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We take the liberty of publishing the following list of
Agents. Nearly or quite all of these have previously inte-
rested themselves in behalf of the *Intelligencer*, and we
trust, while we shew our determination (relying on God's
grace) to improve and render our paper more worthy of
patronage, they will not decline in their interest for its pros-
perity. It will be observed by our Prospectus, (found on
our last page,) that thirteen copies will be sent to one
address for three dollars. This will make a small saving
now, and will much more when the paper is issued weekly.
There are many others whose names are not now published,
to whom we are indebted for the interest they have shewn.
We ask the continuance of their good feeling and influence.
We shall publish the names of other Agents as we hear
from them. Money can be enclosed to us by mail at our
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We earnestly request all Free Baptist Preachers
to interest themselves in behalf of the *Intelligencer*,
and act as Agents.

Varieties.

TURN THE CARPET; OR THE TWO WEAVERS.

A Dialogue between Dick and John.

BY HANNAH MORE.

As at their work two weavers sat
Regulating time with friendly chat;
They touched upon the price of meat,
So high, a weaver scarce could eat.

"What with my brats and sickly wife,"
Quoth Dick, "I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man can bear.

How glorious 's the rich man's state!
His house so fine, his wealth so great,
Heaven is unjust, you must agree,
Why all to him? why none to me?

In spite of what the Scripture teaches,
In spite of all the parson preaches,
This world (indeed I've thought so long)
Is ruled, methinks, extremely wrong.

Where'er I look, how'er I range,
'Tis all confused, and hard and strange;
The good are troubled and oppress'd,
And all the wicked are the bless'd."

Quoth John, "Our ign'rance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know,
'Tis all that man can see below.

See'st thou that carpet, not half done.
Which thou, dear Dick, hast well begun?
Behold the wild confusion there,
So rude the mass it makes one stare!

A stranger ign'rant of the trade,
Would say, no meaning's there conveyed;
For where's the middle, where's the border?
The carpet now is all disorder."

Quoth Dick, "My work is all in bits,
But still, in every part it fits;
Besides you reason like a lout,
Why man, that carpet's inside out!"

Says John, "Thou say'st the thing I mean,
And now I hope to cure thee of thy spleen;
This world which clouds thy soul with doubt,
Is but a carpet inside out.

As when we see those shreds and ends
We know not what the whole intends;
So when on earth things look but odd,
They're working still some scheme of God.

No plan, no pattern can we trace,
All wants proportion, truth and grace;
The motley mixture we decide,
Nor see the beauteous upper side.

But when we reach that world of light,
And view those works of God aright,
Then shall we see the whole design,
And own the workman is divine.

What now seem random strokes will there
All order and design appear;
Then shall we praise what here we spurned,
For there the carpet shall be turn'd.

"Thou'rt right," quoth Dick, "no more I'll grumble,
That this sad world's so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right."

AN AFRICAN CHRISTIAN ON THE BRITISH SAB-
BATH.—Andries Stoffles who was one of the most natural
orators that ever appeared on a British platform, said, when
leaving England:—"I go back with my heart full, more
than I speak with my tongue; and I will tell my Hottentot
brethren and sisters all that these eyes have beheld of mis-
sionary pity for the lost, which dwells so richly among you,
in all the cities and towns which, at your request, I have
visited; but I will not tell my countrymen of all I have
seen on your sabbaths, on your railways, your steamboats,
your tea-gardens, and of the multitudes who desecrate or
who keep not God's holy day. O, no! I will not tell them
of these, lest they should wonder how it can be that such
things are done in Christian England, whilst so many holy
and good men, brethren and sisters, have such love for us,
and for our souls salvation."

BENARES, INDIA.—Benares is, of all places in Hin-
dustan, the most sacred. Every Hindu capable of pro-
curing the means of so doing, makes to this city a pilgrimage
or visit before he dies: by which foolish practise they vainly
hope to secure the remission of sins and a dwelling in para-
dise. Benares is an ancient seat of Brahmanical learning
and Hindu superstition, and is situated on the bank of the
river Ganges, about 600 miles north-west of Calcutta. It
contains a population of 300,000 persons; but during idola-
trous festivals the concourse of people from distant parts of
India is almost beyond calculation. There is, however,
within the district, and comprehending the city, a population
of more than one million souls; nearly all of whom are liv-
ing without hope, without Christ, and without God! Priests
swarm as at Rome. 8000 houses are said to be occupied
by Brahmans, who receive large contributions from the de-
luded visitors. Muhammedans here form about a tenth of
the population. This high seat of Pagan idolatry and
Muhammedan imposture is by no means adequately suppli-
ed with agents of the everlasting gospel. Oh, what millions
are yet dying without tasting its life-giving waters!—*Bap-
tist Reporter*.

STATISTICS OF INDIAN MISSIONS.

At the commencement of the year 1852, there were labour-
ing throughout India and Ceylon.—

The agents of	22 Missionary Societies.
These include	443 Missionaries;
of whom	48 are Ordained Natives;
together with	698 Native Catechists.
These agents reside at	313 Missionary Stations.
There have been founded	331 Native Churches,
containing	18,410 Communicants;
in a community of	112,191 Native Christians.
Missionaries maintain	1,347 Vernacular Day Schools,
containing	47,504 Boys;
together with	93 Boarding Schools,
containing	2,414 Christian Boys.
They also superintend	126 Superior Eng. Day Schools,
and instruct therein	14,562 Boys and Young Men.
Female Educa'n embraces	347 Day Schools for Girls,
containing	11,519 Scholars;
but hopes more from its	102 Girls Boarding Schools;
containing	2,779 Christian Girls.
For the good of Europeans	71 Services are maintained.

The entire Bible has been translated into ten languages!
The New Testament into five others; and separate gospels
into four others.

Besides numerous works for Christians, thirty, forty and
even seventy tracts have been prepared in these different
languages suitable for Hindus and Musalmans. Missionaries
maintain in India twenty-five printing establishments.

This vast missionary agency costs £190,000 annually: of
which, one sixth, or £33,500 is contributed by European
Christians resident in the country.

By far the greater part of this agency has been brought
into operation during the last twenty years. It is impossi-
ble to contemplate the high position which it occupies, and
the result which it has already produced, without indulging
the strongest expectations of its future perfect success; and
without exclaiming with the most fervent gratitude "WHAT
HATH GOD WROUGHT.—*Oriental Baptist, Nov., 1852.*

During a destructive fire which occurred at Cincinnati on
the 27th ult., an instance of female heroism occurred which
has seldom been excelled. A family, consisting of a mother
and four children, was residing in the third story of a factory.
While the factory was burning, the mother, finding herself
cut off from retreat, in consequence of the stories beneath
being on fire, ascended to the roof, carrying her children
with her. Here, tying one of her babes to her shoulders,
she boldly leaped across an alley six feet in width to the
roof of another building, from whence, leaving her burden,
she returned, and in like manner carried over in safety each
of the others. The act was witnessed by a large concourse
of spectators. The mother was in feeble health, and noth-
ing but maternal love could have carried her through so
trying a scene.—The name of the woman is not given.—*M.
Star*.

THE RIGHT SPIRIT.—Three young ladies residing in
Wayne county, N. Y., belonging to the Temperance society,
were invited recently by a couple of young gentlemen to
accompany them on an evening sleigh ride. They consent-
ed, with a proviso, that they were not to be taken to any
tavern where liquor was sold. The vehicle was accord-
ingly driven up, and the ladies imagined that their wishes
were complied with. After a drive of five or six miles the
sleigh hauled up at a public house, where liquor was sold.
One of the ladies requested the bar-keeper not to sell the
party any liquor. This was not heeded. The three ladies
then called for a private room and supper, refusing to re-
turn home with their drivers, remained all night, and next
morning walked home, a distance of nearly six miles.