

# The Religious Intelligence.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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## SHERATON & CO.,

Queen Street, - Fredericton,

WHOLESALE AND RETAIL IMPORTERS OF

BRITISH AND FOREIGN

DRY GOODS,

HAVE much pleasure in informing their friends and the

public, that they have now completed their Stock

NEW GOODS

FOR THE FALL AND WINTER TRADE.

Consisting of

DRESS GOODS,

SHAWLS AND MANTLES,

FURS,

In Sable, Stone Martin, Fitch, Astrican, Dogskin,

Ermine—all the newest shapes—in

TIPSETS, RIDING BOAS AND MUFFS.

BLANKETS,

SLEIGH ROBES,

HORSE RUGS,

AND CAMP BLANKETING.

Grey and White Cottons,

COTTON WARPS,

Ticking, Stripe Shirtings,

AND SWANSDOWNS.

PRINTS—fast colors,

AT TWELVE CENTS A YARD.

OSNABURGS,

STRIPES BAGGING,

AND HOLLANDS.

CARPETINGS,

IN TAPESTRY (2 and 3 ply),

WOOL, HEMP AND STRAW.

CURTAIN DAMASKS and TRIMMINGS,

WINDOW POLES and CORNICES.

CLARK'S 6 Cord 200 Yd. REELS,

At 30 Cents a Dozen.

Goods charged to Wholesale Buyers at Saint John

PRICES.

Our stock of COTTON GOODS have all been pur-

chased before the late advance in prices, and are now worth

more than we are selling them for.

An inspection is respectfully solicited.

SHERATON & CO.,

Dec. 16, Near Phoenix Square.

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FREDERICTON.

NEW GOODS

FOR FALL AND WINTER TRADE.

JOHN THOMAS,

Feels it a pleasing duty to present his grateful thanks to

his friends and the public generally, for the increased

support for the last three years, and trusts that unresist-

ing personal attention in every department will insure a

continuance of that confidence it is his desire to merit and

maintain.

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FOR THE PRESENT SEASON,

Is now Complete in every Department,

With a full variety, comprising several lots, bought at

LESS THAN REGULAR PRICES.

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In all the New Materials at present worn.

THIRTY PIECES PLAID LUSTRES,

Good value, at 12 cents.

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In Shepherd Checks, Tweeds, Cloth, and Blanket

Wrappers.

FLANNELS,

In White, Grey, Red, Blue, Yellow, and

Finey Criméan.

Of these we have received 75 pieces, bought at last year's

prices.

DOMESTIC GOODS—a large Stock.

PRINTS IN EVERY VARIETY,

Fast Colors—from 12 cents.

FURS,

WARRANTED NEW,

In Mock Ermine and Martin Blankets and Horse Rugs.

We purchase all Goods for Cash, in the best markets,

from first class Merchants, in such quantities as to get

them at the lowest prices, which enables us to offer

Superior Inducements to Customers!

Goods sold by the piece for Cash, at St. John

wholesale prices.

OUR MOTTO IS

QUICK SALES AND SMALL PROFITS

JOHN THOMAS.

Fredericton, Nov. 16, 1865.

## The Intelligencer.

LECTURE ON INDIA.

Rev. Dr. Butler, D. D., of the American Metho-

dist Episcopal Church, who has spent many years

as a Missionary in India recently delivered a lec-

ture in Montreal, on "The idols of that country."

Dr. Butler came, he said, from a land where

the sun shone brilliantly and constantly, where

everything was fair and perfect to the eye; but

amidst all the cultivated loveliness he did not

remember a single flower, except the rose, that

emitted any fragrance, and though the birds were

gorgeously apparelled, there was not one that

sang. It was a sad thought, but might also

be applied to the people. He had never heard a

hearty, happy laugh from woman outside the pale

of Christianity. With every opportunity for ob-

servation, he had never seen amongst them a

happy female face. It was a land where dark

and dreadful idolatry had taken the joy from her

heart, and sunk her to level of the brute. He was

once a journey from Benares to Calcutta, and went

to see a "dhurbar," or court, held by Sir John

Lawrence. A native prince, during rebellion, had

given shelter to a number of Europeans who had

escaped from the Sepoy murders; and Sir John

had been commissioned by Her Majesty Queen

Victoria to invest the Rajah with the order of the

"Star of India." The great men were assembled

in an immense pavilion, awaiting the arrival of

the Rajah; and after about an hour spent in set-

tling the difficult matter of precedence amongst

these nabobs, a salute of twenty-one guns an-

nounced his coming. The scene within the

pavilion was very grand, and the habiliments of

the Rajah were in keeping with the surroundings.

He wore a cloth of gold coat, was loaded with gold

jewels, and had on a large crown glistening

with gems. But as he went to take his seat on

the throne at one end of the tent, and while the

Governor-General was presenting him with the

various paraphernalia of the order, the Doctor re-

marked the singular awkwardness and helplessness

of the Prince. Upon inquiry, he learned that this

great man was a leper, without a finger on his

hands or a toe on his feet; and with all his wealth

and grandeur was burdened with a loathsome dis-

ease that no money could cure. And this was

exactly the condition of poor India—decked with

splendour and magnificence, and yet a mortal

leprosy, reeking with "wounds and bruises and

putrifying sores" and with no means of purification,

except the fountain opened in the house of David

for sin and for uncleanness. He had seen 200,

000 people standing upon the banks of the Ganges,

and at a given signal all plunged beneath the

sacred stream, in the vain hope of washing their

sins away—a change which the children knew,

naught but the gospel could effect. As to the

character of the idols of the East, it had been said

that, if a community of human beings could be

found as degraded as the gods of India, the rest

would rise up and sweep them from the face of the

earth, or treat them as they would the wild beasts

of the jungle. He held up a bag of gods—not

imitation deities, but real idols, many of which

had been worshipped for generations in Benares.

One was the figure of a lady riding on a tiger, to

whose worship one of the most magnificent tem-

ples in the country was dedicated, and upon whose

shrine a British Governor of India, in the olden

time, once laid a cheque for 10,000 rupees. In

the Shastras, this goddess was described as a ter-

ragant—as the personification of an evil temper.

She had eight arms and hands, and held in them

—what?—no bread for the hungry, no compas-

sion for the unfortunate, no relief for misery, but

in every hand was a weapon—the cord of the

Thug, the professional murderer of India, a bow,

an arrow, a dart, and a human skull full of

blood to drink. She was represented in the pic-

tures of her in the temples with her tongue out

on her cheek, dripping with gore, and wearing a

necklace of human skulls. He had seen 100,000

people worshipping this terrible idol in Calcutta;

and for the thirteen days of the festival in her

honor, all business was suspended, the governmental

departments were all closed, and no ships even

could clear at the custom-house until the holiday

was over. He had another god—a very small

god—held in great veneration, and which he had

purchased from a devotee in Benares. It was

called the god of wisdom. From the loins up-

wards it was like an elephant, and downwards like

a human being. Their sacred writings tell us that

once, in heaven, this god was detected by another

diety in a crime so vile, that he drew a sword and

cut the offender in two pieces. Another god

seeing him in this plight cut off the head of an

elephant and attached it to the body of the god;

and hence its origin. Yet men seek this idol in

every emergency of life, and woman, too, in all

her difficulties, applies to this source of enlighten-

ment. They did not ask for grace, had no desire

for pardon, but simply wanted worldly wisdom.

There was another god, which he held up to the

children, which was a little image of a man

beings than any other deity in the universe,—by

some 400,000,000 of the human race in Burma,

Siam, Ceylon, Japan, &c. In this god they had

reached the lowest degradation possible—worship-

ping the image of the monkey. Its history was

monstrous, and yet the most educated men of the

East were included amongst its worshippers. Its

name was more frequently pronounced than the

name of Jesus, it being used as a common mode

of salutation among the people. The speaker

showed another singular article—a cylinder re-

volving on an axis, containing a long strip of pa-

per on which were printed hundreds of prayers. The

priest would call together the people, collect

money from them, and then give to each as many

turns of the cylinder as the money would pay for,—

literally praying by machinery. The people

themselves say there are 183,000,000 deities in

India; and a gentleman visiting Benares, after

only three days' observation, remarked to Dr.

Butler that he thought he had seen a god and a

shrine for every unit of the population, and the

city contained 180,000 people. They had multi-

plied gods many and lords many: had deified the

beasts of the field, the fowls of the air, and the

operations of nature; even the deadly scorpion

was a god. The Hindus told the missionaries,

"your Christianity is a novelty, and your nation

only of recent growth. We had a civilization be-

fore Julius Caesar landed in Britain." But this

reasoning was in favor of Britain and the Bible.

The missionaries could say in reply that while

Britain was continually rising in importance,

growing more powerful, and exercising a wider

and wider sway, the Hindoo was just occupying

the position of a thousand years ago,—only wor-

shipping a monkey; and the proud people of the

East were ruled by the sceptre of the island-queen

of Britain. While idolatry had brought down

the tribes of the East, Christianity was elevating

and ennobling the Anglo-Saxon races. In con-

clusion, Dr. Butler stated that the American and

English missionaries have now privileges which

they never enjoyed before. Having been in-

structed to labor in some new district where Christ

had not yet been preached, he went to Oude three

months after it was ceded to the British. They

had established there a number of missions, with

schools, churches, &c., had hundreds of children

in the day-schools, and a considerable number in

training as teachers of the Gospel. He hoped the

children would be impressed with the pictures he

had drawn of the guilt of the people, and that they

would be more and more deeply imbued with the

missionary spirit to aid in carrying the knowledge

of God to Hindostan, China, and the Islands of

the Sea.

THE PEOPLE OF THE CONFEDERATE

STATES.

THE BLACKS.

There is hope for the young freedman, but the

present generation will speedily pass away unben-

efitted, as a whole, by the freedom which he has

in some sense enjoyed, but which he does not yet

understand; for in the expressive language of an

old man whom I met at Augusta, "Dis yer freed-

dom come too late to do ole man any good." They

are singularly improvident; nearly all even

the aged and infirm have left the plantations

where they belong, because to stay there and work

for "ole massa" would be too little change from

the old condition of slavery. Thousands crowd to

the cities, many of them to starve; want and ex-

posure induce disease, and they are dying by

hundreds. You see them all along the lines of

the railroads and in the streets, huddled togeth-

er over a few embers, the most squalid, ragged and

dirty beings imaginable, and these poor creatures

have no other home, yet they do not complain. I

have frequently asked such, "Would you not like

to go back to old master and have him take care

of you?" "No, sah, I kin take care of myself."

Have you had anything to eat to-day?" "No, sah,

reckon I get something fore long;" and so pa-

tiently waiting for the food, which no raven

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