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Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

VOL XLVI.—NO 48

FREDERICTON N.B., NOVEMBER 30, 1898

WHOLE No 2349

Notes and Gleanings.

Pintarch says that the Babylonians got three hundred commodities from the palm-tree. It has been affirmed that a ship could be built and rigged and victualled from the cocoa-nut tree. Good examples of usefulness!

Throughout the entire world there are about 20,000,000 square miles of unexplored territory. In Africa there are 6,500,000 square miles; Arctic regions, 3,600,000; Antarctic regions, 5,300,000; America, 2,000,000; Australia, 2,000,000; Asia, 20,000,000, and various islands, 900,000.

The United States Government is likely to go into the souvenir business for a while. Great quantities of captured Manser rifles, much the worse for hard use and neglect, are on hand, and in no condition for future service. At the same time hundreds of letters come from all parts of the country desiring to purchase them as relics and trophies.

A Chicago firm doing an extensive coal handling business was accused to pay its 240 employees by check on Tuesday, and during a period of two months it examined the checks as they were returned, to determine where their employees got them cashed, and it was found that thirty-four per cent. were cashed at groceries, sixty-four per cent. at saloons, and two per cent. at savings banks.

Of the 9,000,000 Jews it is estimated there are in the world, nearly 5,000,000 are in Russia, while only 70,000 are in the whole of Palestine. These statistics, given in Blackwood, do not indicate any set of a great current of immigration of Jews into their old land, such as some suppose is taking place, and which they regard as a sign that the time of our Lord's second advent is near.

It is rather startling to learn that there are 400,942 German born inhabitants in Chicago, to 488,038 native born Americans. There are also 248,142 Irish, 111,100 Swedes, 96,853 Poles, 89,280 Bohemians, 45,080 Norwegians, 34,223 English, 38,987 Russians, 34,907 Canadians, 22,942 Scotch, and lesser numbers of half a dozen other nationalities. American Christians have a large amount of foreign mission work to do among their next neighbors. What unifying energy is also needed to mould all these different peoples into a homogeneous nationality!

Of Cardinal Angelo de Pietro, who is mentioned as a possible successor to Pope Leo the Thirteenth, it is to be said that he is the son of a shepherd of Enveros, Rome, and is already called the "Holy Man." He is seventy years old, and was educated for the priesthood by the bishop of his diocese. When he was a simple priest, visiting a certain monastery, an old monk threw himself on his knees and kissed the buckle of Pietro's shoe. The young priest, much taken back, asked the reason for the demonstration. The monk, raising his eyes heavenward, said, "Father, when you are Pope I shall be dead, so I wish now to kiss your holy feet."

From time to time interesting discoveries are made at Pompeii. A short time ago a small excavation was made outside the walls of the city, which revealed one of the finest specimens of antique mosaic, surrounded by the most exquisite garland of flowers, with a theatrical mask thrown in to break the pattern. The picture represents a group of several philosophers, one of whom is seated with a papyrus in his hand, while the others are grouped about him listening. The background is filled with ruined pillars and a representation of the Areopagus at Athens. The mosaic is polychromed in diminutive cubes, and is in perfect condition and of excellent workmanship, equal in merit, according to the judgment of the experts, to the mosaics by Dioscorides of Samos in the Naples Museum. The Italian government has purchased this find, and will exhibit it at Naples.

Some other fellow is applauded for saying the good things we might just as well have said had we only thought of them.—Chicago News.

Reform Movements in Italy.

The systematic agitation on the part of the vatican and its representatives throughout Italy aiming at a restoration of the temporal power of the Pope has met with the opposition not only of the Government—which only lately, in consequence of the recent riots, suppressed scores of Catholic societies and more than a hundred Catholic papers of the more aggressive type throughout the peninsula—but also certain classes of priests and ecclesiastics, who are of the opinion that the ideals and ambitions of the Church should be of a higher character than merely the temporal grandeur of the head of the Church. In this propaganda the leaders in recent months have been two priests, Don Miroglia and Don Negroni; each, however, working independently of the other.

The former is a Sicilian, born in Neria, and a man of rare gifts, who could doubtless have attained distinction in the Church had not his patriotism and his Bible study made him an independent character. The latter particularly aroused in him the conviction of the necessity of a reform in the life of the Church. He early attained fame as an eloquent preacher and as the author of a book on Church reform, which he sent to the Pope for examination. In May, 1895, general attention was attracted to him and his work by the "Mary Sermons." In his very first sermon he aroused opposition by preaching on Luther without the customary abuse of the Reformer's work and by calling it meritorious if he had abstained from changing the dogmas and had confined his agitation to church life. The preacher praised Savonarola as a saint and a martyr, and called the capture of Rome in 1870 a coup d'etat of Providence, which had deprived the Church of its temporal power in order to force her back to the original purity of life. The lines along which Don Miroglia purposes reform are a complete change in the discipline and life of the Church and a national-minded Catholicism, both in the spirit of Savonarola. In all this he stood firm on the basis of Roman Catholicism, but in outspoken opposition to the intransigent and ultramontane tendencies of the day.

When the people flocked by the thousands to hear him, the official representatives of the Church soon made him feel their opposition. He has been condemned from the pulpit, excommunicated by Pope and bishop, has been deposed from office, but for more than three years he has continued his preaching to large audiences. Quite naturally no pulpit in Piacenza is open to him, and his services are conducted in a private house. His activity extends also over the neighboring cities of Pavia, Milan and Bologna, and his addresses appear in a weekly journal called Gerolamo Savonarola. In February, 1897, the Church authorities succeeded in convincing the city officials that he was a disturber of the public peace, and thereupon the house was closed as a public place of worship, and only private services can be held there now. The membership of his congregation numbers about 600 and to these, as an ordained priest, he reads mass, preaches, administers the sacraments, and does all things which his ordination empowers him to do. He never appears before his people without his priestly robe of office. It is his aim to inaugurate a reformation within the Roman Catholic Church, "with the Missal, the Breviary, and the Ritual in his hand," and his Oratorium in its interior arrangements is exactly like any Catholic Church, the only distinguishing sign being a picture and bust of Savonarola. He, however, demands also "a return to the pure doctrine of the primitive Church, which has been so shamelessly corrupted by the Roman Curia." For this reason he constantly appeals to the New Testament, and on the basis of this asks for a reform of the Missal, the Breviary and the Ritual, "the three great authorities in which the Church offers to the faithful the bread of the divine life." Among other things Don Miroglia also asks for a General Reform Council of the Church and a "free discussion and vote."

"sifting everything and restoring the original purity of doctrine."

Don Negroni has been engaged in a similar work since June, 1896. He was

originally an ordinary priest in the neighborhood of Codogna, in Lombardy, and at one time a fiery ultramontane contributor to a Milan journal—probably the most rampant anti-Government paper in the country. He entered upon his mission as reformer largely in opposition to what he regarded as the selfish social tendency of the Church. In opposition to the claim of that, "The priest can have but one motto—namely, with the Pope and for the Pope," Don Negroni emphatically declared that this was sectarian, and that the priest's motto should be, "With God and for mankind!" When he consented to bury an adherent of the excommunicated Don Miroglia in Piacenza he was suspended from office. He refused to recant and openly defied the bishop. His letter was scattered in thousands of copies in Milan and read with interest by many, but his attempts to deliver public lectures were thwarted. He has since made use of the press for his purposes, having transferred his quarters to Milan, the citadel of ultramontane tendencies, "the spiritual capital" of Italy. Since July, 1896, he has published there a weekly journal in which he advocates social ideas greatly influenced by the teachings of Mazzini. He sharply attacks the social policy of the Church, claiming that the authorities hypocritically pretend to be the friends of the people. His program is anticlericalism in religion, politics, science and popular education. Together with the Old Catholic Church of Italy, headed by Count Campello, he has organized the National Catholic Church of Italy of which he is a priest. In order to avoid imprisonment he recently fled to Switzerland, where he is engaged in preaching his ideas.—Independent.

How We Rule India.

The Belgium railway station was on Sept. 25 the scene of a remarkable outburst of native gratitude to a plague magistrate.

Belgium is a military station in Western India, and has been the scene of a virulent plague epidemic. Major Minchin, of the Indian Staff Corps, was Belgium's cantonment magistrate, and on him devolved the duty of directing the fight against the pestilence among the native population. Major Minchin left Belgium for England on the date mentioned above.

A correspondent of the "Times of India" thus describes his departure:—"There were triumphal arches about the station and floral decorations—the spontaneous offerings and labour of affectionate hearts. No official whip had gone forth—no highly placed native officials had been busy supervising mere task work. The great crowd outside the station gates a crowd of the lowliest, raggedest, poorest, scarred with suffering and want—was the strangest, the most eloquent, and, if not scenically, morally, the most splendid tribute to the power wielded over simple natives by an eminently just and sympathetic man. Hardly a European was visible—Major Minchin's English friends had already fêted him at the club and said good-bye."

"But the o'zair was there. Old tottering women, little children, all the rag-tag and bob-tail of the bazaar slums lined the road, moved to the depths, for once, of their simple souls by the magic of an Englishman's sympathy. They could not get into the station—they were not respectable enough—but they stood stolidly in the pouring rain, rank upon rank, weeping and lingering to get the last glimpse of the departing rain, before they plodded wearily back to their dull hard lives, out of which they felt that one element of gladness was lost for ever."

about his native friends muttered parting benedictions."

How the gallant major gained so complete an ascendancy over the hearts of the people is told by the same correspondent:

"Throughout the terrible sufferings inflicted on the humblest inhabitants by plague, Major Minchin had devoted himself to their cause with unobtrusive self-abnegation. All day and every day he was with them, encouraging them under awful trials, supporting them with that rare blend of sternness and living sympathy which the poorest Indian understands and reverences."

"His compound was often filled with the live-stock of segregated families; his energy and tender-heartedness secured his people at least a few comforts in the arid miseries of plague camps, so that as the lays of death and suffering passed on, his sustaining personality gained in their imaginations vivid attributes of divinity. It is the simple truth, that the ignorant, superstitious Karsars believed that the cantonment magistrate was something more than human, and worshipped him as the near relation of a god."

What Major Minchin has done at Belgium other Englishmen are doing throughout the country. It is these district officers that in truth rule India.

Your Pastor is Not

Hired.
An object of charity.
Your servant, but Christ's.
A lecturer at so much a course.
Paul, nor his church the Sanhedrin.
To do the work, but to show you how.

Worthy of being your pastor if he is not worth a hearty support.

An angel, though he may come as near being such as his people do.
Refined? Neither was Amos, but the Lord chose him to stand before kings.

Preaching smooth things? Then he is in the line of "apostolic succession."

Eloquent? Neither was Moses, but when he spoke his words were weighty.
Popular? Christ was more often persecuted than popular,—deserted than desired.

Fashionable? Neither was John the Baptist yet a "greater than he" had not risen.

Handsome? Neither was Paul, yet he was the "Apostle to the Gentiles," the Greeks and the Romans.

Learned? Neither were Peter and John, but the people "took knowledge of them that they had been with Jesus."—Free Baptist.

Some Things a Prohibitory Law Does.

(1) It pronounces the verdict of the country's disapproval upon a ruinous and baneful traffic, and thus brands it with public disgrace.

(2) It relieves the country of the sin and responsibility of turning its sober children into drunkards by virtue of an act of the Legislature and for a money consideration.

(3) Where law is strictly enforced it puts away all public temptations to drinking and drunkenness, and thus makes it as easy as possible for all to grow up into sober and honorable citizenship.

(4) It prevents men whom no moral consideration seems to influence from making it their sole business to induce the fellows to tipple and drink, so as thereby to live upon their degradation and ruin.

(5) It elevates law into righteousness, and thus makes it a continual teacher and supporter of sobriety and justice.

Moody's Anecdotes.

As a rule the preface of a book is not of sufficient interest to engage the attention of the reader, but the preface to "Moody's Anecdotes," just issued by the Bible Institute Colportage Association, Chicago, gives a bit of personal incident regarding the well known evangelist that will interest everybody. He says:

"When I was preaching in Baltimore in 1879, an infidel reporter, who believed I was a humbug, came to the meetings with the express purpose of catching me in my remarks. He believed that my stories and anecdotes were all made up, and he intended to expose me in his paper."

One of the anecdotes I told was as follows:

A gentleman was walking down the street of a city some time before. It was near Christmas-time, and many of the shop windows were filled with Christmas presents and toys. As this gentleman passed along, he saw three little girls standing before a shop window. Two of them were trying to describe to the third the things that were in the window. It aroused his attention, and he wondered what it could mean. He went back, and found that the middle one was blind—she had never been able to see—and her two sisters were endeavoring to tell her how the things looked. The gentleman stood beside them for some time and listened; he said it was most interesting to hear them trying to describe the different articles to the blind child—they found it a difficult task.

"That is just my position in trying to tell other men about Christ," I said; "I may talk about Him; and yet they see no beauty in Him that they should desire Him. But if they will only come to Him, He will open their eyes and reveal Himself to them in His loveliness and grace."

After the meeting this reporter came to me and asked where I got that story. I said I had read it in a Boston paper. He told me that it had happened right there in the streets of Baltimore, and that he was the gentleman referred to! It made such an impression on him that he accepted Christ and became one of the first converts in that city.

Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject. They have a useful ministry, and I pray God to bless this collection to every reader."

Woman's Foreign Missionary Society.

"Rise up ye women that are at ease," Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

Mrs. Ideal.

Mrs. L. H. Gordon, writing in the Woman's Missionary Magazine, describes the ideal member of a Woman's Missionary Society. And this is what she says about her:

In the first place this Mrs. Ideal is a very busy woman. She looketh well to the ways of her household. Her children are the objects of her tenderest care and sympathy. Her ministrations reach out to the poor, the sick, the lonely ones. We often wonder how she accomplishes so much, but she has let a few of us into her secret. It is hard for her to attend the meetings. Many would say they were tired at home, but she says a great deal can be done by a little careful planning; that things must have system, and by hurrying up this piece of work and putting off that, she finds on the afternoon of the meeting that she is free to go. She makes a great deal of planning her work ahead. At the meeting she has a cheerful word for everybody, takes her part willingly and promptly, generally has some interesting item of church news to tell, and shows by word and look that it is a pleasure for her to be there. She was always at "our last meeting," and expects to be at the next.

In the mean time she thinks over the subject, reads up the magazine, loans it to her neighbors, secures their subscription for it, tells her friend what a helpful meeting the last one was, invites her to the next, conscientiously looks after her tenth, and best and most helpful of all, she lays the whole matter before the Lord in prayer. She has actually been known to kneel down in prayer before going to the meeting, and then pray all the way ther, while there, and all the way home again. She has great faith in prayer. She says the way to make public praying easy is to do a great deal of private praying. But this woman has some queer ideas. She says the daily cares and worries that come to her as a house wife and mother, instead of narrowing and cramping her mind, as is generally supposed to be the case, only serve to broaden her views and enlarge her sympathies. This certainly is very queer, but this is the way she explains it: She says at night when she bathes her children and puts them to bed, all sweet and clean, she thinks of the fifty thousand orphaned Armenian children for whom there is no such

loving care, and her heart is moved to pity, and she prays the dear Father in heaven to hear the orphan's cry, and to send them help in this awful time of need. Many times a day she allows her ordinary duties to call up high and noble thoughts, and thus bring a blessing to her. She says some days her duties are so many and varied that by nightfall she has been over most of the world in heart and mind.

She cannot imagine any circumstance that would keep her from being interested and even helpful in the cause of missions; because if one's hands are tied it is impossible to bind the mind and soul, and so she expects always to be able for something. She can at least—and nothing is greater—pray the Lord of the harvest to thrust out laborers into his harvest.

These, dear friends, are some of the characteristics of the ideal member. She seems different from some of us, doesn't she? Does she belong to your society? Are you on intimate terms with her? Have you noticed that all these characteristics are simple in themselves, that each goes toward the making of a helpful Christian life? Are they not worthy of imitation?

Acknowledgement.

New subscribers for the INTELLIGENCER, one each, have been received from the following members of the W. M. Society: Mrs. J. S. Smith, Mrs. J. W. Clarke, Mrs. D. Long, Miss Dora B. Mersereau, Mrs. J. N. Barnes.

THE SECRETARY.

The Cost of Fidelity.

The daily press contains a report which, if true, shows that fidelity is a costly virtue even in this century. It is said that the Rev. Dr. Garner, interpreter of the Chinese bureau in San Francisco, has been warned that if he continues his efforts in behalf of the Chinese slave-girls he will do so at the peril of his life. At a recent meeting of the "High-binders," as the report goes, it was decided that if the minister did not cease giving the Government information concerning the poor victims of the Highbinders' lust they would take his life at the first opportunity. This is not the first instance of lawlessness and threatened violence on the part of these men. It is to be hoped that Dr. Garner will persevere and that he will be adequately protected. The exposure of wickedness is a thankless task at the best, but society is kept decent very largely by such unrewarded and often unrecognized heroism.

MAKE A NOTE OF IT.—"Empty pews," says the Herald and Presbyter, "are a cause of great anxiety to many pastors and Christian workers." Yes, and so long as pastors, deacons, and elders stand aloof, "crying peace, peace, when there is no peace," and refuse to get together, organize, and bring the power of the church to bear effectively on the organized evils of society that are luring the boys and young men of our cities away from the Sunday school and the church, and into the places of sinful amusement and the dens of infamy, so long will the emptiness of the pews be constantly becoming more and more "a cause of great anxiety." To which the Telescope adds,—Even the Lord who died to save us will not interpose providentially to save our boys and fill our pews so long as we condone the crime of the legalized saloon, and refuse to compel the enforcement of the law against Sabbath desecration, gambling, and the dens of the scarlet woman.

Among Exchanges.

HIS MISTAKE.
As a rule the man who boasts of his piety has very little piety to boast of. He mistakes self-conceit for piety.—The Telescope.

A CHARITY BALL.
"Society" gets up a ball for the benefit of the poor, and for every dollar ticket at the door, puts one hundred dollars into personal adornment for the occasion. And while the devotees of fashion are sinpering over the sufferings of poverty, they are living by the sweat of other men's brows, wrung from the toilers in exorbitant rents and withheld wages.—Free Baptist.