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TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & CO., St. John, N. B.

TERMS.—\$2.00 PER ANNUM.
SINGLE COPIES, 10 CENTS.
JOSEPH McLEOD, EDITOR.
All Communications for insertion should be addressed, JOSEPH McLEOD, Fredericton.
Remittances may be sent to either Messrs. BARNES & CO., St. John, N. B., or to the Editor, at Fredericton.

MARKED PAPERS.

For three weeks, the number to which each subscriber is paid will be marked on the wrapper of his paper. A good many are in arrears. Some may have forgotten it; others may not know their standing exactly. For the information of these we number the wrappers. We are in need of funds just now, and hope those who are indebted will respond promptly to the call.

Religious Intelligencer.

ST. JOHN, N. B., AUGUST 18, 1871.

THE SEVEREST DISAPPOINTMENT.

The passage in 1 Cor. xv. 19, causes some persons some perplexity. "If in this life only, we have hope in Christ, we are of all men most miserable." How can this be true, and it be true that Christians are of all people happiest in this world; others, who know nothing of the blessedness of religion by experience, infer that Christians lead a most miserable and wretched life here for the sake of being happy in the next world. It is well, therefore, to present this passage in its own light, if we can, for in that light there is no difficulty in understanding it, and it is the farthest possible from the inference that the present life of the Christian is miserable as compared with the condition of irreligious men. It teaches us far from what some regard it that sin is the way of happiness in this life. We have known some who call themselves Christians go so far as to say, if it were not for the fear of hell hereafter, they would like to take their "fill of sin." It is not venturing too far to say that such persons know not what they are saying, or they know nothing of the power of godliness. Poor recommendation, surely it is, they give of the Captain of their Salvation—a salvation which is a change from bad to worse—a salvation which is a change from the life to death, is prostrating the will upon a bed of sickness—a salvation which increases danger, instead of being a rescue from danger.

The principle of this text is simply this, the man who meets with the severest disappointment is most to be pitied. Go to the Lunatic Asylum and carefully inspect the inmates as to their states of mind and you will easily comprehend this principle. Here sits one of the inmates in gloom, expecting no bright day to come, fearing every day will be the last he can have his food and clothing. He is to be pitied truly, but you see he is as well off as he thinks he is, that his food and clothing are more certain than he expects. But here we come to another, who imagines himself the rightful heir to the throne, but imprisoned by usurpers, and as you come near he hails you as his deliverer; the day of his release, he thinks, has come; he is now to be clad with the robes of royalty, to sway the sceptre, to reward his friends and punish his enemies. His frame trembles from excess of joy at your approach; but, poor man, you leave, and his hopes die, and he falls to weeping, and you cannot restrain your tears at his disappointment.

The sinner expects no happiness in the world to come; he is not at all animated at the thought of meeting Christ; he is not expecting to reign with Christ, as with an elder brother; he does not expect a boundless inheritance and an incorruptible crown. On the other hand he has, whenever he does think of the future, a fearful looking for judgment; at least death to him is but a leap in the dark. Now suppose that leap is one into annihilation; that death is unending sleep; that he is never to be again. His case is sad enough surely, much to be pitied, but what has the poor man lost after all. It may be he has lost an existence which by his sins he has rendered a curse to himself.

Not so is the case of the Christian. He was lost but has been found; was dead but is now alive; he has tasted the love of God in pardoning mercy; he knows that a deliverer has come near and removed a burden from him; he expects to rise from the grave; he expects to meet his blessed deliverer beyond the grave; he expects to enter the mansions that are now preparing for his reception; the spirit helps him to say "Our Father; the spirit assures him he is redeemed by the blood of Christ; the spirit assures him that the immortal hopes which impart joy unpeakable and full of glory are only the slightest taste of what is in reserve; his eye is so intent in looking up on his princely mansions, golden diadems, and his hopes so swell with joy as the celestial plain with its glad fountains and tree of life come in view, he quite forgets he is a weary pilgrim and exclaims "the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Is this splendid preparation for a dark, remorseless annihilation? Are these glorious hopes which so animate the Christian heart only to last during this life? Are these hopes which raise men so above the ordinary condition of human nature that the most timid can meet the most frightful death with calmness and joy, to fall us precisely at the point we expect hopes to become realities? "If in this life only, we have hope in Christ," we are of all men most to be pitied; the disappointment of others is the fruition of bright hopes as compared with our disappointment. It is beyond the power of the imagination to gain any adequate conception of such a disappointment.

Does the severest disappointment deserve the most commiseration? Then read this passage and understand how it can be true, and at the same time be true that the Christian in this life is the happiest of men.

MR. GEO. M. DUTCHER, of Worcester, Mass., delivered an address on Temperance in the City Hall, Fredericton, last Sabbath evening. The hall was full, and the speaker was listened to with attention.

A TEA MEETING is to be held in Hartland, Carleton county, on the 5th of September, in aid of the new Free Baptist Meeting House, now in course of erection there.

THE PORE has acknowledged the receipt of the money sent by Bishop Sweeney, thanking and giving his blessing to the Catholics of this diocese for their liberality.

CORRECTION.—The printers last week made us say that "a few weeks ago we preached in Southamption," &c. If the reader will substitute *he* for *we*, the paragraph will read correctly, and it will be seen that it was Bro. Connor who preached.

OUR INDIA LETTER.

MADRAS, India, June 14, 1871.

MR. EDITOR.—Yesterday my father and I returned home from Blimpore, where we were a whole week. It was the semi-annual convention of our Santal teachers. Nearly forty of them were present, and the examinations were, on the whole, quite satisfactory, indicating not a little application and industry. Each forenoon and afternoon was devoted to regular studies, but the evenings and the Sabbath were occupied with religious instruction. Father, Dula and I preached in Santal and Silas, from Jellapore, was present to help in Bengali. Your readers will recollect that there is a little chapel at this village. In it we lived and held all the meetings. The heavy rains would not admit of tents, so we took up our quarters in one end of the chapel, and got on very comfortably indeed. Two small cots, a table and chairs, and the book and book boxes took up very little room during the day, and at night we had full possession. I am thinking of adding a little room to the south end of the chapel, so as to have a place to put up in future.

A cheering fact or two about this Santal meeting may interest your readers. In the first place, it was good to find that these young men had applied themselves to their books during the past six months. The examinations gave evidence of considerable progress. It does one good to see these Santals coming up in the scale of learning. Even the connected Bengalis begin to admit their improvement in the knowledge of books. There are now upwards of forty jungle schools, and about seven hundred children are in attendance upon them. The most of these are boys, but now the girls are beginning to come in. What a power for either good or evil these children must become! May God bless them and make them a blessing to their own people.

It was good to find these teachers thinking seriously of embracing Christianity. All of them listened with great attention to the preaching of the gospel, and several expressed a decided belief in its truth. The fear of man keeps them back. Let any pious reader pray God to remove this. Could all their family friends come out with them and openly profess Christianity, there would be no trouble and no delay, but this cannot be. The gospel in every land brings division and the sword, as our Lord told the disciples, and the Santals are not to be an exception. The kingdom of heaven will come on earth, but it will be through persecution and suffering. I think that some of our Santal teachers are calmly deciding, cost what it may, to forsake the old superstitions of their fathers, and publicly profess their faith in Christ.

Another cheering fact at Blimpore is the improvement in the conduct of those who formerly persecuted our brethren so bitterly and fiercely. You have heard how the wife and mother of Panchu—the eldest convert—treated him and his brothers. On the day of his baptism she drew a sword and threatened to kill herself. "If my sons become Christian outcasts, I may as well die," she said. Last January, when Mrs. Phillips and I visited the family, these furious women were comparatively calm. They received us kindly, and talked cheerfully of the little children who accompanied us. How the dear little ones work their way into hearts that we could not enter! But this time you will be happy to hear that we succeeded in holding a little meeting for prayer and praise at Panchu's house. His old mother sat quietly by and listened with complete attention to our hymns and prayers, and the reading of the Scripture lesson. It did seem to me, while we knelt in that Santal house, and lifted our petitions to God, that the "good time coming" was truly near at hand. The Lord grant it! When the women in that family begin to serve the true God, we shall look for progress. The women of the Santals hold the balance of power in their own hands, and their influence upon the men is very great. We hope by getting the girls into the schools, that the next generation of women will be wiser and better. You see how many things there are to obstruct the progress of the gospel here. Still the word of the Lord stands sure, and on it our faith depends.

In a few days your annual conference holds its session. May the Lord, by His Holy Spirit, fill your hearts and pervade your assembly. And may you all be taught of Him so to plan and so to execute the work committed to your hands, that His name shall be greatly magnified among your own countrymen, and also among the benighted heathen of this dark and desolate land! Again, I say—my brethren, beloved in the Lord, may God be with and bless you!

GIVING ONETENTH TO THE LORD.

Rich men are not by any means the most liberal givers. Some who give generously when poor become sadly deficient when rich. Here is the experience of one. Learn wisdom therefrom.

One of the most enterprising and successful Methodist laymen in Indiana says when he began life for himself, he worked three years for ninety-five dollars and gave one-tenth of it to the Lord. He continued to do so for many years, finding but little difficulty when making but little. At last a war came on, and he found himself a partner in a corn mill, which was run day and night to supply the army. His income was between two and three hundred dollars per day. Now came a terrible conflict. "Shall I give away between twenty and thirty dollars a day?" The sun seemed to smile at him, and one night, after a severe struggle, in which covetousness gained the mastery, he sank into a troubled sleep, but soon awoke to find the money laid out in a thousand flames! He has never had trouble to give one-tenth since. This brother at that time estimated that the same rate of giving in the Methodist Episcopal Church would realize one thousand dollars per year for the support of each pastor, pay the educational demands then made on the people, and leave a surplus of nineteen millions of dollars annually!

CHRISTIANITY WITHOUT A PEER.

The following is the close of President Hopkins's lecture in the Boston course:

Christianity differs from other religions in its Founder. This it may be said, does not affect the religion. It would only if Christ had been merely a sage or prophet, but he was more. He was the central personage in an organic and an unfolding system, that goes back to the beginning of history, and reaches forward to its close; and the facts of work, and character, and claims, and his person, and his personal relations to each of his followers as a Saviour, and you have little left with contending against Christ not only made a revelation, but he was one. He was the brightness of the glory of God, and the express image of his person, and the sinless, his death as sacrificial, his ascension, and his personal relations to each of his followers as a Saviour, and you have little left with contending against Christ not only made a revelation, but he was one. 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