

TERMS NOTICES, &c

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Items of religious news from every quarter are always welcome.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D.,... EDITOR

WEDNESDAY, MARCH 2nd, 1892.

Do not have a choir that does all the singing. "Let all the people praise the Lord."

Right living is the strongest and most persuasive argument against sin. Live right.

That Christian is in a dangerous place who thinks he does not need to use the Lord's prayer.

Dr. Talmage says he is tired of creed revisions. He thinks that instead of doctoring the old creed it had better be put away and a new one made.

Twelve hundred clergymen of the Church of England are said to hear confessions. And it is believed the private confessional is becoming more prevalent.

The India Letter will be read with interest. The friends of Mrs. Boyer and the mission will be glad to know that she is in excellent health.

The fact that Bishop Phillips Brooks declines to wear the bishop's ring and some of the other belongings of the office, moves one paper to say—"Sarcastical like" as the late A. Ward would say.

It has been suggested that when they get to heaven those who have been readied here to judge others and themselves, and who were surest of the correctness of their judgment, will get a new and startling view, and will have to revise their judgments.

Complainers are a large class. They are everywhere. They are in the churches. Unhappy themselves, they make others unhappy. They are not workers. They make the work of others difficult.

The report has gone abroad that the movement in favour of admitting women to membership in the Genera

Conference of the Methodist Episcopal church has been successful. If a majority vote were sufficient it would have succeeded, but it appears that a three-fourths vote is required to make so radical a change.

In a Congregational church in New Jersey two quite influential members became dissatisfied because the pastor and deacons used unfermented wine at the Lord's supper.

You have changed the symbol of our Lord's Supper to-day. This was the deacons' supper.

These men may be very sincere, but they are very ill informed if they think the fermented wine purchased in these days bears any resemblance to the juice of the grape used by our Lord.

There is a story of a man who was asked to prepare for the Lord's supper in a community where it was but rarely observed. The visiting minister when he came to pour the "wine" discovered that it was whiskey.

The New Jersey gentlemen may not be quite so ignorant as he, but they belong to the same class. Men of good judgment are not likely to believe that fermentation is essential to the completeness of the symbol of the blood of Christ.

Dr. Talmage says he is tired of creed revisions. He thinks that instead of doctoring the old creed it had better be put away and a new one made.

Spurgeon's faith in the Gospel never wavered for a moment, but grew stronger with the years, and was grandly strong as he drew near to the close of his eventful and marvellously useful life.

On looking back upon the Valley of the Shadow of death through which I passed so short a time ago, I feel my mind grasping with firmer grip than ever that everlasting Gospel which for so many years I have preached to you.

Lincoln is intending to repair and improve its church building in the Spring. At Waasis there is need of a church. For several years there has, at times, been talk of building.

An hour or two at Sussex gave opportunity to see the pastor, Rev. A. M. McNinch. He and his wife are now occupying their "own hired house"; and they enjoy housekeeping much better than boarding.

In another column is a short article from the pen of Rev. Dr. Hamilton. He is a prominent minister of the Methodist Episcopal church.

At Penobscot the revival of the early winter was good, and good effects abide. A number of the young people and others were gathered into the church, from whom much is hoped.

Petitcodiac has been without a pastor since Bro. Thompson removed last Autumn. The week night prayer meeting is regularly held, and is said to be a season of interest and comfort.

which it cannot afford longer to neglect. We shall watch the work of Dr. Hamilton with interest, and hope its influence may touch our own people.

Garret or Parlor?

By Rev. Jay Benson Hamilton.

The garret is a storage-place for the refuse of the household. To its gloom and dust and cob-webs are consigned the broken, worn-out or useless articles which we do not care to destroy.

May I introduce to you a saintly old man? He is an aged Minister. He wears a crown of snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years.

FIELD NOTES.

NO. IX.

A recent Sunday was pleasantly spent in Lincoln. Licentiate A. W. Currie is now in charge of the pastorate which embraces Lincoln, Oromocto, Waasis and Ruisiagornis. He lives at Lincoln. He is endeavouring to get acquainted with the people of his charge.

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In another column is a short article from the pen of Rev. Dr. Hamilton. He is a prominent minister of the Methodist Episcopal church. For some time he has been giving attention to the question of a better support of aged and retired ministers.

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church has made several visits to Petitcodiac, and his visits have been appreciated. He intends, we are told, to devote himself to the ministry, and has license from the church at Moncton.

The Petitcodiac church needs a pastor. Why not go into the Cornhill pastorate, and have the services of Rev. J. N. Barnes? We hope the brethren will make this or some equally good arrangement, and do it soon.

A Sunday was spent with Bro. Barnes at Cornhill. He has charge of the Cornhill and Lower Ridge churches. The first named church has two preaching places. Bro. B. has also visited Portage, and intends to go there more—probably will visit the church regularly.

The Cornhill church is in good condition. In the Harper's Settlement part of the field a good revival was had, which helped the cause much. Lower Ridge, also, was helped by revival, and had a very good increase in membership.

In December Bro. Barnes was attacked by La Grippe, and has not yet fully recovered. He is about his work, however, though he needs to be careful until he becomes stronger.

A Sabbath with Rev. D. Long at Midland and Norton was a good day. Bro. Long's work, like that of many another pastor, has been much increased this winter by much sickness throughout the field.

At Norton Station the Sabbath congregations are large, and the prayer meetings are especially interesting. Just now an effort is being made, and successfully, to reduce the debt on the church property.

Midland and Long Point churches pursue the even tenor of their way. Bro. L. had intended to have special meetings before this, but the prevalent sickness seemed to prevent.

At Midland we found Mrs. G. W. Sharp, whose death had been daily expected a few months ago, really improving. When we saw her last in the early winter, it seemed that a few days, or weeks at most, would bring the end.

At noon we came back to eat. I sat on the floor beside the women while they cooked, and asked them many questions. Their cooking utensils are few and simple; an earthen pot for rice, another for curry, a curved knife fixed upright in a piece of wood, and two stones for rolling out the spices are all that seem necessary.

Early the next morning we left for Ujurda. A walk of three and a half miles across the rice fields brought us to Manikpur where old Madhu, the regular convert, lives.

The brethren who came later did not fare so well. They and their boxes got wet through, and their wooden hoes floated down the stream. The

him tell of the early days—the ministers, methods and experiences of that time. His faith is strong. He does not weary of life, but looks confidently and joyously to the time, not far distant, when he shall meet the many fellow-workers gone before and enjoy the awaiting delights and glories of which he cherishes precious hope.

Our India Letter.

A WEEK IN A NATIVE VILLAGE.

This year when the Christmas treat for the Balasore Sunday School had been provided for, a few rupees had been left over. The teachers kindly voted this surplus to the infant church at Ujurda.

I had long wished to visit Ujurda, so two preachers, two Bible-women and myself carried there the little gifts and good-will of the Balasore friends.

Dannie and aged Kamal Nayak, with a bullock gary and a few necessities, left the Monday after Christmas. Among the necessities, Kamal counted a tent. Out of respect for his age and experience I consented but I hoped, for that one week, to live among natives and see just how they lived.

On Tuesday morning the Bible women and I left with the pony-cart. The children remained home, separated from me for the first time. At dark we reached Singla, 23 miles from Balasore. It was too late that night to pitch the tent, so after a cup of tea, I made my bed on the mud floor, and slept as soundly as on a more luxurious article at home.

Early Wednesday morning we all started out with books and pictures. At the first house a crowd of men assembled. When they learned my name they spoke so kindly and lovingly of Mr. Boyer, who had talked with them many times, that I could not keep the tears back.

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Early the next morning we left for Ujurda. A walk of three and a half miles across the rice fields brought us to Manikpur where old Madhu, the regular convert, lives. A stream lies between here and Ujurda. Under the pressure of necessity I took off my shoes and waded to the only boat. It was a hollowed out log; one end of it was filled up with a knot of wood and some straw and mud.

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tent also got a little damp which furnished an excuse for not having it pitched at Ujurda.

We all stopped at the house of Soni Barik, the first convert at Ujurda. He is nearly eighty years old and partially blind. He and his wife are dear old people. They seem thoroughly converted, and have given up much for their salvation.

The meeting between Kamal and the new converts was very touching. Kamal threw his arms about the aged Soni and his wife and embraced and blessed them many times.

I was so anxious to see the people that I could not stop to eat. I dragged the Bible women, still trembling from fright at crossing the river, to the village and we visited many houses. There were eight members in that little church. One was added while I was there, making nine for God in that Hindoo village.

At one place near Ujurda where we visited a woman said, "I have bathed in the Ganges, I have seen Juggernaut, I have seen white clothes before, there is nothing more for me to see." We persuaded her to listen awhile, and as the Bible women talked she said, "who was that you said could save from sin?"

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not displea... Together al... had not on... got better a... I understand... better. It... more of str... Kamal. T... to take the... said, "We... inconvenient... but we are... so eagerly... at my ex... you were... thought... Ujurda the... mothers) w... the Singla... were a Ca... wild fierce... with fair co... natives fea... I got hor... white family... ly of thirty... former to... events of... hope many... good tiding... Jan. 11... Gener... Chicago... Methodist... Nine Bo... pastors; in... ing in vain... The Pres... quires its... times a ye... air. Out of 4... the ages of... Indiana, 4... church. In... one in fifty... church. During... Rev. Dr... Third Pr... 1,082 mem... whom 533... of faith. There a... terians in... places of v... the Church... connection... Presbyterian... or more th... of the pop... From st... ing in Nev... there are... city. The... largest nu... come next... have 68;... the remai... other den... bership is... in the pul... The pas... London, C... ly said th... members... come from... Ritualism... and its va... among a... copalians... monies an... driving sp... more sati... The Ge... The K... son in the... Acting un... lor Cap... in the H... throughout... children... some Sta... ligious du... peror pro... ans, Ro... Jaws, Qu... Even in... societies... side the p... ans and... there are... all whos... over to t... of the d... Emperor... Liberalis... pitch of... the amb... ed what... him am... progress... history... he is sup... have ta... of inter... science... to do b... only aft... and v... ignoran... tical qu... proves... have be... despot... bill has