

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

(Editor and Proprietor.)

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 9, 1870.

Whole No. 881.

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THOMAS LOGAN,

Fredericton, Oct. 29, 1870.

The Intelligencer.

No family can afford to be without a good religious paper.

MRS. RANFORD AND BIBLEWOMEN.

BY REV. W. C. VAN MEETER.

This remarkable woman lives at 13 Hunter street, London. She is a quiet, modest, warm-hearted woman, full of human nature, love to God, and faith that dares to follow where duty leads. She believes the Bible, the whole of it—believes that it is a message from her Father in heaven, and is better adapted to every condition in life than any other book or agency. Hence the book goes with food, clothes, medicine, everything done for mind or body. She loves it, she said others will love it if they can hear it in the right way. She found Marian of the "Missing Link" down at the very bottom of the lowest class, and said, "My sister, I have a message from the Father to you." "What is it?" Then came the messages of love. Marian listened, her heart melted, and she said, "I will arise and go to my Father." She arose—went—was welcomed, and pardoned.

But she said, "Let me run and tell my companions in sin," and as she could no longer live upon the "wages of sin," she must earn her living by her unskilled hands, which required every moment of at least two-thirds of her time. "How much can you earn, Marian?" "About six shillings a week." "Take this Bible, and go six hours a day among your associates and read it to them, and tell them what God has done for you, and I will pay you that sum." She went gladly, her heart glowing in its "first love," and told the story. How inimitable is the eloquence, and how irresistible the power, of a "son in his earliest love." Marian soon needed a room in which she could meet any who might desire to listen and to pray undisturbed. A cheap, unpresuming room was taken, at two or three shillings a week, cleaned, whitewashed, and furnished with six or eight old chairs and stools; also a small room opening into it, which she used as a bedroom. Here we have the first "BIBLE-WOMAN," her chapel and parish.

Soon wives suffering from ill-treatment, and mothers whose hearts were crushed by the conduct of wayward children, were drawn together by a common sympathy to hear the Word, to talk, pray, and listen to words of advice and comfort. But they could not afford to be idle during those hours, so they brought their sewing. In her visits she met with fathers, and this led to a fathers' meeting. Then she would gather together young women, and warn, encourage and instruct them. Wild and reckless lads were also gathered in. I give this as a sort of general specimen of the work. Of course, such "leaves" would work. Another woman was found—a district assigned her, a "chapel" provided, and she set to work. Thus has the work gone on for thirteen years, until there are now about 250 of these Bible-women in London, each with her district and chapel among the poorest and lowest.

Realizing the importance of securing the cooperation of ladies of piety, intelligence and high social position, Mrs. Ranford sought to secure such to superintend the work, each taking one or two districts, and attending the meetings of these Bible-women. Seeing how it would hinder the usefulness of the Bible-women, if those whom they visit knew they distributed alms, she required that no one should give anything, but report all applications for aid to the "Lady Superintendent" of her district, and leave the alms-giving to her. In the progress of this work, another call for help was heard, and another field of usefulness opened. These poor creatures suffer greatly for want of intelligent nursing, when sick or disabled by injuries. To meet this demand, Mrs. Ranford selects some from among the most capable Bible-women, and places them as pupil nurses in hospitals for six months, and then gives to each a certain district, where she works under the constant supervision and daily advice of the physician whose office is at her "Home for Nurses." Once a month these women meet for prayer and conference in their Mission Room, and once a month the "Lady Superintendents" meet with Mrs. Ranford to report, lay plans, &c.

There is no society and no board; but simply a Finance Committee of well-known gentlemen, whose report is published monthly. There are no agents or collectors, nor any public meetings. The "Missing Link Magazine" tells the story every month, and the free-will offerings come in. Last year the amount received from all sources was about \$80,000. Why cannot a similar work be done in every city in our country?

The Intelligencer is acknowledged to be second to none in the Province.

OPENING TO THE KNOCK.

"Knock, and it shall be opened." Here is deep philosophy. Fortune does not come by chance; salvation is not by accident. He who waits for blessings without effort comes to beggary. All faith, and no works, yields no fruit. Every great blessing costs an effort. There are gifts; some inherit the fruits of others' toils; but there is a toll, striving at the door before it was opened. Salvation is a free gift; no one can merit the blessing; it was purchased for us; Jesus suffered, toiled, died to open the door of hope; yet no one receives the gift without striving. The scriptural statements of this fact are peculiar. "Knock," "seek," "strive," "hunger," "thirst," "give heed," "look steadfastly into the perfect law of liberty," "choose ye," "ask," and so on. All the words in human language which indicate earnestness, purpose, soul-effort, are employed in varied, touching, persuasive combinations. There is no life without effort; grace is free, all grace is of God, but it is given to those who "seek," "knock," "ask."

This eagerness of soul is necessary in the nature of things. Salvation depends upon the frame of mind in the receiver as well as in the giver. We cannot see, hear, understand, nor appreciate the precious gift, until we become anxious to receive it. To make men anxious is the difficult task. For this purpose the gospel is preached, all gracious influences are exerted, all forms of appeal, warning, persuasion and argument employed. If we can only get men anxious, awaken hunger, desire for life, their redemption is sure; because they are then in a receptive state of mind. Until then, Jesus is a "root out of dry ground" to them. He is more than anxious to give them life, but he cannot, because they cannot receive it while stupid and indifferent. Jesus knocks, pleads for admittance, strives to awaken a response of interest, and only delays a complete salvation because sinners are not in a frame of spirit to receive. This is the only lack, the only hindrance. When they begin to act, make effort, "strive to enter in," pray, repent, believe, choose, knock, they open their souls to life forces, and the power of grace takes hold of and regenerates their souls.

The same law holds good in the whole process of spiritual growth. Few Christians become eminent in gracious endowments, because they are not anxious for it, do not earnestly "knock" to gain entrance into the higher experiences of divine fellowship. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." The power of selfishness, the reign of passion, the pride of the heart, the taint of depravity, are not cast out, nor subdued, except as our hearts are moved with a great desire. It need not be violent, impetuous; it had better not be; but it must be earnest, strong, persistent and ready to "crucify the flesh," endure any discipline that the victory may be won. None will fall of this precious soul-wealth who persistently strive for it. In the temple of love there are blessed, glorious apartments, which very few Christians enter because they do not "knock." They are content with the lower experiences, and perhaps recoil from that thorough crucifixion of self, and of sordid, worldly impulses; and such a crucifixion is an invariable condition of entrance into the "higher life." Having a hope, they feel no irrepressible yearning for all possible holiness, and hence, "live at a poor dying rate," when they might incorporate into their heart-life all the wealth of the Saviour's excellences. From lack of knocking, from want of a great and constant desire to be "filled with the fullness of God," they suffer loss, they never give their testimony to the power of grace, they never fully represent Jesus and his power to save. "Knock, and it shall be opened."

These columns always contain a great variety of choice reading, useful in any family.

GETTING, OR GIVING?

The two main theories of life upon which different men act, may be easily defined, and in a few words. They are fairly set forth by the caption which we have chosen. One man labors to get all that is within his reach for his own personal gratification; another strives to give all that is in his command for the profit of others. One is selfish; the other benevolent. One appears as a consumer; the other as a producer. One honors Christianity; the other exalts worldliness. One embodies selfishness; the other incarnates benevolence. One, in his prosperity, is like the rich fool in the gospel, building bigger barns that he may hoard up whatever his avarice may grasp or his shrewdness and effort may win; the other is like the first disciples, bringing all his possessions and laying them down that they may be used for the relief of the needy. One suggests the great adversary, going about and only seeking to devour; the other carries the observer's thought to him who treads the path of beneficence for three earnest years, and then cheerfully lays down his life that he may be the perfect and eternal Saviour of men.

The contrasts presented by these two theories and types of life are many and marked. The men and women whom we meet may not seem to present such sharp and positive antagonisms, simply because the real springs of character are more or less hidden beneath external aspects that are common to all, and because there are very few who are perfect embodiments either of the selfish getter or the benevolent giver. The best men on earth have not become thoroughly saintly, nor are the worst men purely and simply devilish. The good and the evil mix, in different proportions to be sure, but still they do actually mix in most natures. But between the man whose great aim and effort are in the direction of beneficence, and the man whose life revolves about his own personal and selfish interests, we feel that there are immeasurable distances;—they touch respectively the moral zenith and nadir of the universe. Where the one element rules supreme there is paradise in our view; where the other is enthroned we know must be the centre of perdition.

And yet more getting is every day endorsed among men, and the getter is praised and envied. Society takes off its hat to the millionaire, just because he is a millionaire. True enough, when we know nothing of the man who has great possessions, or of the methods by which he has gained them, we are often inclined to look upon his gains as so many proofs of his ability, his skill, his energy, his persistence and his general superiority to his fellows. We take his stocks and bonds, and mortgages, and deposits, as so many outward symbols of his inward power, and so, in some sense, honor the imagined qualities while basking before the wealth. That is not creditable. But it is also true that, when we know the plottings, the guile, the lack of character, and are apprised of the discreditable ways in which he has gathered his gains, and the miserable tenacity with which he clings to them, we are still inclined to bow down before the human sponge that only swells under the influence of his perpetual absorption, to sigh over the fact that we have missed what we call his good fortune, and to

talk of his success as something that has developed under the special smile of a providence that has overlooked our case. We are apt to count those our successful years in which we have diverted most of outward advantage into our own sphere, and held most successfully what we have secured. Christian men and women speak of their children as doing well in proportion as they are in the way of securing liberal salaries and gathering about them the advantages which wealth and social position afford. Because they succeed in getting, they are pronounced successful; the questions, how they use, and whether they give, are hardly thought of.

It is a false and mischievous view of life. The desert receives a flood of sunbeams, but it remains barren. The rain falls without stint upon the rock, but it is still as destitute as ever of vegetation. The waving fig-tree drew heavily upon the best elements of the soil, but the search for fruit was rewarded only with leaves. The poisonous plant has a home in the most favored places and it enlarges rapidly, but it gives out only fatal miasma in return for what might have gone back in benefactions to a needy world. They get much, but give nothing that is serviceable, and for this reason they stand in our thought as symbols of wasted or perverted blessing. And there are human souls that receive or grasp the amplest and choicest of all God's gifts; and yet, when one asks after the return that they make to him and to society, it is found that they have no choice fruit on the boughs of character, no record of beneficence scattered or of healthful work done. What will such souls reply when the Great Master comes and calls for his own with usury?

Here is the test of every life, and this is the way to secure it a power and a glory. The question for the young man is, not what position he has gained or may gain, but how he has employed or will employ the influence which it gives him. It is not enough that the merchant has made \$50,000 during the year; the main question is, What use has he made of it? It is not enough that the student has amassed knowledge; one needs to know if he is really employing it to make ignorance wiser and perplexity surer of its road. After learning of the pastor's liberal salary, and spacious church edifice, and crowded congregation, the main point is still untouched. These things are only what he has got; the vital question is, What does he give back? A Christian is never to be measured by his supplied privileges, but by his bestowed services. In the moral world, the mightiest getters may be the completest bankrupts; true-hearted and large-hearted givers alone are sure of the wealth that never wastes and of the honor that abides forevermore.

Besides the first-class family reading of a religious character, the Intelligencer always furnishes the latest and most reliable news.

FORM AND SPIRIT.

The heart affects the actions, and actions react upon and affect the heart. The spiritual finds expression in the formal, and the formal nurtures the spiritual. A Presbyterian D. D. remarked to us, that "Baptists take a more spiritual view of baptism than my people do, and get more good out of it." However that may be, the proper use of that rite, and all forms of religion, are to express and nourish the spiritual. Baptism is vain unless it is the answer, i.e., the response of a good conscience to God. The same is true of prayer. If prayer is a mere form it is useless; but when it presses the soul's desires, it at the same time increases those desires, and elevates the spiritual life. No men should not only pray because they feel like it, but also to make them feel like it.

If we would profit by worship, we must put our reverence, praise, prayers into form; while the minister prays the whole congregation should pray; then they will enjoy and profit by it. It does them good to bow the head, and move the lips in prayer. So in singing, it is useful to actually sing. Even if no noise is made, it is convenient to follow the tone, and speak the words in a whisper. But it is still better to join in the song, and send up the voice in notes of melody. Then if we think of the sentiments of the hymn, and endeavor to enter into the spirit of it, we shall be refreshed.

The very attitudes of the body affect the mind. If we prostrate the body in an easy, lazy position, the mind will conform, and slumber will assume control. People in church court sleep by sleepy attitudes. They can court life and wakefulness by wakeful attitudes. Those who enter the house of God in a careless irreverent way, feel no reverence, and the place inspires none. It is terribly demoralizing to spend the moments before services commence, in talking, gazing, irregular thoughts and actions. It is equally so to thunder into church after they have commenced, during prayer, singing, or at any time, without restraint, with no attempt at a quiet, reverent, subdued manner, such as one would exhibit in entering the house of a very distinguished man. No gentleman or lady would rush into a friend's home, in that bold, bustling manner, that we often witness in coming into the house of God. It is scandalous that so little reverence is manifested among those who profess to go up to worship. There is such a neglect of the forms of respect, that the spirit is stifled, and the heart feels as little as the manner expresses.

Outward devotion we can not endure. Public prostrations, kneeling in silent prayer in the public assembly, is too showy, pretentious, obtrusive, to be useful. There is so much of it, that it destroys reverence about as effectively as does the extreme of thoughtlessness. But the quiet dropping of the head, a moment's silent prayer, when we take our seat in the house of God, is healthful to the soul. In all things Christians should be modest, devout, quietly demonstrative and sincere. Then the form will assist the spirit.

Will the friends of this paper speak a word in its favor to their neighbors who are not subscribers.

OFFICE AS A DISEASE.

Office is sometimes sought merely as an object of ambition, and its attainment in that case results at first in what might be called an excess of health. The animal spirits rise, the consequence dilates, the sense of power swells out, but still keeps its official shape. The success achieved makes the man happy, too happy to be at once bad-tempered. He is an object of jolly ridicule rather than anger. Besides, there is about him a sort of modesty that comes from the consciousness that his position is yet an untried one, in which he is not altogether sure of success. He feels mingling with his pride a little trembling; he has not yet conquered what he has won; the possibility of failure is, after all, not quite out of the question. What a virgin timorosity there is about the neophyte! How kindly, how even imploringly he looks upon his living surroundings, whether his new dignity sits well upon him! What a humility in his early official blushes! How pliant, how anxious to feel that he fits his new seat!

But nothing remains new. The mingled timidity and joy, the plethora of health, soon yields, and the disease of office quietly sets in. How different the symptoms in different cases! The peculiarity of constitution is the mould of the disorder in each patient. We have noticed a type of years' standing, in which the first swelling has never gone down, but the modesty and timidity having cooled out, an unmitigated officiousness has superseded. If it were allowable to discourse lightly of disease, we should say it covers him like a garment; only that, in this case, the garment is the skin itself, the gait, the manner of composing the countenance, of looking out of the eyes, and of rounding the voice. Nay, the whole is office, full of constrained dignity; the man has disappeared under the office.

A type somewhat similar to this, only modified by lingering traits of original temperament, is one in which the demands of office are met by a sufficiently profound respect on the part of mankind. There he is smooth and amiable, but easily excited. The trouble is that the world is not conscious of the official atmosphere which he carries about with him. It sees him for what he is, and treats his opinions and judgments according to their worth; and, touched in the centre of his life, his temper gives way.

There is another style of the disease of more doubtful character—that, namely, in which the patient, in all his hallucinations, is true to the profits of his position. Here the disease is eminently of office, and its victims are the part of mankind. Not that the office is less desired, but only less honored. Its pretensions fall off entirely, and is followed by the greatest condescension to the public, covered by an air of shrewdness that has in it the glare of greenbacks. The very politeness is keen, and the official air is translated into salary and good opportunities. The office is only fishing-tackle for angling in deep and doubtful waters. This patient, however, is often very religious.

But strong as are the symptoms in office, they are often worse before place has been achieved. Washington, we suppose, is the Mecca of office-seekers, as it certainly is the national hospital of office and its seekers. In the place that bears the name of the Father of his Country, almost every man eats, either directly or indirectly, at the public crib. The fare, to be sure, is not always either dainty or abundant, but the disease of office here has no respect to difficulties. Like the dust in summer, and the mud in winter, it covers the whole city. When it does not attack men directly, it effects them sympathetically. The cringing fellow who longs to outdo every man he meets, whose look seems to say, "I'm your friend; I keep your picture in my room; I had a nice time about you yesterday; in the papers, can't you help me to get in?" Or if he is in, he may feel that he needs underpinning, or, if confident of his present place, his symptoms will be strongly in the direction of promotion. His life is the gift of a Congressman, or of some one else; he eats and sleeps by permission; he stands in dread of a change of administration as of a famine, and if he succeeds in remaining in place, he becomes a very small part of a machine, a nail, a screw, or a tack, useless anywhere else than just where he is.

But this hunger for office riots everywhere. When a man sets his heart on some position as the crown of his life, one which fills the measure of his conception of honor, and promises freedom from pressing want for the rest of his life, what havoc it makes of his vitality! It burdens him through and through. His great care is to keep on the track for the object of his hope. He fears to do anything but float. He must take no stand, and no side, and keep in with all, so as to be ready for the hoped-for hour. He buries his grudges, swallows his insults, resists all temptations to committal, and hopes to indemnify himself for the loss of his independence when he clutches the glittering prize. Meantime his neutrality must pass for modesty or Christian humility, and even friendships are sought with the ulterior aim of making them only so many stepping-stones.

Do such men fancy they are not seen through? They are mistaken; those before whom they act laugh in their sleeves at a bungling duplicity which claims to be humility, and is often caught peeping out from behind its mask.—*Methodist.*

Secular papers, though useful, cannot do for a family what a good religious journal can.

A NEW AND STRANGE SECT.

Macopin, Passaic county, New Jersey, has been excited lately over a new sect, called "Jehovah's Band," which tends to be allied to the Methodist Church. The Newark Courier thus describes it:

"Their form of worship develops itself in palling, blowing, whistling, shouting, jumping, wrestling, falling to the floor, and rolling over in the exercise. Baptism is by immersion in the village mill pond, in the dead hour of the night. On Sunday they hold continuous service, and

a recess for meals only, refusing to read a newspaper, or even to receive a letter on that day. John Rhinestmith, a wealthy and well-to-do farmer of the neighborhood, is the chief man of the band, and recently had his house rebuilt especially to accommodate the brethren; one room resting on strong beams, stands as the jumping; but about a month ago an ardent member, in a paroxysm of fanaticism, declared that he felt as light as air, and even though he jumped upon a looking glass he would not so much as bruise it with a scratch; whereupon he began to leap upon the stove-hearth, and broke it off, and then leaping on the top broke in the frail covers, and finally smashed a big rocking chair before he subsided. Recently Rhinestmith baptized Mr. Gilbert R. Speaker, a man of family and a convert to the new faith, the baptism taking place in Rhinestmith's mill pond, before the members of the band and amid shouts and cries, the whole gang at one time shouting "fire," to the alarm of others in the neighborhood, it being then after midnight. The Society numbers 500 members."

Now is the time to canvass for new subscribers.

SADDUCEES.

A sect among the Jews. It is said that the principles of the Sadducees were derived from Antiochus Soter, president of the sanhedrin, 220 years before Christ, who, rejecting the traditional doctrines of the scribes, taught that man ought to serve God out of pure love, and not from hope of reward, or fear of punishment; and that they derived their name from Sadoe, one of his followers, who, mistaking or perverting this doctrine, maintained that there was no future state of rewards and punishments. Whatever foundation there may be for this account of the origin of the sect, it is certain that in the time of our Saviour the Sadducees denied the resurrection of the dead, and the existence of angels and spirits, or souls of departed men; though, as Mr. Hume observes, it is not easy to comprehend how they could at the same time admit the authority of the law of Moses. They carried their ideas of human freedom so far as to assert that men were absolutely masters of their own actions, and at full liberty to do either good or evil; and though they believed that God created and preserved the world, they seem to have denied his particular providence. These tenets, which resemble the Epicurean philosophy, led, as might be expected, to great profligacy of life; and we frequently find wickedness of the Sadducees; yet they professed themselves obliged to observe the Mosaic law because of the temporal rewards and punishments annexed to such observance; and hence they were always severe in their punishment of any crimes which tended to disturb the public tranquility. The Sadducees rejected all tradition, and some authors have contended that they admitted only the books of Moses; but there seems no ground for that opinion, either in the Scriptures or in any ancient writer. Even Josephus, who was himself a Pharisee, and took every opportunity of reproaching the Sadducees, does not mention that they rejected any part of the Scriptures; he only says that "The Pharisees have delivered to the people many institutions as received from the fathers which are not written in the law of Moses." For this reason the Sadducees reject these things, asserting that those things are binding which are written, but that the things received by tradition from the fathers are not to be observed. Besides it is generally believed that the Sadducees expected the Messiah with great impatience, which seems to imply their belief in the prophecies, though they misinterpreted their meaning. Confining all their hopes to this present world, enjoying its riches, and deriving themselves to its pleasures, they might well be particularly anxious that their lot of life should be cast in the splendid reign of this expected, temporal king, with the hope of sharing in his conquests and glory; but this expectation was so contrary to the lowly appearance of our Saviour, that they joined their inveterate enemies, the Pharisees, in persecuting him and his religion. Josephus says, that the Sadducees were able to draw over to them the rich only, the people not following them; and he elsewhere mentions that this sect spread chiefly among the young. The Sadducees were far less numerous than the Pharisees, but they were in general persons of greater elegance and dignity. The council before whom our Saviour and St. Paul were carried consisted partly of Pharisees and partly of Sadducees.—*Selected.*

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TEACH IN LOVE.

The late Dr. Hamilton, of London, in one of his tracts, tells us of a young lady who had charge of a Bible-class of fourteen girls. For years she had taught them, but the careless were careless still; not one of her pupils had been led to seek the Saviour; not one saw any beauty in Immanuel, that he should be desired. This persistent indifference was a "grief of mind" to the teacher, who really felt a deep interest in her pupils.

At length this teacher was summoned to the bedside of a very dear friend. This friend was soon released by death. The teacher spent several weeks with the relative in whose house her friend had died. During this period her mind was drawn by the Spirit of God from its hold on earthly things, and fixed with a firmer grasp on heavenly and everlasting things. When she returned to her class, it was with such love for their souls, such love for the Master, as she had never before felt. Never before had she so desired to glorify God in body and soul as then. Her pupils were bound to her by new and tender ties. She gave out a hymn, and such was the solemnity of her manner, and the deep tenderness that trembled in her tones, that in the reading of that hymn one of her pupils was led at once to ask, "What must I do to be saved?" The lesson for the next Sabbath was the freeness of the gospel offer, and the pupils were request-