. Bangor, Portland, Boston, etc.

ARRIVING IN FREDERICTON FROM

... 7 10 p. m.

THE ORANGEMEN.

Marched in Procession to the Cathedral Sunday Afternoon,

And Heard a Very Able Sermon from Rev. Sub-Dean Whalley

On Their Duty to God, Society and the State.

Guy Fawkes' day did not come until Tuesday, but the Orangamen of Fredericton, Gibson, Marysville, and St. Mary's, celebrated Sunday, by marching in a body to the Cathedral, where they had the satisfaction of listening to a scholarly and well delivered sermon from the Rev. Sub-dean Whalley, who as a preacher and a citizen has won golden opinions since he was settled here one year ago.

The brethren assembled at the Orange Hall at 2 p. m., and forming in line fifteen minutes later marched down Queen street to the Cathedral, the procession being made up in the following order:

Marysville Band.
Geo. T. Ward, Tyler, No. 20.
Graham Lodge.
H. G. C. Wetmore, W. M.
Walker Lodge.
Andrew Lindsay, W. M.
Pickard Lodge, Marysville.
Chas. McConaghy, W. M.
Rossmore Lodge, Gibson.
Robt. Cochran, W. M.
Equal Rights Lodge, R. R. C. I.
Wm. Hagans, W. M.
Members of sister lodges and visiting brethren.
York Scarlet Chapter.
Whitestone Preceptory.
Chas. W. Currie, W. P.
County Master Pitts.

R. W. P. G. M. Armstrong, of St. John, and D. G. M. Jos. Walker, of Fredericton.

The procession was under the direction of James Laurie, director of ceremonies, and presented an attractive appearance.

Arrived at the cathedral, the Orangemen were given the centre pews, and the sacred edifice was crowded to the doors with an attentive and respectful congregation. The regular evening service was conducted by the sub-dean the Rev. H. Whalley, and the Right Rev. the Lord Bishop read the lessons, (1) Daniel IV, (2) St. Luke, chap. XXII, verses 31 to 54. The psalm after the third collect was the CXV, and the opening hymn No. 165 "Oh God our help in ages past." Hymn 273, "Oh Lord how joyful 'tis to see" was also sung, the full choir being in attendance, with Prof. Bristowe presiding at the organ.

The Sermon.

Rev. H. F. Whalley, sub-dean announced his text as St. Matthew VI, verse 33, "Seek ye first the kingdom of God and His rightousness and all these things shall be added unto you." The preacher said the fact of the large assemblage of people this afternoon was an acknowledgement that as a body they recognized the paramount importance of religion, and realized that if we desire blessings for ourselves and the nation, we must serve God faithfully. And this is well. The age in which we live is one which is remarkable for its restlessness, for its feverish desire for change and the spread of infidel opinions. There are not wanting signs that there still abroad in the world enemies to all order and good government. There are those who would destroy the old landmarks, imperil the constitution, and disrupt the continuity of the British Empire. We hear much on the one hand of federation and a desire to bind old England and her comely daughters in every part of the globe more closely with the

Bonds of Mutual Support and Friendship,

but on the other hand there were those who cry with no uncertain voice and whose tones wax louder and fiercer, "Down with all the old institutions, down with the clergy and down with the throne." These are they who would do to every man that which is right in his own eyes. When we read the violent speeches that are made with the avowed object of inflaming the passions of the masses; when we hear of the apostles of socialism openly advocating the use of dynamite and the bomb in order to advance their detestable doctrines and reduce the world to a state of infidelity and anarchy, when, I say, we hear of such things, whe feel that it behoves us to stand shoulder to shoulder to defend the rights, privileges and liberties of our grand old British constitution, that we may transmit to our posterity unimpaired and unshaken, that glorious inheritance of religous toleration and civil liberty under a constitutional monarchy, for which

Our Fathers Fought, Bled

and died, that they might hand down to us, the benefits of which we so richly enjoy.

The preacher proceeded to point out that the foundation of all loyalty must be laid in religion; that must be the mainspring of all our actions. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." He went on to show that these things of which the Master spoke were in a word the necessaries of life. The Divine Master knew that worrying and fretting about such things would be apt to make men discontented with their lot and faithless about His overruling care, and He has given us a rule which might guide us in such matters, namely, that the necessaries of life would be ours on this one condition, that men made His kingdom and the righteousness thereof their first care. But the world on the other hand promises us these things on condition of our worldly wisdom. The only way for which we can

Hope for Blessing and Prosperity,

peace and plenty, freedom from tyranny and oppression on the one hand, and rebellion, insurrection and sedition on the other, for the great empire to which we belong, is by the heart of each one of us and the heart of the whole nation being deeply imbued with true religion, "For righteousness exalteth a nation, but sin is a reproach to any people." They were there to seek God's blessing. No words then of holy scripture could be better suited to the occasion than the promise of Christ in the text. It was in fact a rule ...hy we might judge whether we ...nner pleasing to his ...nd other such God's kingdom and his righteousness; were strong to promote Godliness, peace, love, unity, sobriety and temperance in all things, then they might humbly hope for God's blessing.

The preacher went on to point out that while

Doing Their Duty as Citizens

let them remember that as Christians they had here no continuing city; that a Christian must keep himself pure in the midst of an evil world; must be content to be often misunderstood, prepared to make sacrifices at his own will, comfort, means, etc., for the glory of God. If he was thus living he had the support of a loving Saviour.

The Sub-dean then proceeded to dwell on the glory of the lot of those who should attain to the resurrection of the just. With his eyes thus fixed on his true home, his future happiness, the Christian will pass unmoved amidst the worries and troubles of this world.

While we hope and earnestly pray that peace and happiness, truth and justice, religion and piety, may continue to flourish among us, yet it is safer to distrust the human heart and to recall the duty of loyalty as based on Christian principles. In these days of excitement the servant of Christ

Goes Back to His Bible

for the principles of holy obedience. From holy scripture he learns to honor the sovereign as being the minister of God for good, and as bearing the sword in vain.

If any one could be found on earth who might have claimed to dispute the will of the rulers of the land, it might have been expected of Him who was higher than the rulers of the earth, even Jesus Christ, and yet we found him paying tribute, requiring and rendering obedience unto Caesar, observing every mark of respect to those in authority, even when standing before an unjust tribunal, and laying down His life, although innocent of the charge brought against him. St. Paul, under the blood-stained tyrant Nero, follows his Master's example in his life and writings. The early Christians were remarkable under every species of provocation for their loyalty to the throne, even when that throne was occupied by cruel and persecuting tyrants. They were the best soldiers in the army, the quietest and most law abiding citizens and the true follower of Christ will no more dispute his Lord's commands and example in one way than in another. One thing only he will not do, namely, set Cæsar above the honor of God or the

Purity and Safety

of Christ's church universal. This will ever be his guiding law to seek first, and above and before all else, "the kingdom of God and His righteousness."

How many holy principles are necessary to make up that one righteous disposition of Christian loyalty? There must be lowliness of heart, much charity of spirit, self-denial and patience. These are brought into action and combined by that inward principle of faith which fearlessly confides all into the hands of God.

The principles of the bible are of so high and heavenly a character, that scoffers will scorn them when thus applied to our duty as Christian subjects and will deride those who maintain that God setteth over the kingdom of men whomsoever he will. If we profess to receive the bible as the word of God; if we believe in Christ, we must live according to the principles therein laid down, and at the risk of one of our souls, walk as He walked, submittting one's self to every ordinance of man, whether it be to the Sovereign as supreme, or unto Governors as unto them that are sent by Him for

The Punishment of Evil Doers,

and for the praise of them that do well.

Brethern, pray that these Divine dispositions may gain more and more hold upon us all; that each of us be steadfast in promoting the public good, by our lives advancing the Master's cause, holding fast by the principles of the bible. Let our prayers, both public and private, be frequent and earnest for our country. Let us eanestly implore the gifts of life, of health, of grace and wisdom from our Lord, upon our Sovereign lady the Queen, and that she may ever seek God's honor and glory. Let us never speak bitterly or disloyally about one unto whom under God the supreme authority in these realms has been committed, and who for so long has ruled so wisely and so well her vast empire. If days of peace continue to shine upon us, let us praise and thank God who giveth us all all things richly to enjoy. If dark days of trial overshadow the Empire, let us as sinful creatures humbly submit, as deserving of God's chastisement for our unfaithfulness, and

Resolve to Seek More Earnestly

the kingdom of God and his righteousness. If the cause of Christ's church be endangered, let us be ready to die rather than betray her interests. Let God be our hope and strength, and he will be a very present help in trouble. To Him let us confide our cause and tarry the Lord's leisure. Let our fervent intercession under all circumstances be, that the gospel of Christ may spread more and more among us, and that our fellow-subjects may be more and more rapidly gathered around the heavenly standard of the Lord Christ. Happy are the people that are in such a cause, and blessed are the people who have the Lord for their God.

While the offertory was being taken up the choir and congregation sang the national anthem with a heartiness and volume that made the rafters ring, and the service was closed with the benediction pronounced by his Lordship the Bishop.

The Orangemen reformed in line and returned to their hall via Queen street, and disbanded.

The street during the progress of the procession was filled with people.

Up at Kingston, Ont., the people have had a peculiar subject for discussion during the past week. It seems that the funeral of a reputable citizen was fixed for the same hour as the unveiling of the statue to Sir John Macdonald. All the clergymen who might usually have been available, were at the park attending the ceremony in honor of the late Premier's memory, and none could be had for the funeral. The undertaker therefore had to read the burial service, much to the chagrin of the deceased man's relatives, and ever since the Kingston papers have been filled with attacks on the clergymen, and articles written in their defence.

CONSTANTINOPLE, Nov. 4.—The Turkish government has again instructed the governor of Bietlis to protect the American missionaries at that place. Owing to the disturbance, the American missionaries who have been engaged in relieving the sufferings of the Armeniann of Cassoun, have decided to postpone operations and ...ek safety at Bietlis.

SUPREME COURT.

Michaelmas term of the Supreme Court opened Tuesday a.m., with Justices Tuck, Hanington, VanWart, Barker and Landry on the bench. The following common motions were made:

Queen vs. Jacob Wortman, ex-parte LeBlanc: D Jordan, Q C, moves for rule nisi to quash conviction under C T Act. Rule nisi to quash.

Ex-parte Heywood: A B Connell moves for rule nisi for certiorari to remove order of discharge made under Chapter 38. Rule nisi to be served on bail, clerk of the peace, sheriff, attorney, and party himself, if possible.

St. Stephen Bank vs. Bonness: H H McLean moves for attachment against defendant for non-payment $451.66, costs of appeal to the Supreme Court of Canada, and in same matter for costs of appeal to this court. Court considers.

George E. Tracey, administrator of the goods and chattels, rights and credits of Allen P. Tracey, vs. the C. P. Railway Company. Order of His Honor Mr. Justice Barker, dated the 11th day of October last, made a rule of court on motion. G. F. Gregory, Q. C., for plaintiff.

Mersereau vs. the Canadian Pacific Railway Company, the like.

Ex parte Abel. W. B. Wallace moves for rule nisi, calling upon county court judge of St. John to show cause why an order made by him affirming a conviction made under the liquor license act, should not be quashed, Stay continued.

Dawson vs. Dixon & Sons. M. G. T. Teed moves to make an order of Mr. Justice Tuck the rule of court. Rule granted.

Bank of N. S. vs. Fish. Mr. Coster moves for an attachment for non-payment of costs ordered by the Supreme Court of Canada. Rule nisi granted returnable on second Friday.

Ex parte Henry B, Peck. J. R. Dunn moves for rule nisi for certiorari to quash an order of Justice Forbes, setting aside an order under the Garnished Act in the suit of Peck vs. A. E. Killam. Rule nisi.

The Oueen vs. H. T. Kingdon, et al, re Henry W. Little: J. M. McIntyre moves for rule nisi to quash, and reads writ and returns. Rule nisi.

Ex-parte John Noonan: A W Macrae moves for rule nisi to remove a conviction under the Liquor License Act for selling liquor without a license. Rule nisi.

Elizabeth Wall vs. Lemuel J Tweedie: R B Bennett moves for leave to enter and for time to file notices, and reads affidavits of R B Bennett. Leave to enter and time extended to 14th January next.

Clair, et al, vs. Bridget Ann Sinnott; D Jordan, Q C moves for leave to enter, and time to give notices. Leave to enter and time extended to Jan. 14th.

DeForrest, v. s. John T. Currey: W. B. Wallace, moves for rule nisi to set aside an order of Judge Tuck, allowing plaintiff to sign judgment: Rule nisi.

Ex. parte, John S. Leighton, Jr., A. P. Barnhill, moves to remove an order of the County Court in the suit of Sherrard, v. s. Layton by Justice Stevens committing Lawton to prison for eleven months: Rule nisi returnable next month with stay.

Gabriel Delden and others, vs. Doratha McKeever and Anthony Harding: J. L. Carleton moves for judgment in ejectment for want of appearance.

TO ANNUL THE MARRIAGE.

A Runaway Match That Was Not Approved of By the Girl's Mother.

A writ was issued in the Common Pleas division of the High Court, Wednesday, at Toronto, by Margaret Thomas, of Woodstock, against W. A. Irwin, of Toronto, to annul the marriage of the two that took place last week, and cancel the marriage certificate. The particulars of this case are most romantic. It appears that Irwin, who is a life insurance agent, connected with the New York Mutual Life Co., went to Woodstock last summer, and while there became acquainted with Miss Thomas. He induced Maggie to go for a drive with him one day last week, and they drove to Ingersoll, where they were married by Rev. Mr. Murphy, an English Church minister. The mother got wind of the pair's intention, and followed them to Ingersoll.

She found the pair an hour after the wedding, at one of the hotels. Her daughter was in the parlor and her newly wedded husband was drinking at the bar. As soon as the girl saw her mother she rushed to arms crying, "Oh, mother, don't say a word, I'll go home right away." They lost no time in setting out, and when Irwin returned to the parlor, he was informed that Mr. Thomas had taken her daughter home. He followed his wife to Woodstock, but got no satisfaction. He admits having lived with a woman in New York State for eight years, and this constitutes marriage under the laws of that states. The girl is only nineteen years old, and is one of the prettiest and most popular girls in Woodstock.

A schooner loaded with deals by R. A. Estey, had a great time of it getting away Saturday evening. She struck on sandbars three times between the two bridges, and when she got to the draw in the railway bridge, it was closed. Chappell, the man who is supposed to attend the draw, was not to be found, and nearly two hours delay was the result. Mr. Temple should see that the draw is promptly attended to.

In his sermon at St. Paul's church Sunday, Rev. Willard Macdonald expressed himself as strongly opposed to "Sunday funerals, Sunday processions and Sunday shows." Speaking of burial reform in India, he said we might take a pattern in Canada Here we sometimes keep the bodies of the dead two or three days to have the funeral on Sunday. God's holy day should be kept sacred.

Rev. Sub-dean and Mrs. Whalley expect their son Clement from England the last of this week on the steamship Damara, and will go to St. John to meet him. The young lad is ten and a half years old, has never been in this country, and since his parents came to New Brunswick two years ago, has been residing at Mr. Whalley's old home in England.

Diphtheria is making sad havoc with the family of Thomas Powers, of the Hanwell Settlement. About ten days ago he lost a young daughter with the disease, and Saturday night another daughter ten years old succumbed to the destroyer, and his fourteen year old son is not expected to live.

At the Free Baptist Sunday night, Rev. Mr. Hartley baptised three persons, and at the Baptist church Rev. J. D. Freeman administered the rite to six, including Augustus and Herbert Estabrooks, the York Street grocers.

Mrs. John Thomas has given up her house on St. John street, and will visit her relative, Geo. S. Clarke, until December; when she goes to St. John to spend the winter.

John Jarvis and family who left this city a few weeks ago to reside in Calais, are back again and will remain here.

FOREIGN MISSIONS.

Was the Subject of Rev Willard Macdonald's Sermon.

AT ST. PAUL'S CHURCH SUNDAY MORNING.

An Interesting Review of the Great Work done among the Heathen.

It was Foreign Missions day at St. Paul's Presbyterian church in this city Sunday morning, and the pastor, Rev. Willard McDonald preached an admirable sermon on the great work which has been carried on in this line by the Presbyterian Church in Canada. Taking for his text Mark 16–15, "And he said unto them, go ye into all the world, and preach the gospel to every creature," Mr. Macdonald said: I do not intend to discuss this text this morning, nor do I intend to prove that the gospel shall be preached throughout the world; but a year ago we took a slight review of foreign missions, and we lived through that review and were not injured thereby. Let us have another review of missionary enterprise; if it does not get along as fast as some think it ought to, nevertheless it does not stop. I suppose it never shall stop, as it was God's intention and purpose that it should not cease. Foreign missions is simply a study in itself, it has quite a history and quite a literature; and the person who knows foreign missions in its various aspects, its direct influence, its indirect influence, its reflex influence—such a person has an education. He will know some geography, some geology, some natural history, ethics, lines of trade, and trade relations, manners and customs of people, barbarism, civilization and civilization Christianized. I do not intend to introduce you to the 214 workers or more, under the direction of the Presbyterian church in Canada. We have not time to call upon them all. But we will just take a trip across to the North West, to the Indians settled in the provinces of Saskatchewan, Assiniboia and Manitoba, therr are some 32 laborers in these prairie provinces. It is not that they have very much to report for the past year.

There has Been Some Reaping,

but it is yet the sowing time. Much is being done through the schools. It is difficult to get hold of the fathers and mothers, but sometimes they get the children. The government school at Regina has 135 pupils who are taught everything the boys for trades and the girls for trades and housekeeping. The children go to school a half day for lessons and books, and the other half is spent in the workshops. Sunday morning service, afternoon Sunday school, evening devotional service, each Thursday a missionary meeting is held, the girls have a prayer meeting and a mission band, the boys have a boys' brigade and a literary society. A paper is printed fornightly entirely by the Indian boys; it's name is Progress. At a place called Lakesend, the S. School contributed $37 for church purposes. At File Hills the children use the International lessons. In March the nine who could read memorized 170 verses. Out about Round Lake they seem more destitute, some improving, and some same as ever; yet all along the line there is improvement. Rev. Geo. Flett has resigned. Twenty-nine years ago he laid

The Foundation of Our Indian Misison

at Prince Albert. He is 79 years old. Mr. Flett is the only man living who can tell at first hand the beginnings of our work among the buffalo hunters of the plains. Out there, 21 reserves are overtaken from 14 mission stations. Services in 31 places by seven ordained missionaries; the other 24 laborers are teachers, matrons, interpreters. Three day schools, seven industrial schools, 308 pupils, 152 communicants, contributions from the Indians for benevolent and church work, $194. Ten years ago only three day schools, now with those three they have eight industrial schools. The children are under the teacher's supervision all the time in the industrial. Ten years ago the government gave three times as much food to Indian bands to keep off starvation as it does now, because the Indians by missionaries and others are taught manly independence. It is said they have learned by hard experience "if a man will not work, neither shall he eat." Ten years ago was the Riel rebellion. Now such a good understanding exists between whites and Indians that

Another Outbreak is Impossible.

Ten years ago, Sunday was like other days, hunting, fishing, pleasuring; now the churches filled with worshippers, who have left off their paint, dressed like white people, and do not smoke during the time of service. Ten years ago they would not listen to a missionary, now they welcome him. They are not all converted, but the harvest shall come. We have another Indian mission at Alberni, B. C., which has not been long in operation, but is progressing as well as can be expected. I may say there is a Jewish mission, and a Chinese mission in Montreal; the work is carried on in that city. Four hundred Jewish children attend the Protestant schools in that city. Something has been done for them. In Knox church, Montreal, 100 Chinamen may be seen on Sunday evening. This may be more of a local matter, than general.

Our next nearest mission is Trinidad, of which I need say nothing, as many of you heard Mrs. Morton not long since. From three little children on a doorstep 28 years ago, now 4,764 children in 53 schools; 638 communicants; £628.10 contributions, nearly $4 each, and they are very poor. Miss Blackadar has been there 18 years. They

Have to go Into the Highways

to get the children. She says if you press the children for lessons they will run away; if you do not press, the government inspector will make you feel like running away. It is hard to serve two masters, but what of four, manager, inspector, parents, children. There we have 5 Canadian preachers, one ordained native preacher, 4 Canadian lady teachers, 63 native converted helpers. The College for training men for usefulness, and Mrs. Morton's school for girls, leading to the degree of married women are doing great work.

Central India,

Work among high caste, and low caste, educated and ignorant, wealth and extreme poverty, and philosophy, and science, and idolatry, and licentiousness. One woman has given up singing the world's songs, and sings Christian hymns, yet she puts her daily offerings of flowers on the shrine of her favorite idol at her front door. It is hard for some of them to tell the truth. The poor Mangs will

Take the Gospel for its Loaves and Fishes.

Out there everything is looked at from the point of view of the stomach. Work is done in two ways, evangelistic, that is, by men who go from place to place, and by placing trained men in fields and keeping them there. It is difficult to get men in whom confidence can be placed. Scores of religious tramps are constantly applying for work. It is hard to cope with the subtle reasoning of the educated Brahmins. That is why educated men are needed, and are the best for work, if the work is to stand and be built up. Then they distribute in books and tracts, preach and teach, use magic lanterns to picture the Gospel to some, have Bible women and female doctors to go into the zenanas where men are not admitted. 73,010 treatments on 11,000 for diseases. They have a burial reform at Indore. Christians resolved to adopt a less expensive mode of burial. They speak of it as an important question. The congregation agreed that henceforth coffins and all extravagant show shall be dispensed with; that the body shall be wrapped in a plain white sheet; carried away to the grave on a simple wooden framework, and that at one side of the bottom of the grave a simple ledge shall be dug deep enough to hold the body. I do not know whether they have burials on Sunday or not. Of course it is very warm there, and that matter must be attended to very quickly. We have eight preachers, three male doctors, five female doctors, nine lady teachers or Biblewomen, all Canadians. These twenty-five are on a tract of land 75,000 square miles, with a population of over 10,000,000. What are these among so many? Yet they are sowing the gospel seed.

Think of a city of 17,000 inhabitants and only one Christian family in it. But there was a worse time when it had not a Christian family in it at all. We pass on to

Inland China.

Mission opened about 7 years ago. This year the staff of 9 was reduced to 2 on account of sickness. There was a disastrous flood; Chang River burst its banks, and flowed over the country, about 2 ft., 9 in. deep. All houses but one had water in them, in depth from 3 to 18 inches. It lasted a fortnight; when the water ran off, it left a lot of ruined buildings, and a coating of slime, crops were destroyed, completely covered up, then came partial famine, and then malarial fever. The worst flood in 30 years. Floods and the war and their consequences somewhat hindered the work, although the report says, the effects of the war were not felt, unless in efforts on the part of the Chinese to cultivate the friendship of the foreigner. "The Missionaries think the war will make China more accessible, and that new and better opportunities will offer for the preaching of the gospel." They have met with a great deal of hostility, but it seems gradually to be working away. (The report was written six months ago, just how they are at present, I cannot say,) However amid all their discouragements, they are very hopeful.

The other part of our Chinese Mission is the Island of Formosa. Dr. McKay started to return home a few days ago. Mission for two years has been under the charge of Mr. and Mrs. Gauld appointed 3 years ago. There are 2 Chinese ordained native preachers, and 60 native preachers, or catechists. On account of

The war with Japan,

Foreign ladies left Formosa under the advice of the British Consul. War is very trying to these converts; in the French nvasion 11 years ago, it was thought much harm would come to the church. But it did not. That was the time Dr. McKay was allowed to go and look after his valuables, and he told them his valuables were those present who had been brought from darkness to light. The two native ordained pastors are highly spoken of. The death rate on the island was very great last year, but not one of the mission staff of 64 was called away. In the Christian community numbering 1,738 of communicants, or 2,633 if communicants or adherents, in 1892, 54 Christians died, 1893, 61 died, 1894, 104 died, out of every 2,500 people. The death rate outside of the Christian community was very large. Ho-be population 10,000, deaths 700. Keleeny 10,000, deaths 400. But the soldiers out there suffered most. They were brought from the Mainland of China, and were not acclimated, they were poorly housed, poorly fed, and

Very reckless in their lives.

soldiers stationed at Tamsui, 5,000, 2,000 died, Keleeng 6,000, over 2,000 died. It reads like fiction, but it is true, 5,294 died on the island of Formosa last year. Over 4,000 seemingly the result of war, not the effect of a battle. In the Mission Hospital 3,156 new patients, and treatments in the Hospital were 10,736. A large percentage of patients at the hospital were soldiers of the Emperor of China. In spite of all this, the natives contributed $2,639 for their work, $262 more than the previous year. There is a biographical sketch in the report. A man died in 1894, aged 66 years. A native of Sintiam heard the gospel in 1873, at the chapel, 21 years ago, at the time of his death. Mr. McKay had been on the island only two years. This man who died, heard one of Mr. McKay's first converts preach in 1873, was baptized in 1874, and was ordained elder in 1879. The text of the Chinese preacher was, "There is only one God." Mr. Lim went home to read again what Confucius had said about God; next Sunday he went to the chapel to hear the preacher, and he took one of Confucius' books with him, and the two discussed the matter for two days. In three months Mr. Lim's mind was fixed.

He abolished Idols and Idol Worship

out of his house, and ordered his hired servants and all to rest on the Lord's day. His household bitterly opposed him, but in about about a year they changed and became Christians. He was a tea farmer, so were his neighbors. On the Lord's day he would not pull tea. A day's delay often injures the quality of the tea. His neighbors derided him, yet he was going to stick to God's command. The tea buyers went round, Mr. Lim's tea was rejected at the price, while everybody else's was bought up. Perhaps they tried to get Mr. Lim's tea at a lower price. The neighbors increased their derision, and asked. "Where is now your God?" The Chinese elder did not become downcast. Soon orders from large tea firms came, and to pay larger prices, if need be. The elder did not expect to sell his tea; but now he was the only one who had any. He had 26,666 lbs. It is sold by piculs—133⅓ lbs. and he got $4.00 a picul more than his neighbors did. That circumstance stopped scoffing at the convert's keeping the Lord's day. Between his fields and a heathen neighbor there was a low wall of earth used as a fence, the mark of division. This fell down, and the heathen neighbor would not help rebuild it, nor allow it to be built on the old line, but entirely on Mr. Lim's farm. The neighbors wanted Mr. Lim to go to law and get his rights, but he did not; he quietly built the ridge entirely on his own land. Shortly afterwards his troublesome, unjust neighbor was acused of crime, and to pay the heavy sum for his person, he

Had to Sell His Property to Mr. Lim.

On one occasion his second son went to the mountains to shoot wild hogs. The custom is to set a gun in the track of these hogs and have a string to it. As a result three men were injured, but not fatally. The father and mother were sad, and they upbraided the boy or young man. But one day this very son was shot by a gun so set for hogs. In two days he died. The man who placed the gun became alarmed, and a relative of the bereaved family urged Mr. Lim to accuse the man of murder. Mr. Lim and his elder son firmly declined to accuse. Mr. Lim was a man who seldom spoke, but it appears he acted. When he was approaching death he charged his sons to be longsuffering towards all men, diligent in the worship of God, asking them all to meet him in glory. That was a Presbyterian elder in Formosa, a convert from heathenism to Christ.

Let us finish up in

The New Hebrides,

where we have three Canadians and fifty-two native helpers. Erromanga, Efate, Santo. Two of these men have been there about 23 years, one 22 years. Santo has been worked about eight years. The climate is hot, the people are hard and savage, but one by one they are coming into the fold. Trade is dveloping. A steamer runs monthly from Melbourne and Sydney to Efate. There a small steamer meets her and carries the cargo among the islands. Bananas are shipped in large quantities, other fruits in smaller quantities. Reflex influence of missions, used to get a mail once in six months, not oftener, now once a month. Natives are cultivating the soil and becoming self-respecting-self-sustaining. The New Hebrides synod met in April at Anatyum; 14 ministers present, 3 of ours, 11 under other Presbyterian churches. They intend putting up a college on Turgoa, with Dr. Annand as principal. This it is supposed will tend to the diffusion of the English language, facilitate missionary work, open the way for immigration, commerce, a better form of government, general prosperity and progress. On Efate the Lord's supper is dispensed twice during the year, and the last time there were 33 new members. Superstition is dying out. Santo has three helpers, Efate nine, Erromanga 40. Erromanga the blood stained, has changed wonderfully. An elder from Sydney visited Erromanga last year, whether as a tourist, or for business, or to see for himself, I know not. He spoke in the Sunday school and the afternoon meeting, Mr. Robertson

Translating As He Went Along.

English is being taught out there; old and young go to Sunday school. This visiting elder was astonished at what he saw and heard. And so may any one be astonished who looks over the field of missionary labor. We cannot judge of it by the number of communicants. That is the point in which our missionaries do not hurry. How little they have spoken of their privations and hardships! Amidst war, and storms, sickness and death, disappointment and discouragement, untutored minds, and darkened souls, treachery and misrepresentation, still the work of the Lord has gone on and increased.

It may be as Dr. Duff said some years ago, we are only playing at missions, for with all the missionary work of all Christian churches in the world, only a smallest part of that world has ever heard that Jesus Christ came into the world to save sinners. How little we know of the in side life of that vast continent of Asia, the thoughts and feelings, and soul agonies of those who are of our blood with ourselves. And so of Africa, and the thousands upon the dark isles of the sea. One heart hears their sigh, and sees their distress. It was that heart that broke on Calvary. Did it break only for us? No. What would we have been, had it not been

For the Foreign Missionary

of long ago.

Say we came from Scotland, England, Ireland, who brought the gospel there. Christianity came into Britain about the latter end of the first century, some say by Paul, some say by Peter. It came, and in the early days, it seemed that all was foreign mission work outside of Jerusalem. Jerusalem was the cradle of missions. Why missions saved us, missions kept us from being enslaved by darkness, barbarism, paganism. We are the children of missions; we are not sorry for it, it is rather our glory. Let it not be to our shame that we forget our brother, the red man of the North West, the dark skins of the hot climes, the untrained barbarian of Santo. I do not intend to ask for any offering today, perhaps we ought rather ask the Lord to accept what we do give. May be that would be the better way. And it strikes me the best place from which to view missions is Calvary. I was going to say, Jesus himself was a foreign missionary, for he came a long distance from his home and friends to bring us the message of salvation, to bring us light and life by his own death upon the Cross. Take a look at missions from beneath His cross, remembering that all we are came from him, who made himself poor, that we might be rich. May he accept our offerings, that the word of God may have free course and be abundantly glorified.

REV. L. W. SHOWERS

Gives His Experience with Organic Heart Disease—The Dread Malady on the Increase.

For many years my greatest enemy has been organic heart disease. From an uneasiness about the heart, with palpitation more or less severe, it had developed into abnormal action, thumping, fluttering and choking sensations. Dull pain with a peculiar warm feeling were ever present near the heart. I have tried many physicians and taken numberless remedies with very little benefit. Seeing Dr. Agnew's Cure for the Heart advertised in the Kittanning, Pa,, papers, I purchased a bottle and began its use, receiving almost instant relief. I have now taken several bottles of the remedy and can speak most highly in its favor. The choking, abnormal thumping and palpitation have almost entirely disappeared. The remedy is certainly a wonder-worker, for my case was chronic. Rev. L. W. Showers, Elderton, Pa. Sold by W. H. Carten, C. A. Burchill and J. M. Wiley.

FIEND IN HUMAN FORM.

The Black Record of Holmes Now on Trial For His Life at Philadelphia.

LIST OF HIS ALLEGED VICTIMS.

H. H. Holmes, alias Herman W. Mudgett, alias H. H. Howard, was born in Burlington, Vt., and later studied medicine in Ann Arbor, Mich. He was married at the latter place. He and a friend swindled an insurance company out of $12,000 soon after graduating. He made another haul of $10,000 in a similar way. Holmes went into the drug business and speculated. His wife went home, and he then married another woman, with whom he went to California. Returning in about a year, he tried to

Cheat a Fire Insurance Company

out of $60,000, but failed, and learning that his typewriter and her sister had inherited $50,000, laid a scheme to get the money. The sister came to live with them and disappeared. Holmes next appeared in Terre Haute, Ind., where he bailed B. F. Pitezel out of jail. From there he went to Frankin, Ind., where he married Miss Yoke, and they spent their honeymoon in Denver, where Holmes made $27,000 in speculation. In Philadelphia, later on he and Pitezel played the last card. Pitezel was insured in the Philadelphia Mutual for $10,000. On Sept. 3 his supposed body was found in the house at No. 316 Callowhill street. Pitezel's wife and children

Identified the Body as Pitezel's

and $7,500 of the insurance was paid over. Then the train-robber Hengespeth gave the whole case away to the chief of police Harrison. Holmes was traced to Toronto and Burlington, and later he was arrested. Meanwhile the Pitezel children had disappeared, the boy being traced to Indianapolis and the two girls to Toronto.

Here is a list of the persons Holmes is accused of having made way with:

Conner, Julia L., divorced wife of J. L Connor and bookkeeper for Holmes.

Conner, Pearl, daughter of Mrs. Conner

Cigranu, Emeline G., daughter of Peter Cigrand of Anderson, Ind., stenographer for Holmes.

Phelps, Robert E., whom Holmes says married Miss Cigrand.

Pitezel, Benjamin F., confidential agent and fellow-criminal of Holmes, killed in Philadelphia.

Pitezel, Alice, daughter of B. F. Pitezel, killed in Toronto.

Pitezel, Howard, son of B. F. Pitezel, killed in Indianapolis.

Van Tassel, Emily, daughter of Mrs. M. L. VanTassel of 641 North Robey street, Chicago.

Williams, Nana, of Fort Worth, Texas.; private secretary to Holmes.

George H. Thomas, killed near Columbus, Miss.

The names of those missing people have been printed almost daily. There is not a town or hamlet where the news has not penetrated and where some people are not talking about it. Yet not one of those missing persons has been heard from.

On the Scent.

Benjamin Pitezel's body was found in a house at 316 Callowhill street, Philadelphia, Sept. 3, 1994. A shattered lamp was found by the body, which bore evidence of having burned, and the coroner's jury concluded that the oil lamp had exploded and that Pitezel, who was at the time known as B. F. Perry, had been burned to death, and accordingly rendered a verdict of accidental death. There was no claimant for the body, and it was buried in Potter's Field. Subsequently an assertion came from Pietzel's lawyer at St. Louis, Jeptha Howe, that the body was that of Benjamin F. Pitezel, and a claim was made on the Fidelity Mutual Life Association of Philadelphia for $10,000, which that company carried on Pitezel's life.

The Body Was Exhumed

and was finally identified by his daughter, who was brought from St. Louis as that of Pitezel. The insurance company paid the claim, but not being satisfied that Pitezel had met his death accidentally, at once placed detectives on the case. This resulted in the arrest in Boston of Mudgett alias Holmes. The latter was taken to Philadelphia and placed on trial, charged with conspiracy to defraud the insurance company.

Holmes pleaded guilty to this charge, but to combat the more serious charge of murder claimed that Pitezel was still living; that a body was obtained from a New York dissecting room and placed in the building on Callowhill street after burning the skin slightly and throwing a lamp on the floor. Holmes claimed that he and Pitezel left the city and subsequently informed Mrs. Pitezel that the body was

That of Her Missing Husband,

and had her press her claim for the insurance. Holmes was sent to prison to await sentence on the conspiracy trial, and District Attorney Graham started Detective Geyer out to visit Toronto, Chicago and other Western cities to endeavor to obtain evidence against Holmes which would warrant his being arraigned for murder. Detective Geyer's success in finding the dead bodies of the children is well known and other facts which he gleaned satisfied the district attorney that Holmes could be convicted of the murder of Pitezel. Detective Geyer also brought to Philadelphia Mrs. Pitezel and others from various parts of the West and Canada to take the stand as witnesses against Holmes.

PHILADELPHIA, Pa., Nov. 2.—The district attorney began his address to the jury this morning on the opening of the court.

He asked for a verdict of murder in the first degree. The commonwealth said he is bound to prove its case from the initial down to the last syllable of evidence, and the commonwealth has done so. One by one we have established each link making the chain complete and perfect.

The district attorney reviewed the evidence in detail, beginning with the question of the identity of the corpse found in the Callowhill street house.

The condition of the body which he contended the medical testimony had proved could not have been produced except by chloroform. Thus he said the jury reached the first step of the case, that the man died of chloroform poisoning. The next was that the chloroform was not self administered, and this too was proved beyond the shadow of a doubt.

PHILADELPHIA, Nov. 4.—Henry H. Holmes was convicted of murder in the first degree at 8.51 o'clock Saturday night for killing Benj. F. Pietzel. The jury retired to deliberate at 5.40 o'c.ock in the afternoon, and are said to have reached their verdict before the doors of their room closed upon them, when they took a ballot and every man of 12 answered 'Guilty of murder in the fiist degree.'

Holmes since his conviction does not show any outward sign of fear at the violent death awaiting him.