

# THE RELIGIOUS INTELLIGENCER,

AND

## Bible Society, Missionary, and Sabbath School ADVOCATE.

VOL. 1.

SAINT JOHN, N. B., MAY 2, 1853.

NO. 9.

### THE RELIGIOUS INTELLIGENCER

IS PUBLISHED ON THE

FIRST AND FIFTEENTH OF EACH MONTH,

In Saint John, N. B., by

E. McLEOD AND JOSEPH NOBLE,

At One Shilling and Three Pence per Volume of Twelve Numbers, in advance.

Communications, Orders, or Remittances for this paper may be directed, (post paid,) to B. J. UNDERHILL, Saint John, N. B.

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### Varieties.

#### TURN THE CARPET; OR THE TWO WEAVERS.

A Dialogue between Dick and John.

BY HANNAH MORE.

As at their work two weavers sat  
Reguiling 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 riled, 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 deride,  
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 SABBATH.—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 missionary 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 Hindustan, the most sacred. Every Hindu capable of procuring 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 paradise. 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 idolatrous 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 living 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 deluded visitors. Muhammedans here form about a tenth of the population. This high seat of Pagan idolatry and Muhammedan imposture is by no means adequately supplied with agents of the everlasting gospel. Oh, what millions are yet dying without tasting its life-giving waters!—*Baptist Reporter*.

#### STATISTICS OF INDIAN MISSIONS.

At the commencement of the year 1852, there were labouring 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 impossible 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 nothing 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 consented, with a proviso, that they were not to be taken to any tavern where liquor was sold. The vehicle was accordingly 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 return home with their drivers, remained all night, and next morning walked home, a distance of nearly six miles.