

2. The qualities of a good hope are, that it is strong as an anchor in life trials—will not fail in death, as many thousands have proved—and it must be obtained through Jesus in this life.

Now is when all men need this Christian's good hope. It may be had "through grace." He that has it stands on a rock. All who are without it build on sand. Have you this hope, reader? *Morning Star.*

## TERMS AND NOTICES.

For one year, in advance, \$1.50.  
 PAYMENT IS MADE IN ADVANCE.  
 Any person sending in Ten Dollars, with the money—  
 FIFTY DOLLARS—will send them one copy extra for his trouble. For Twenty Dollars, two copies extra for every additional ten, a copy.  
 Parties wishing to pay money in Saint John for the *Intelligencer*, can do so at the Bookstore of Messrs. Deane & Co., Prince William street.  
 All letters for or against our business connected with this paper or otherwise, should be directed to us at Fredericton.

## SPECIAL NOTICE.

Our terms of advance payment will in every case be in force, in strictly adhered to.

Our Post Office address is Rev. E. McLeod, Fredericton, N. B.

## Religious Intelligencer.

SAINT JOHN, N. B., MAY 6, 1864.

## ANSWER TO A CORRESPONDENT.

A highly esteemed and devoted brother writes us as follows:—

"I notice in your second article, under the heading of 'The Free Baptist Church of New Brunswick,' that in giving us some information with regard to what are the public ordinances of the church, you do not claim exhortation as one of them. If it would not be presuming too much, I would like to know your mind whether exhortation is an ordinance or not, and if not, whether we have anything in the New Testament as example or command for lay speaking in the public worship of God."

With regard to the duties of Deacons, if I understand you right, some of us must be in error, and it may be your duty to try to inform us. Perhaps you are too busy employed to pay attention to every query that may be put, but I felt tried when I read the article referred to.

We should deeply regret to write anything that would try, or in the slightest degree afflict the feelings of any brother attached to the cause of Christ, as we know the writer of the above is; much more would we regret to publish anything against the truth. To help the truth—promote and establish it, has been the aim and labour of the best years of our life. We are glad our brother has so frankly expressed his exception to our article; it will afford us an opportunity to correct some erroneous impressions that are abroad relative to our views of religious worship, as well as to express ourselves more definitely on the subjects in question. The paragraph on ordinances, in the article referred to, reads as follows:—

"The public ordinances of the church are, prayer, thanksgiving, singing, reading of the Scriptures, preaching and expounding the word of God, hearing, and the Lord's Supper. Baptism is not properly a church ordinance, since it is to be administered before a person is admitted into church fellowship."

When we penned this paragraph we supposed it was quite definite enough, and expressed all that was necessary to say upon it. And we presume that if erroneous representations had not been made relative to our views on the exercise of lay gifts in the church, the brother whose note we publish would have spared his tried feelings, and we the necessity of saying anything further on the subject. Instead of forbidding laymen the privilege of exhortation in the public assembly, we can say with Moses—"Would that all the Lord's people were Prophets." But we presume, if the question was put to us plainly and distinctly, it would be thus:—Do you believe that all religious meetings should have liberty given in them for exhortation, or in other words, for the exercise of the gifts of the church? We put the question to ourselves in this plain manner, because we were loath to hide, nothing to keep back, nothing of which we are ashamed or afraid to know. Now previous will deny but the preaching of the gospel is the ordinance of God. It is the great commission given by the risen Saviour, to continue to the end of the world, and to carry out which, God especially calls and appoints men. It pleased God by the foolishness of preaching to save them that believe. And yet we have no hesitation in saying that there are meetings of the church and the public assembly, for religious purposes, and the worship of God, in which it would be unprofitable and imprudent to attempt to preach a sermon. On the other hand, we think there are occasions when the exercise of the gifts of the church may be prudently and profitably dispensed with; and we do not see why it is any more necessary that they should be used in every religious meeting, than it is necessary that there should be preaching in every meeting also. Surely none will attach too much importance to the preaching of the gospel than to exhortation. We believe in order, not in confusion. There are occasions in which prayer and exhortation should be the only exercise of the meetings. There are others when preaching should take the place of exhortation; and there are others in which both preaching and exhortation may be prudently and profitably allowed. We think it is impossible to have a definite rule suited to all places and all occasions; wisdom is always profitable to direct and unify, not uniformity, is God's method in creation, in providence, and in grace.

Are we understood? We believe in exhortation. There are examples and commands for it in the New Testament. We should exhort one another, not only in public, but in private, and from house to house; and the want of this is a serious drawback on the usefulness of our members. The churches should frequently come together for exhortation, and for prayer; and both men and women should take part in those exercises. Experience should be related, and if all that spiritually existed in the churches should be, we would then hear the invitation of the Psalmist repeated:—"Come, and hear, all ye that fear God, and I will declare what he hath done for my soul."

With regard to our views on the duties of Deacons, as our brother has not stated his objections, we can only guess at them. We said:—

Their duties are, the care of the sick and needy members, having charge of the temporal affairs of the church, counselling with, and assisting the pastor in advancing the welfare of the body.

We fully agree with our "Treasurer of Faith" relative to the duties of the deacons of the church, and for the information of those who may not have the "Treasurer" at hand to refer to, we transfer the paragraph on the subject:—

A Deacon is a regular or stated servant of the church. For the qualifications required in a candidate for this office, see 1 Tim. iii. 8-13. Acts vi. 1-6. Duties of a Deacon. 1. He is to attend to the temporal wants of his appointment; he is to be diligent in the discharge of his duties, and to be willing to join in a Committee to keep the church in order, and to call the next meeting of subscribers in accordance with the second resolution.

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The paragraphs in our article include about all that is contained in this. The last sentence was not expressed, but it is inferred. We shall be happy to answer the enquiries which any brother may make relative to views expressed in our articles on our denomination.

## GENERAL CONFERENCE FUND.

The time for the Annual Session of our General Conference is fast approaching, and we would remind our churches throughout the denomination of the necessity of their making up their contributions to the General Conference Fund. All are aware that each church is expected to contribute annually to the Conference an amount equal to twenty-five cents for each member. This is a very small sum, and it seems to us that no church in so poor but it can pay a sum equal to this, while there are hundreds that ought not to allow themselves to contribute the bare twenty-five cents only. We would urge the matter upon the immediate attention of the churches; the ministers and deacons should see to it; collectors should be appointed, and furnished with a list of the church members; each of these should be called on, the sum contributed by each set opposite his or her name, and these lists forwarded to the General Conference. It is known that at the last Conference Brothers Hart and Taylor were employed for Home Mission purposes among the more destitute churches. They have been laboring the most of the time, and the Conference must meet its engagement with them at its Annual Session. The General Conference Fund is the only source at command, and it is therefore of importance that every church contribute to it.

## A WORD FOR THE "INTELLIGENCER."

Yarmouth, N. B., April 19, 1864.  
 Dear Brother McLeod:—While visiting a brother a little while ago, and conversing, as I often do, about the *Intelligencer*, and its value in the family, I learned that the brother was a subscriber; and finding him anxious that it should be circulated among his neighbors, I suggested the propriety of calling on some of them, if he would accompany us, and soliciting their patronage. He expressed his readiness, and two new subscribers were obtained as the result of the first effort. From the encouragement received, I think that several others will favour us with their subscriptions soon.

My experience after eight years' labour in God's vineyard is this, I have less difficulty with the readers of the *Intelligencer* than with those who take no religious journal; and if I could, I would introduce it into every family among whom I labour. I am glad to see by the number before me, that your list is increasing.

Yours truly, W. C. W.

Many of our readers will recognize the initials to the foregoing as those of our esteemed brother, the Rev. W. C. Weston. Brother W. is one of our most efficient and successful agents; and his testimony to the value of the *Intelligencer* is peculiarly gratifying. If all the ministers in both Provinces would take anything like the interest Brother W. does in promoting the circulation of our paper, we should soon have a list that would place us beyond embarrassment. Brother Weston will accept our sincere thanks, and we trust will continue to do what he can to increase our circulation.—Ed. INTELLIGENCER.

Brother Kinghorn writes us that the projected meeting appointed at Bear Island was attended by Brother Vanwart and himself; and that a good interest was awakened among the people. Several backsliders were reclaimed, and a large number of young men came forward for prayer. Bro. Vanwart baptized three the following Sabbath.

Brother Wm. Downey writes us that Brother S. Downey has been laboring under the direction of the Sixth District Mission Board, at Corn Ridge, with a good degree of profit. His have been baptized by the former.

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## THE EDUCATIONAL VALUE OF THE BIBLE.

The case has been imagined (says a recent writer in a British periodical) by an ingenious author, of two persons who have been most diversely educated: the one has received a purely secular; the other, a purely religious education. The one has read everything but the Bible, the other, nothing but the Bible. The alleged conclusion is, that at the lapse of a given number of years the person supposed to have the last education will be the better educated of the two. The supposition appears startling, and it must, of course, be understood with the help of some explanation and definition. The gist of the matter is this—what our notion of education may happen to be. Instruction is not the same as education. For the most part, it is, indeed, they mutually suppose each other; but there is a radical difference between the two, which it would be a fatal error to overlook. Instruction is something which you give; education is something which you develop. Instruction is simply the conveying of information; education is the eliciting the dormant powers of the mind, and giving it the capability of useful action. In the case supposed, the man who reads nothing but the Bible would be deplorably ignorant of many things. He might not be able to define the distinction between genus and species, or know the difference between an acid and an alkali; and yet he might so excel the other in the development of his mind, in his powers of abstraction and concentration, in the possession of determinate principles of action, that he might best deserve the title of a well-educated man.

It is unnecessary to pursue any further this extreme case. The principle it embodies is obvious, and we think, conclusive—the vast educational value of the Bible. It is of course very far from the fact, that the Bible is not a source of information. On the contrary, the information which it gives is of the highest and most valuable kind. The Bible, and it alone, sheds a clear light over the dim, mysterious tracts of a far antiquity. By its study, a little child may gather more in one hour than Plato could have learned in a year. The tendency of Oriental civilization (we may more particularly mention the works of the *Rawlinsons*) is to place in the strongest light the value of the historical records of the Old Testament. The educational value extends far beyond this priceless information. It is not without reason that a religious man deprecates any system of mere secular instruction in schemes of national education. It is, indeed, his chief regret, that the poor world is thus deprived of the best education in our midst and we had the shout of a King amongst us. I continued my labors among the people with happy effect until twelve happy converts were baptized in the name of the Holy Trinity, and a considerable number hopefully converted to God. The strong men bowed themselves and the mighty came down from their seats, backsliders were reclaimed, and the land that was full of drought and barrenness has become the garden of the Lord, and no doubt the blessing will continue until a goodly number more are brought into the fold of Christ. Praises to His holy name, he has spread a table in the presence of our enemies.

Yours, &c., J. WALLACE.  
 Salisbury, 26th April, 1861.

DEAR BROTHER McLEOD:—It will no doubt be of interest to yourself to hear of the blessed work of God in the church at North River as it was one planted by His hand through your early ministry. The 20th March, being my monthly visit, the Great Head of the church was in our midst and we had the shout of a King amongst us. I continued my labors among the people with happy effect until twelve happy converts were baptized in the name of the Holy Trinity, and a considerable number hopefully converted to God. The strong men bowed themselves and the mighty came down from their seats, backsliders were reclaimed, and the land that was full of drought and barrenness has become the garden of the Lord, and no doubt the blessing will continue until a goodly number more are brought into the fold of Christ. Praises to His holy name, he has spread a table in the presence of our enemies.

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regal supremacy. We know how in ancient Greece and Rome there was no such thing as an hospital or reformatory; and that it is Christianity which has inaugurated an era of humanity for nations. Something like this is true of the effect of the Bible on literature and education. It is the Bible which has taught the poet to touch his harp to a softer measure, and to sing in numbers never heard before. Through the Bible, the innermost chambers of the soul have been laid open, and for the first time, the joys and sorrows of the human heart have been sung.

The educational value of the Bible is seen most simply and directly in reference to its contents. Those contents are of marvellous variety—history, jurisprudence, chronicles, poems, prophecies, treatises, letters, prayers, prophecies; each province of mind, each department of intellectual culture, finds here its proper aliment. And where else could we find so much? Do we seek for laws? We study the wonderful jurisprudence of Moses. Do we ask for poetry? We read the gorgeous page of Isaiah. Do we require oratory? We listen to St. Paul pleading at the judgment bar of Athens. It is impossible that any one should be exercised in topics so elevating, subjects so awful, interests so stupendous, without the mind being infinitely refined and enlarged. One of the first feelings excited, and one of the last, will be humility; and humility will induce caution. In all branches of inquiry, the larger the degree of caution, the greater the amount of success. This is a noteworthy instance of the beneficial discipline, and the intellectual training, afforded by the Bible. That influence is potent and blessed even for those who, in ignorance or ingratitude, refuse the recognition of its debt. Multitudes enjoy the blessing, who never pause to think from whence the blessing flows. For us let the admiration of the great Milton remain true, that however much we delight in the achievements of human learning and genius, worthy indeed of all admiration and delight, nevertheless, let

"Zion's hill be looked upon as the centre of the world."

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