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"Glory to God in the highest, and on Earth peace, good will toward men."

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### ANNIVERSARY.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

*Concluded.*

The Rev. Daniel Wilson said—The union of activity and zeal with the spirit of humility and prayer, and her reliance on the Divine Spirit, is the great point which I shall endeavour to impress on the meeting, both as it regards the well-being of this society, and every thing that calls upon us to glorify our God and Saviour. Other systems depend upon the development of one or two principles of the human mind, but Christianity unites them all. Christianity teaches us the capacities of our nature. We are cheered by Christian friendship, we are matured by experience, we are taught by adversity. It gifts the human mind with activity and zeal, and in proportion as these are united with prayer, so will religious societies go forward, and, ultimately uniting, the conversion of the Jews will crown their success." The reverend gentleman, in forcible terms, urged all present to go forward in the great cause with an union and activity which should never rest. He believed that those meetings did much good, because, engaged as they were in their own peculiar duties—shut up, he might say, for a year—their minds became narrower, they were disturbed at trifles, and felt, perhaps, chilled and retarded in the flow of their love. When they came there, however, they saw their friends—they begged their pardon if in the course of the year any thing offensive had fallen from them—that he would they should imbibe a measure of love which should extend to all in their neighbourhood, and their parishes. It was in order to produce a change in morals, the observance of the Sabbath, and the operations of Christian charity, that he hailed meetings like these. In thus urging upon his brethren the necessity for the union of activity and zeal, he did not forget that they were encouraged to look forward with the utmost confidence for the largest success of the predictions of the Sacred Volume; but he at the same time recollected, that when any great work was to be accomplished, the Lord frequently brought it about in a way in which they least expected it; that was the case especially with reference to the fulfilment of all the glorious prophecies relating to the Redeemer and his work; and hence the Jews could not see in the lowly Nazarene, he who was to be the great head of the church, and the author of human redemption. So with reference to the future state of the Jews, there seemed to be enough light afforded by the prophetic word to animate our hopes and stimulate our exertions. But with reference to the manner in which their conversion and future glory were to be brought about, we might be much disappointed; or rather, he would say, the Lord might greatly outstrip their expectations in the manifestation of his power, and wisdom, and mercy, in the accomplishment of his promises. The reverend gentleman closed by urging the meeting to renewed purposes of devotion to the cause of God, especially in behalf of his ancient people, the Jews.

Henry Drummond, Esq. moved the next resolution—thanks to the president, vice-president, &c. It had been doubted whether motions of that description were strictly proper in meetings of a religious character; for his own part, he saw no ground of objection, for surely it was not improper that they should express their obligation to those persons who, by their personal exertions, carried the designs of the society into effect. (*Cheers.*) With reference to the business of the day, he never had answered any preceding speaker at a meeting of that kind: at the same time, he hoped that he might, without offence to any person, say all that the Lord should put into his heart. He might truly say that that society was by far the most important he knew; not, perhaps, with regard to its present operations, but because it had been the first to excite the attention of the religious public to the cause of the Jews, as a distinct class of unbelievers. To him, that was a

most important consideration, for he believed the Jew to be the pole-star that was to guide the church in the midst of the storms which were ready to burst upon the world. There had been already a political pamphlet published during the last ten years, that did not indicate the opinion of the writer that this must be the case, and show that men's hearts were failing them for fear of those things that were coming upon the earth. He would read an extract from one pamphlet, written under the sanction of government, which distinctly recognised the truth to which he had referred. Here the honourable gentleman read a passage in the work, which was to the effect, that after nations had attained to a certain point, they must of necessity recede; and that, although artificial stimulants might for a time be successfully employed, they would eventually and necessarily sink to ruin: that was the case with Britain.

He (Mr. Drummond) believed that heavy calamities were shortly to come upon the earth; but he looked forward to the Jew, and to him alone, to be the pole-star to guide the church through the difficulties in which she would be placed. It had been said by a previous speaker, that nothing was so improper as to make questions of prophecy the grounds of duty; and by another reverend gentleman, that whatever satisfaction as to facts, they were very likely to be disappointed in the detail. He did not intend to controvert those statements, they had his cordial concurrence—(*hear, hear.*)—and he believed that one of the greatest mistakes of men had been to make prophecy the rule of duty. He would offer an illustration of that remark in a fact, that had recently occurred. A clergyman, a friend of his, had paid a visit to a bishop, to solicit his countenance and support in some measure relative to the negroes; but instead of concurring in the views and measure of his friend, the prelate replied—that the undertaking was useless, because the curse of Ham rested upon the race. Unmindful of every thing but his duty, his friend respectfully, but firmly, replied to his diocesan. "My Lord, if myself, or any of my brother clergymen, were to bring forward a question of unfulfilled prophecy in our pulpit discourses, and make it the rule of Christian duty, your Lordship, I believe, would feel no hesitation in denouncing us as absolute Antinomians." (*Cheers.*) There had been three great periods when people had gone mad on the millennium. The first was in the time of Peter the hermit, who had some scriptural insight into the subject of the Jews' restoration to Palestine, and future glory; though it would not be effected in the manner he had supposed. The next was in the time of the fifth monarchy men, who were right as to one fact, though egregiously wrong as to the rest. The other period was the present, in which they heard people almost uniformly declaring, that the millennium was to be brought about by the printing of Bibles and other books. Only print Bibles and tracts enough, was the general cry, and there would certainly be a millennium. He believed that one great error ran through the whole; the millennium would not be brought about by the pious instrumentality of man at all; it would be like the bringing on out of Egypt, the fall of Jericho, and such like events, effected by the omnipotent arm of the Lord. Still it was right to look to the instrumentality of the Jews, who ever would be God's witnesses. The nation of the Jews was God's Providence written in a nation, and showed the same things as occurred in the case of every Christian. No person pretending to be a Christian could so ill read in the Bible, as not to know that every step in the history of that people, from their deliverance out of Egypt to their settlement in the promised land, shadowed out something of a corresponding nature in his own individual case. The Jews were still the people of God, though under his displeasure; and if any person should be disposed to think that their character was too base to entitle them to that glorious distinction; he (Mr. Drummond) would say, that God had chosen the basest to make them his peculiar people, and to manifest more signally the riches

of his grace. Every act of that people had been forgiven by the Lord, but one, and that was their rejection and contempt of the Lord Christ. Respecting the mode in which the Jews should be dealt with, he thought there was much misconception. He believed that the Jew should have every thing conceded to him. Did he wish to be restored to his land?—he should have his land. Did he wish for his temple and splendid worship?—he should have them. He should have all that he asked for, but should also be shown a more excellent way, and a more excellent thing. He (Mr. D.) did long for the millennium, but it was for the sake of the things which would be accomplished, when even the poor heathen would have the benefits of the Redeemer's triumph. But he was especially looking to the Jews, who would become God's witnesses, and as the true church, be gathered again, not merely to reign in Jerusalem, but to be exalted above all created things.

The Rev. W. Marsh, of Colchester, seconded the resolution. He had not intended to take part in the proceedings of that day, and indeed he thought that after labouring according to his strength for the society, throughout the rest of the year, he might be permitted to rest and enjoy himself upon the day of its anniversary. He trusted those meetings would renew their strength, for it was impossible to hear what God was doing among the Jews and Gentiles without having their hearts filled with gratitude, and their resolutions to serve and love him strengthened and matured. The reverend gentleman stated, that he had a short history to relate to that meeting, which most powerfully illustrated the gracious declaration made by God to the Father of the faithful. "I will bless him that blesseth thee, and curse him that curseth thee." It was the case of a young Jew who had been converted to christianity, and in consequence had been expelled from his father's roof. A gentleman had opened his house to receive the young believer, and the consequence had been that four children, who had died not long afterwards, declared upon their death beds, that they were indebted, under God, to the converted Jew for their knowledge of the Saviour, and their hopes of Heaven. The reverend gentleman related this history with much power of feeling, and evidently produced a strong impression upon the meeting. He concluded with these words:—"My Christian friends, there is so much of the air of romance thrown around the narrative which I have just related, that I must seriously request you will give me credit for its truth. If over a person could speak confidently and unhesitatingly of what occurred in any case, I can do so in this; for what I have related to you, occurred under my own roof. (*Loud Cheering.*) That Jewish Christian is still alive, and I hope and pray, that after having served, as he has now nearly done, an apprenticeship to Christianity; he will soon become a valuable journeyman for the society, and ultimately a master in Israel." (*Cheers.*) He commended him to the affectionate prayers of the meeting, with all those in a house heart the Lord had begun a new work. He trusted that the time would soon arrive, when Jew and Gentile should unite in acknowledging, without controversy, "the great mystery of godliness, God manifest in the flesh," and I wait the return of David's king, "the King of kings, and the Lord of lords." He would impress upon their minds the necessity of watchfulness and prayer, to wait the arrival of that day, and, Oh! where should he be at that day? Where would they be at that day? He trusted that inquiry would not be lost upon their minds, but that the result of those services in which they had been that week engaged; would be to impress their minds more deeply with a sense of their own weakness and sinfulness, and of the grace and mercy of God their Saviour. The reverend gentleman handed to the treasurer the sum of 100l. which had been sent to him by a young gentleman abroad, whom the Lord had there converted by the instrumentality of some of the mission-