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ANNIVERSARY.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. Mr. JOWETT, (late a Missionary to the Mediterranean), next addressed the meeting. In Malta he was placed with Popery on one side, Mahometanism on the other, and barbarism on a third, yet, in a short space, he had been able to convey into Italy eighty Italian Bibles. Many Italian vessels visited the port in which he was resident; the moment a ship arrived in sight, the agent of the society visited it, for the purpose of conveying on board copies of the Bible in the Italian language, and generally succeeded in making some sales. There was one other circumstance to which he should briefly advert. It happened that an American missionary arrived at the foot of Mount Lebanon, and was immediately attacked on all sides, but he succeeded in establishing nine schools, two of which were for females, a proceeding heretofore unheard of in that part of the world. The secretary to the Patriarch of Mount Lebanon was called on to prepare some arguments for the purpose of refuting the principles of the American missionary. In order to this, he searched the Sacred Volume. How ill that search ended for the purposes of the Patriarch, and how well for the purposes of this society, he need scarcely tell them; but he might tell them of the first text upon which the secretary laid his hand while in pursuit of the objects, the performance of which had been set him as a task. The text was the following, from the twenty-ninth chapter of Isaiah:—"Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" (*Tremendous Applause*). He was touched by the truths of the Bible, and enlisted on the side of the American missionaries, by which he exposed himself to the utmost extremity of persecution. There was only one topic more to which he should allude, and this he could not avoid as he was so near, as it were, the Temple of Jerusalem. What he alluded to was, the translation of the new Testament into the Syriac language, and the intention which was expressed of presenting the Bible in the same tongue. This was a most important undertaking. In point of fact, the Hebrew of the Old Testament was a dead letter, for the Syriac was the living language of the modern Jews, and had been so from the time of Zerubbabel. When this work was completed, they would have, not the people of England illuminating the Irish, but the Gentile the Jew, and the Jew the Gentile, and the aspect of the Jews would be "like life from the dead." The Rev. Gent. concluded by moving the thanks of the meeting to the Dukes of Clarence and Sussex, which resolution was unanimously adopted.

The Rev. Mr. REICHAUT, (missionary to the Jews) on proposing the next resolution, gave a brief but interesting history of his labors on the northern parts of the continent of Europe; and remarked, that much as had been done by the translation of the Scripture, much still remained to be done, as in European Turkey there were hundred of thousands of Christians without the means of access to the Scriptures. The Bulgarians had had a Bible in the Slavonic dialect, but the Illyrians, Wallachians, and other nations, were wholly without it. The resolution was agreed to.

The Rev. Dr. TOWNLEY proposed the next resolution, which was seconded by Mr. F. BUXTON, M. P. who humorously remarked, that he had been allowed to second it on condition of saying nothing, but it was by no means inconsistent to make a

speech and say—nothing. (*Laughter*.) This resolution was also carried.

The Rev. J. BURNET, (of Cork).—"I have been instructed to move 'That this meeting contemplates with much satisfaction the exertions of the Auxiliary and other societies in behalf of our common object, that we feel the necessity of further exertion, as there are still many parts in this country where our exertions are greatly required. I am delighted to see a meeting such as this, and assembled for such a purpose. I am delighted to see mitre after mitre rising like Alps upon Alps, to bear this institution nearer heaven, and coronet upon coronet in their train, casting the lustre of British nobility upon an institution worthy of the brightest glory of royalty. (*Cheers*.) I like to see that animated pavement, not mosaic, but with the human face divine, every face showing the feelings of all, and rivalling even the splendid architecture of the noble building which we fill. (*Applause*.) But this meeting, great as it is, without the Bible Society to consecrate it, would be but a mob, a disorderly convocation, a being without immortality, a mind without intelligence, meagre and uninteresting, if its object was not to give a boon to nations, which will not be forgotten, while Christianity endures. Why is it that Britain has been raised to her present eminence? Is it that she is set upon the rock where she is placed, to see the fragments of nations strewed at its base? or is it not rather, from this eminence to command the ocean of which she is mistress, and enlighten those kingdoms, round whose shore her triumphant flag floats, propagating the Word of the living God, and giving that as a boon to the nations over whose destiny she prevails? (*Cheers*.) Let her not exchange for an iron despotism her glorious talent, but promote a society of good fellowship amongst nations, of which the King of Kings is to be the head. (*Applause*.) Britain is doing that which I have described. Her light is going out to the east, it is a lamp hung up in the west, this light went forth upon the waves which rebounded from her shores—a ray of truth and knowledge to the most distant regions. Storms may assail, and winds disturb it, but unimpeded in its course, unobstructed in its progress, the wave of light will beat the shore of the Infidel—will receive his shout of joy, and wind its way back to this distant shore, charged with the cries of his gratitude, and the shout of his exultation for the boon—the book of knowledge, which he had bestowed upon him. (*Cheers*.) The British and Foreign Bible Society has been opposed, but its enemies will do well if they succeed in their opposition. Let them first ask for some lover to move the world; & if they meet with such an instrument let them proceed & complete their final triumph. But this abstract mode, this mathematical calculation, they cannot adopt to oppose the course of things which God proposed to establish. The resolution refers to England; but as I am connected in some degree with the circulation of Bibles in Ireland, I would be glad to give you some account of the effects of those proceedings. It was my lot to accompany a deputation through that part of that country to which I belong. The deputation consisted of myself and a clergyman of the Church of England, for I am one of those things called Dissenters. (*A laugh*.) We had a car of our own. We came to a part of the road which had been recently visited with a deluge of rain, or rather, instead of a road, we found a bog. There, the Bible Society stuck fast. (*Laughter*.) The only persons near were a few men at work in a neighbouring field, but they were—Roman Catholics. However, the Church of Rome, as represented by these her children, left her employment, drew our horses out of the mud, and dragged ourselves over the ditches, till we got over the bog, and thus was the Bible Society, as it had often been before, set upon its feet again by the Church of Rome. (*Continued laughter*.) Our deputation attended no fewer than eleven public meetings in one week in the county

of Cork. So fearless did the Church of England feel itself by the alliance of our motley group, Dissenters, Church of England men, assisted by the suspicious accession of the sons of the Church of Rome—so fearless did she become, that she actually opened her churches to us. (*Cheers*.) There we held most of our meetings; and while I am upon this subject, I am bound to say, that I never witnessed any irritation of feeling amongst the people, any clashing of interests, any lack of interest, respect, or affection for our proceedings, or our doctrine. (*Cheers*.) If Ireland is thus proceeding, is there any thing which we could connect with the circumstances of the country, to hope there? In those provinces of Ireland where the Bible is most read, the people are most comfortable and quiet, those provinces where it is least read, are the most disturbed. I say to your Lordship and to this meeting, that if any country like Ireland calls for help, let it be freely and liberally given, but if a bright and highly favoured country like this have any dark spots upon its own disc, while you regard your neighbour's vineyard, neglect not your own; give not all your care to the cultivation of your neighbour's land, but yielding to that honest patriotism which is consistent with the Gospel of Christ, first clear your own disc of all spots, place your country on a Christian eminence, and when all which ought to be exalted for the sake of God, is pure around, then, and not till then, may you give that extension of this boon, which like the circles of the water, will go on enlarging till they embrace the whole globe. (*Loud applause*.)

The Rev. T. GRIMSHAW rose to propose a vote of thanks to the chairman, and detailed some gratifying facts respecting the progress of Bible Societies in France, Germany, and Switzerland. Leander Van Ess, whose activity and zeal in the great cause entitled him to the thanks and admiration of the society, had informed him, that there were now upwards of 200 Catholic priests in Germany and Switzerland, engaged in the study of their Bibles.

The Bishop of WINCHESTER, on seconding the resolution, begged to mention one fact to the meeting, that of the twenty-five anniversaries celebrated by the society, their noble president had been absent only once, and that was owing to indisposition.

The motion was put by the Right Reverend prelate, and carried amidst the most enthusiastic cheers, the meeting standing.

Lord TEMERONIN shortly returned thanks, and concluded by saying, he should retire from the room filled with love and gratitude for the great enjoyment he had received in that most interesting meeting. The assembly then broke up.

TEMPERANCE.

Extract from a Charge delivered to the Grand Jury of the Mayor's Court of Philadelphia. September 7th, 1829, by JOSEPH M'ILVAINE, Esq. Recorder of the City.

The act of January 1819, imposing a penalty of fifty dollars upon the retailers of vinous or spirituous liquors, without a license, and several acts of assembly which invest this Court with the control over Tavern Licenses, and which prescribe certain regulations for the Government of Innkeepers—constitute the whole armour offensive and defensive with which Courts and Juries are sent forth to arrest the march of Intemperance. In the use of these means, they are bound by every consideration of duty and of interest to be vigilant and active. It is especially the duty of the Court, to exercise great caution in the granting of Licenses, to check their increase, and as far as is consistent with justice to individuals, to diminish their number—to listen with attention to every complaint of irregular conduct, and promptly to visit each instance of irregularity with its appropriate discipline.—From this vigorous co-operation of Courts and Juries considerable benefit to the public