

THE GLEANER:

AND NORTHUMBERLAND, KENT, GLOUCESTER AND RESTIGOUCHE
COMMERCIAL AND AGRICULTURAL JOURNAL.

OLD SERIES]

Nec aranearum sane textus, ideo melior, quia ex se fila gignunt, nec noster, vilior quia ex alienis libamus ut apes.

[COMPRISED 13 VOLUMES.]

NEW SERIES, VOL. V.]

MIRAMICHI, SATURDAY AFTERNOON, OCTOBER 17, 1846.

[NUMBER 2.]

Drugs and Medicines.

Per schooner "Joseph Howe," from
—Boston—



Best Bordeaux Prunes, finest Turkey Figs, essence of Smoke, essence of Spruce; Expectorating SYRUP, a valuable remedy for colds, pain in the breast, asthma, and complaints of the breast in general; ANODYNE, Opodeldoc, for Rheumatism, pains in the nerves and sinews; Lumbago, &c.; an assortment of Marsh's celebrated single and

double TRUSSES;

Celebrated Sarsaparilla Syrup, for purifying the blood, affording an effervescent and refreshing drink during the summer months;

superior Honey, sugar candy, Nutmegs, Confectionary, a few elegant confectionary Glasses, Lemon Syrup, refined Liquorice, Lancets, Naval shaving Soap, tooth, nail, and hair Brushes, Beeswax, Oils of Lemon, caraway-seeds, and Partridge-berry. The subscriber keeps constantly on hand a general assortment of

Drugs, Medicines, Paints, Dye Stuffs, &c. such as Antimony, Alcohol, nitric, nitrous, muriatic, sulphuric, oxalic, prussic, benzoic, citric, and Tartaric Acids; blue Pill, Burgundy Pitch, Barbadoes Tar, Copaivian and Canada Balsams, Cantharides, carbonate of Iron, canella, cascarella bark, cream of Tartar, cowage, Dover's Powders, Venice Turpentine, castile soap, pink and blue saucers, oils of Bergamotte, cloves, almonds, cajeput, cinnamon, lavender, saffron, saffine, and juniper, prussiate of potash, Tapioca, best Bermuda arrow root, tamarinds, saffron, syrup of garlic, superior Stoughton's Elixir, indigo, ground ginger; the celebrated VERMIFUGE, or worm extractor, which has surpassed all others in its eradicating powers

BOOKS:

Shakespeare's Dramatic Works, in two volumes, Rollins Ancient History, Rhind's Vegetable Kingdom, Snodgrass on the Apostolic Succession, Nugent's French and English Dictionary, Chambers's Information for the People.

WM. FORBES.

Chatham, May 22, 1846.

Here we are again!

Just received, per the Oxford, from the Clyde, the usual Spring supply of GENUINE DRUGS AND MEDICINES from the

APOTHECARIES' HALL,
GLASGOW.

LANDS FOR SALE.

6 Building Lots, fronting on the North side of Wellington street. 3 excellent Building Lots near the Madras School, and facing Henderson street. The situation of these Lots is central, and are among the best in the town on which to build. A Plan of the whole can be seen at the office of the subscriber.

A LOT of LAND on the South side of Black River, containing 100 acres, of which 12 are cleared, and fit for cultivation. A Meadow Lot, about a mile to the westward of the Richibucto road, containing 100 acres; and a Lot of 200 acres, principally hardwood, on the east side of the Richibucto road, near Fallen's Farm. Terms of payment easy. For further particulars apply at the office of

GEORGE KERR.

Chatham, 8th July, 1846.

NOTICE.—All persons having just demands against the Estate of MARY ANN HENDERSON, formerly of Chatham, but lately of Perry, in the State of New York, Spinster, deceased, are requested to render the same to the subscriber within three months, and any person or persons who may be indebted to the said Estate, are requested to make immediate payment to

GEORGE KERR,

Administrator on the Estate for and on behalf of the next of Kin.
Chatham, 22 August, 1846.

Instruments, Books, &c., For Sale

The Subscriber offers for sale a superior Theodolite, Circumferenter, two Compasses with stands, Surveying Chains, Scales, and Mathematical Instruments complete; also Gibson's Treatise on Land Surveying, Hutton's Mathematics, and a variety of other Books on the same subjects; the whole being of the best description and in good order, the property of the late Joseph Hunter, Esq.
FRANCES M. HUNTER.
Dalhousie, 1st September, 1846.

Communications.

GLOUCESTER COUNTY AUXILIARY BIBLE SOCIETY.

On Monday evening, the 28th ult., the Annual Meeting of this Society, was held in the Court House, Bathurst. In the absence of W. Stevens, Esq., President of the Society, the chair was taken by Wm. Napier, Esq., one of the Vice Presidents. There were present a considerable number of the members of committee, and a goodly attendance of members and friends of the association. The meeting was constituted by the Rev. Mr Chesley offering prayer; after which the Chairman commenced the business of the evening with a few appropriate observations. The Report for the past year was then read by the Secretary. A number of resolutions were then proposed by the gentlemen on the platform, and cordially agreed to by the audience. Several gentlemen also addressed the meeting in favor of the objects and advantages of the Bible Society. A liberal collection in aid of the funds of the institution was taken up at the close of the proceedings; and this pleasing and refreshing meeting was concluded by singing the Doxology and pronouncing the Benediction.

REPORT.

Six years have now elapsed, since, in the good Providence of God, your Auxiliary Society was formed at Bathurst. However little it may have been honored to effect, in promoting the aim of the parent institution, it is matter of unfeigned thankfulness and edification to know that that little has been in the right direction. Our community has, not unjustly perhaps, been regarded as open to the charge of fickleness and want of perseverance in what is good. The continued exertions of your auxiliary, notwithstanding discouragements, may, whilst we give all the praise to Him to whom alone it is due, tend to prove that there is no wanting among us, an instrumentality, a number of persons both able and disposed to aid in the furtherance of a work undoubtedly good. That work is, the circulation and diffusion of that precious Word of life which directs the lost sinner in his inquiry after salvation, and also directs the Zionward traveller in preparing for glory, honour, and immortality.

The statement of your Depository shews that there have been sold during the past year, two English Bibles, thirteen English Testaments, thirty-one diamond, pearl, and ruby roan Testaments, and thirty-four French Testaments. Though these issues be far from great, yet will they not appear inconsiderable, when it is remembered that the Holy Scriptures have been easily accessible, even to the poor of this neighbourhood, for a number of years past; so much so, that the poorest need not be without a copy of the Oracles of God,—to be had either gratuitously, or at a price suited to the circumstances of the purchaser.

In the history of the wisest of men and of monarchs, we read—"And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver, it was nothing accounted of in the days of Solomon. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the Sycamore trees that are in the vale, for abundance." (1 Kings 10, 21, 27.) How, let us for a moment enquire, would this state of things operate upon the mind of one of the wise of this world? Would it cause him to despise those valuable metals and materials, because of their abundance? Certainly not. To do so, would indicate folly and inconsiderateness. The man of sagacity and reflection would know that such a state of matters would not last always, and might last but a very short while; and that his wisdom would be to improve it, while it continued, and was in his power.

May we not hence derive a suggestion easily applicable to our own case and circumstances, as a Bible Society. We believe that by the truths of the volume of revelation, the Spirit of life is pleased to quicken, to spiritual life, the sinner who is dead in trespasses and sins; and to qualify, in the renovation of the heart and mind, the disciple of Jesus, for mansions of glory eternal. Is then that volume whose matter, and whose matter alone, is made by the Divine Agent, to accomplish such vast—such infinitely important results, now easily attained by us and among us? And shall we not strive to be wise in the things of the kingdom of God, in season? Shall we not work while it is day—while it is our day to work? Shall we not individually join in the royal Psalmist's supplication, "Open thou

mine eyes, that I may behold wondrous things out of thy law." (Psalm 119, 18.) "Send out thy light and thy truth." (Psalm 43, 3.) Shall we not also strive that all whom we can influence, may know experimentally, its blessedness, the reality of the same inspired minstrel's rapturous exclamation, "the law of the Lord is perfect, converting the soul: the law of the Lord is perfect, making wise the simple." (Psalm 19, 7) And especially shall we not strive to bring about that the aged and departing saint, whether pastor, teacher, or parent, may be able to address those who are in youth and manhood, "But continue thou in the things which thou hast learned, and been assured of, knowing of whom thou hast learned them: and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3, 14.)

There is very much to encourage us in promoting, with increasing zeal, and liberality and prayerfulness, the design of the Bible Society. Never, we believe, have the efforts of the parent institution been crowned with such abundant success, as during the past year. The demand for copies of the holy scriptures in some parts of England, especially in Manchester and other parts of Lancashire, has been unprecedented. The issues of the year amounted, according to the last Report, to 1,441,651 copies; being 325,840 more than in the preceding year. The total issues of the Society were 18,324,487 copies. The entire receipts of the year had amounted to £101,305 15, being an excess over the year previous of £3550 4 8. The expenditure during the past year had been £105,851 2 9, being £20,033, 7 more than the preceding year. The engagements of the society exceed £56,000.

Our Auxiliary Society has this honorable distinction among the institutions and associations in our neighbourhood—it is a giving Society; and it is the only giving society, so far as we are aware, in the county. Small though our receipts have been, we have been enabled not only to discharge our obligations incurred for books; but we have also been privileged to add a little to the "free contributions" of the parent society, and thus to cast in our mite towards the salvation of the world. We know upon the best authority that "it is more blessed to give than to receive;" this we hope to know experimentally also, by the increasing exertions of our association.

In conclusion, the committee beg to press upon all the members and friends of the institution, the importance and desirableness of carrying zealously into effect the spirit and letter of the 4th Rule, which provides that "this society shall continue to consider it a special duty to use diligent means for bringing, at least, one copy of the entire Bible into every family over all the extent of population the society embraces;" and also urges particularly "upon all the duty and advantages of every person in each family who can read, being in possession of a Bible for individual use." At the last meeting of your committee, they resolved to remit the sum of five pounds sterling, thus more than covering the sum—amounting to three pounds sixteen shillings—due for purchase account.

CHURCH MATTERS.

Extracts from Works alluded to in the answer to the Bishop of Fredericton's Letter, published in the Gleaner of October 3.

In the Tales of the Village, Englishman's Library, No. xvi and xviii, many of the worst tenets of the Oxford Tracts are introduced and approved. To a few passages selected from these volumes, we would now direct your Lordship's attention. In the following passages Tradition is raised to as high authority as the Scriptures.—"She (the Church of Christ) has appealed from the first to tradition, never, of course, (like the Romanists) thinking Scripture imperfect, and that tradition is supplementary to Scripture; but elucidating scripture by the testimony of those who lived in primitive times, and using tradition as the safest interpreter of scripture." To this the author appends in a note the following extract from the Tracts for the Times—"Catholic tradition teaches revealed truth, scripture, proves it; scripture is the document of faith, tradition the witness of it; the true creed is the Catholic interpretation of scripture, or scripturally proved tradition; scripture by itself teaches mediately, and proves divisively; tradition by itself proves negatively, and teaches positively; scripture and tradition taken together are the joint rules of faith." Tracts for the Times, No. 78, p. 2. No. xvi, p. 116. In page 119 of the same volume the following statements occur—"The great body of christians have as much evidence that tradition has been received

from the first, as they have of the authenticity of the scripture itself. They believe both in credible testimony: and there is no more weakness or credulity in hearkening to the voice of Catholic tradition, as conveyed and handed down in the Creeds, the Articles, and Liturgy of the Church, than there is in receiving the Bible itself as the Word of God on the same testimony."

In page 120 and 121, the value put upon tradition is still more clearly shewn. "Never dream of such an absurdity as taking up your Bible, and working out a religion for yourself. The thing is impossible; everything from within and from without mark it so. But even were it not, the Bible was never intended for such a purpose. It was not by scripture, but by an antecedent pious preaching; by laying the seeds of hereditary religion, that the truths of the Gospel were propagated and established. That hereditary religion you have received, and your duty is to try it,—not by your own weak and unassisted reason, but by the Bible, and the voice of antiquity expounding that Bible, where its meaning is doubtful to you. Do not be misled by the fallacy of rejecting ancient tradition, and substituting that which is modern. Do not be deceived by that modern romance for Scripture, which sets aside the evidence of antiquity, in order that it may obtain an unlimited liberty of interpreting and wresting the Word of God to our own preconceived opinions."

In this volume, the obnoxious tenet is most plainly taught, that salvation is to be obtained only in connection with our own church. In page 133 of the volume referred to, it is said—"She asserts, unequivocally," said I, "that she (the Church of England) is the Church of Christ in England—and the only one; but it would be a contradiction in terms to maintain that the one holy Catholic Church, that which is throughout all the world, can be restricted to one place;" and in page 141, "I maintain that the Bible only offers salvation in and through the Church. The Church alone has the Sacraments to offer to the people, and the priesthood appointed to administer them duly." Here it is plainly asserted that though there are churches in other places, members or branches of the Catholic Church, the Church of England is the only branch of the christian Church in England; and consequently that the members of all dissenting bodies are cut off from the true Church of Christ, and therefore excluded from the Gospel offer of salvation. In page 142 separation from that Church is set forth as an offence so heinous, as to be incapable of exaggeration. "My dear friend, do you yourself look to it, for voluntary separation from the Church of Christ is a sin against our brethren, against ourselves, against God; a sin which, unless repented of, is eternally destructive to the soul. It is an offence, the heinous nature of which is incapable of exaggeration, because no human imagination and no human tongue can adequately describe its enormity."

In pages 45 to 61, he laments the destruction of the Monasteries and Nunneries, and wishes for their restoration. The same topic is reverted to in pages 223 and 224, where we find Mildred thus expressing her sentiments on contemplating the ruins of the Mynchory:—"In a moment Mildred's eyes filled with tears, and she exclaimed, What would I give for a cell in such a retreat as that must have been in old times! Oh, what an act of sacrilege it was to destroy the refuge of the orphan and the destitute! Oh, that some religious houses might yet be raised among us, where the friendless and forlorn might find a safe asylum, and meek and gentle spirits might experience in daily prayer and praise, and works of charity, that rest and peace which this cold, rude, turbulent world denies them." We think that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness," but the writer of this volume says (page 175) that the Prayer Book "contains all that christian men can need to lead them on the path to heaven."

In page 226 the Church is evidently put in place of Christ. "Commence with treating the Church as your mother, and you will end in finding her to be, as she is, a most holy mother, whom you will love, not merely as a means, but as an end; whom you will delight to honor, and for whom you will be prepared, as in these perilous times we all ought to be prepared, to die."

In No. XVIII, page 114, a quotation is given from a Sermon by Hugh James Rose, B. D., eulogizing the piety of those who, before the times of the Reformation, gave their wealth to build and decorate places of worship. "Let us reverence the spirit of self-denial of the dark ages, as we contumeliously term them, and see with what a noble ardour the men of those days devoted all, money, time, thought, hope, life itself—to raising for God and man shrines as worthy of God as human hands could raise, and fit and able to lift man's thought and hope beyond earth, and lead it heavenward."