

By ROBERT PAGAN, Esquire, one of the Justices of His Majesty's Inferior Court of Common Pleas for the County of Charlotte, in the Province of New-Brunswick.

NOTICE is hereby given, that upon the application of Tyler Porter Shaw, of the Parish of St. George, in the County of Charlotte, Merchants, to me duly made, pursuant to the directions of the Act of Assembly in such case made and provided: I have directed all the Estate as well real as personal, within the said County, of Charles Cox, the younger, late of the Parish of St. George, in the County of Charlotte aforesaid, Yeoman, (which said Charles Cox, the younger, is departed from and without the limits of this Province, or concealed within the same, with intent and design to defraud the said Tyler Porter Shaw and the other Creditors of the said Charles Cox, the younger, if any there be, of their just dues, or else to avoid being arrested by the ordinary process of Law as it is alleged against him) to be seized and attached; and that unless the said Charles Cox, the younger, do return and discharge his said debt or debts, within three months from the publication hereof, all the Estate as well real as personal of the said Charles Cox, the younger, will be sold for the payment and satisfaction of the Creditors of the said Charles Cox, the younger.

Dated at St. Andrews, in the said County of Charlotte, the nineteenth day of April, in the year of our Lord one thousand eight hundred and twenty.

ROBT. PAGAN, J. C. P.

JAS. BARBER, Att'y.

By JOSEPH HOME, Esquire, one of the Justices of His Majesty's Inferior Court of Common Pleas for the County of Northumberland, in the Province of New-Brunswick.

NOTICE is hereby given, that on the application of Hugh Munro, Esquire, (of the Firm of John Johnston and Hugh Munro, Copartners in Trade) of the Parish of St. Peter, in the County and Province aforesaid, Merchants, to me duly made, pursuant to the directions of the Act of the General Assembly of this Province in such case made and provided: I have directed all the Estate as well real as personal, of Thomas Dodd, late also of the Parish of St. Peter, in said County, Merchant, (which said Thomas Dodd has departed from and is without the limits of this Province, or concealed within the same, with intent and design to defraud the said Hugh Munro and his said Copartner in Trade, and the other Creditors of the said Thomas Dodd, if any there be, of their just dues, or else to avoid being arrested by the ordinary process of law, as has been made to appear to my satisfaction) to be seized and attached; and that unless the said Thomas Dodd do return and discharge his debt or debts, within three months from the publication hereof, all the Estate as well real as personal, of the said Thomas Dodd, within this Province, will be sold for the payment and satisfaction of the Creditors of the said Thomas Dodd.

Dated at New-Castle, in the said County of Northumberland, the twenty-eighth day of April, in the year of our Lord one thousand eight hundred and twenty.

JOS. HOME, J. C. P.

JOHN AMB. STREET, Att'y.

MEADOWS.

ADVERTIZEMENT.

WHEREAS HIS EXCELLENCY in Council, has thought fit to direct "that all the ungranted meadows should be leased out for one year, for the benefit of the Agricultural Society; and that the Committee in each County should be desired to lease the said meadows by public auction, and account to the Central Committee for the same."

NOTICE is hereby given, that all persons occupying or improving such meadows, are to bring forward a report of the state of them, and the quantity of hay cut each season: and to such a preference will be given: Those who keep back such information, cannot expect favor; and persons acquainted with the situation of any ungranted and unoccupied meadows, are requested to report to the Office of Surveyor General of lands.

Fredericton, 1820, 7. 10.

LONDON, APRIL 24.

STATE OF RELIGION IN CANADA.

Yesterday a public meeting was held at the city of London Tavern, Bishopsgate-street, to consider the best means of assisting 160,000 Protestants in Upper and Lower Canada, who were in some places wholly, and in others almost destitute of the means of religious instruction.

At a little after 12 o'clock, there being then a considerable number of ladies and gentlemen assembled, the Rev. Dr. Waugh, took the chair (in the absence of Charles Grant, Esq. who was prevented by illness from attending). The Rev. gent. then stated the nature and object of the meeting, after which

The Rev. ROBERT EASTON (of Montreal) came forward, and, in an address of considerable length, went fully into a detail of the present situation of the Canadas with respect to religious instruction. He stated that he had been deputed by some of his fellow-labourers in that country to endeavour establish such a correspondence between and England, as might secure a regular

supply of able and intelligent preachers of the Gospel, to undertake the religious instruction, and consequent moral improvement, of thousands who were now destitute of the one, and, as might be expected, in many cases far removed from the other. The protestants of Upper and Lower Canada, were, he observed, for the most part, of the same class as those of Scotland and the North of Ireland. The destitute state in which they were at the present moment, with respect to religious instruction, might be judged from this fact, that in Upper and Lower Canada there was a Protestant population of no less than 160,000 souls—not thickly assembled together, but scattered over a space of country extending nearly 1,000 miles. For the religious instruction of this immense population there were only 33 clergymen. If the People were assembled in large bodies in particular places, that number of clergymen might be able in some degree to administer to their spiritual wants; but, scattered as he had described the population to be, there were many places where the name of a clergyman was not heard, except in the wishes of those who unavailingly sighed for one. It might indeed be said, that, out of the numbers he had mentioned, not 1 in 10 received any religious instruction at all, and in other places they had not the advantage of hearing the word of God once in a year. In some places there were whole districts where a Protestant clergyman was not known. There were some of the districts inhabited chiefly by Roman Catholics, to which of course this appeal did not apply. He begged of the meeting to consider who those persons were who were left in this destitute situation. They were many of them the descendants of those who had fought in the Royalist cause, and who had fled from the United States in the early period of the American war. There were also a great many of them settlers who had lately emigrated, principally from Scotland. It was a melancholy reflection to think that there were thousands who, from want of religious instructors, were spending that holy day in idleness and neglect, which if a clergyman was with them, they might be induced to devote a great part of it to prayer and hearing the word of God.—His object in laying those facts before the meeting was to open a correspondence between the Canadas and this country, and to effect the raising a fund sufficient to pay the passage out, and to provide some little assistance for those young clergymen who might be deemed qualified to go out and attend to the religious instruction of the people there. This assistance would only be required until they might be in a condition to support a pastor themselves. The plan had met with considerable approbation in Edinburgh, and he hoped it would not be without liberal supporters here. It was not a party question, nor was its object to forward the views of a particular sect, but to give religious instruction where it was so much wanted. He had the satisfaction to state, that there were three young men fully qualified already prepared to set out on this excellent work, and he hoped that others would be found to imitate their excellent example. It might be asked, what prospect there was of support for those who thus went out? To this he would say, that God would prosper his own work; the persons who went out would not be without the means of support. The farmers in most places in Canada were freeholders, and had something to do for themselves, independently of the exertions of others. Amongst them the preacher might settle, and extend his labours among the poor in the vicinity, until such time as they were enabled to provide support for a preacher among themselves. The work was one of importance; it was one where the greatest benefits might be bestowed upon an immense and increasing population; and though those who should here contribute to it, might not see any of those which by its means might be converted to a moral and religious life, they would have the satisfaction of beholding them in another world, where they would enjoy in common the fruits of their various endeavours here.

The Rev. Dr. MANUEL next addressed the meeting, and, after warmly eulogizing the object for which they had assembled, proposed the first resolution, which was in substance—That in consequence of the statement made by the Rev. Mr. Easton, of Montreal, of the state of destitution in which the inhabitants of Canada were with respect to religious instruction, the meeting to adopt

some means of assisting them, by sending out preachers to instruct them.

This resolution was seconded, and carried unanimously.

The Rev. JOHN McEAREN, (one of the gentlemen who are about to go out to Canada) proposed the next resolution.—That a fund be raised, and placed at the disposal of a committee (for the purposes mentioned in the first resolution). The Rev. gentleman, at considerable length, and with much force, dwelt on the advantages to be derived from the proposed object—the instruction of thousands who were at present destitute of any means of any religious guidance. He observed, that, while such pains were taken to convert the African and the Tartar, and to carry the truths of Christianity, to the inmost parts of the South-Sea Islands, it would be a blot upon our national character were we to neglect our own brethren. The mother who neglected her own children, in order to attend to those of others, could not be applauded, though the care bestowed on those others must still be approved. It should be recollected, that thousands of the settlers in Canada were men who had recently emigrated from the Highlands. He might state that the average number of emigrants was 3,000 annually for the last ten years.

The resolution was seconded, and carried unanimously.

The Rev. ALEXANDER FLETCHER proposed, that annual subscriptions and collections by appeals to congregations be made, in aid of the funds for sending out Ministers; and that a committee be appointed to disburse the funds, and to confer with his Majesty's Government, and with the Governor of Canada, on the means of carrying the objects of the institution into effect.

This was seconded by the Rev. JOHN CLAYTON, jun. and carried unanimously.

Thanks were then voted to the Chairman, and the meeting broke up. A subscription was made in the room before the meeting separated.

SERMON ON THE TIMES.

(From the Glasgow Herald, of May 22.)

Extract from Dr. CHALMERS' Sermon.

In looking to the present aspect of society, it is not easy so to manage our argument, as to reach conviction among all, that all are guilty before God; and that, unknowing of it themselves, there may be the lurking principles of what is dire in human atrocity, even under the blandest exhibitions of our familiar and every-day acquaintanceship. But, as there are degrees of guilt, and as these are more or less evident to human eyes, it would, perhaps, decide the identity of our present generation with those of a rude and savage antiquity, could we run along the scale of actual wickedness, that is before us, and fasten upon an exemplification of it so plainly and obviously detestable as to vie with all that is recorded of the villany of our species in former ages of the world. And such a one has occurred so recently, that there is not one here present, who, upon the slightest allusion, will not instantly recognize it. We speak not of those who have openly spoken, and that beyond the margin of legality, against the government of our land. We speak not of those who have clamoured so loudly, and lifted so open a front of hostility to the laws, as to have brought down upon them the hand of public vengeance. We speak not even of those who, steeled to the purposes of blood, went forth to kill and to destroy, and, found with the implements of violence in their hands, are now awaiting the sentence of an earthly tribunal on the enormity into which they have fallen. But we speak to our men of deeper contrivance; to those wary and unseen counsellors who have so coolly conducted others to the brunt of a full exposure, and then retired so cautiously within the shelter of their own cowardice; those men of print, and of plot, and of privacy, in whose hands the other agents of rebellion were nothing better than slaves and simpletons; those men of skill enough for themselves, to go thus far, and no farther, and of cruelty enough for others, as to care not how many they impelled across the verge of desperation; those men who have made their own harvest of the passions of the multitude, and now skulk in their hiding-places, till the storm of vengeance that is to sweep the victims of their treachery from the land

of the living, shall have finally blown away; those men who spoke a patriotism which they never felt, and shed their serpent tears over sufferings which never drew from their bosoms one sigh of honest tenderness. Tell us, if, out of the men who have thus trafficked in delusion, and, in pursuance of their unfeeling experiment, have entailed want and widowhood upon families, there may not as dark a picture of humanity be drawn as the Psalmist drew out of the rude materials that were around him: And, after all that civilization has done for our species, and all that smoothness of external aspect into which government has moulded the form of society; is it not evident, that upon the slightest relaxation of its authority, and the faintest prospect of its dissolution and overthrow, there is lying in reserve as much of untamed, and ruthless ferocity in our land, as, if permitted to come forth, would lift an arm of bloody violence, and scatter all the cruelties of the reign of terror among its habitations!

There is something in the history of these London executions that is truly dismal. It is like getting a glimpse into Pandæmonium; nor do we believe that, in the annals of human depravity, did ever stout-hearted sinners betray a more fierce and unfeeling hardness. It is not that part of the exhibition which is merely revolting to sensitive nature, that we are now alluding to. It is not the struggle, and the death, and the shrouded operator, and the bloody heads that were carried round the scaffold, and the headless bodies of men, who, but one hour before, lifted their proud defiance to the God in whose presence the whole decision of their spirits must by this time have melted away. It is the moral part of the exhibition that is so appalling; it is the firm desperado step with which they ascended to the place of execution. It is the undaunted scowl which they cast on the dread apparatus before them. It is the frenzied and bacchanalian levity with which they bore up their courage to the last, and earned, in return, the applause of thousands as fierce, and as frenzied as themselves. It is the unquelled daring of the man, who laughed, and who sung, and who cheered the multitude, ere he took his leap into eternity, and was cheered by the multitude, rending the air with approbation back again. These are the doings of infidelity. These are the genuine exhibitions of the popular mind, after that Religion has abandoned it. It is neither a system of unchristian morals, nor the meagre Christianity of those who erride, as methodistical, all the peculiarities of our Faith, that will recal our neglected population. There is not one other expedient by which you will recover the golden character of England, but by going forth with the Gospel of Jesus Christ among its people. Nothing will subdue them, but that regenerating power which goes along with the faith of the New Testament. And nothing will charm away the alienation of their spirits, but their belief in the overtures of redeeming mercy.

ALL persons having any just demands against the Estate of ROBERT FORSYTH, late of the Parish of Northesk in the County of Northumberland, deceased, are requested to render them attested to within six months from the date hereof, and all those indebted to said Estate are desired to make immediate payment to

JOHN GOODFELLOW,
JOHN McTAVISH,
JOHN SIMPSON,
Northesk, 2d July, 1820.

REUBIN SMITH'S ESTATE.

A GENERAL meeting of all the Creditors of REUBIN SMITH (an absconding debtor) is requested at the Jerusalem Coffee-House in Fredericton, on Monday the 28th day of August next, at 12 o'clock at noon on the same day, to examine and see the debts due to each person ascertained agreeably to the form and effect of the Act of the General Assembly in such case made and provided, when a second and final dividend will be made; and all Creditors entitled to such dividend, who have not yet proved their Debts, must attend with proper affidavits to support their claims or the same cannot be allowed.

Dated at Fredericton this 26th day of June, 1820.
GEO. FRED. STREET,
GEO. MINCHIN.