

Wm. Chipman

THE NEW-BRUNSWICK

ROYAL GAZETTE.



[Volume VIII.]

TUESDAY, 6th AUGUST, 1822.

[Number 23.]

The Gazette.

By His Excellency Major-General GEORGE STRACY SMYTH, Lieutenant-Governor and Commander-in-Chief of the Province of New-Brunswick, &c. &c. &c.

A Proclamation. WHEREAS the General Assembly of this Province stands prorogued to Wednesday the fifth of this instant June: I have thought fit further to prorogue the said General Assembly, and the same is hereby further prorogued to the first Wednesday in September next ensuing.

GIVEN under my Hand and Seal at Fredericton, the third day of June, in the year of our Lord one thousand eight hundred and twenty-two, and in the third year of His Majesty's Reign.

By His Excellency's Command. WM. F. ODELL.

NOTICE.

Secretary's Office, 29th June, 1822.

WARRANTS on the Province Treasury will in future, when they are signed by the LIEUTENANT-GOVERNOR, be lodged at the Treasurer's Office in Saint John.

Province of New-Brunswick.

THOMAS WYER, Esq. one of the Justices of the Common Pleas of the County of Charlotte, to all whom it may concern.

NOTICE is hereby given, that upon the application of Elisha Andrews, of the Parish of Saint Andrews in the County of Charlotte, Esq. to me duly made, I have directed all the Estate as well real as personal within the Province of New Brunswick of James Turnbull, Blacksmith, late of Saint Andrews in the said County, which said James Turnbull is departed from the said Province, and hath not resided within the same, for the term of three months next preceding the aforesaid application of the said Elisha Andrews, to be seized and attached, and that unless the said James Turnbull doth return and discharge his said debts within three months from the publication hereof, all the Estate as well real as personal of the said James Turnbull within the Province aforesaid, will be sold for the payment and satisfaction of the Creditors of the said James Turnbull.

Dated at Saint Andrews, this 24th day of May, 1822.

THOMAS WYER, J. C. P.

THE CHURCHMAN'S PROFESSION OF HIS FAITH AND PRACTICE.

(Continued.)

It is in this twofold light that I have been taught to behold the blessed sacrament of the Lord's Supper, as holding out a positive duty, and a most precious benefit to Christians: the former clearly pointed out by our Lord's express injunction, "Do this in remembrance of me," or for my commemoration; and the latter being equally obvious from his gracious invitation, "Take, eat, this is my body: This is my blood, drink ye all of it;" for "as often," says St. Paul, "as ye eat this bread, and drink this cup, ye do show," or make a visible representation or memorial of "the Lord's death, till he come." From all which, I think, it is evident, that this peculiar and most beneficial act of our Christian worship, is to be celebrated as a commemoration of the death of Christ, or of that "one full, perfect, and sufficient sacrifice, oblation, and satisfaction, which he once offered of his body given, and his blood shed, for the sins of the whole world." And on this account it was very early distinguished in the Primitive Church by the title of the Holy Eucharist: agreeably to which appellation, we still beseech our Heavenly Father, "mercifully to accept this our sacrifice of Praise and Thanksgiving, and to grant, that, by the merits and death of his

Son Jesus Christ, and through faith in his blood, we, and all his whole Church, may obtain remission of our sins, and all other benefits of his passion." But, in order to our obtaining these benefits, it is absolutely necessary that we be duly prepared and disposed to receive them. And, therefore, that preparation which is requisite on every such solemn occasion, may be said in general to consist in those pious dispositions of mind which fit us, through his mercy, for being guests at the Lord's table, and so qualify us, as far as any thing about ourselves can do, for partaking of that bread which is the communion of the body, and of that cup which is the communion of the blood of Christ.

This holy communion being appointed for the food and nourishment of our souls, just as our ordinary food supports our bodies, all proper care and attention is justly required on our part, for rendering it conducive to our spiritual health and strength; and, therefore, to all who are ready and willing "to come to the holy communion of the body and blood of our Saviour Christ," the Church delivers this as a part of her pious exhortation, "that they repent them truly of their sins past, have a lively and steadfast faith in Christ our Saviour, amend their lives, and be in perfect charity with all men." In compliance with the design of this salutary admonition, I certainly think it necessary to examine and judge myself beforehand, that I may see how far I am possessed of these indispensable qualifications; that I may collect my scattered thoughts, which are so apt to be dispersed by the cares and concerns of this world, and fix them on the important object which is then alone worthy of my attention; and, retiring from the bustle of business, and the labours of this life, may look forward to another, and commune with my own heart, in calm and quiet meditation. To all this I must add my frequent and fervent supplications to the throne of grace, that God would be pleased to direct and assist me, both in my preparing for, and approaching to, his holy table, and, by the powerful operation of his Divine Spirit, make not only the words of my mouth, and the meditations of my heart, but also the actions of my life, always acceptable in his sight, who is my Lord, my strength, and my Redeemer.

Being thus prepared for going to the altar of God; and partaking of the Eucharistic sacrifice, as far as my own humble and sincere endeavours can co-operate with him, "that worketh in me both to will and to do of his good pleasure," when the time comes for the celebration of this heavenly mystery, I take care to order myself lowly and reverently, according to the directions given by the Church for regulating the behaviour of her members on this solemn occasion. As kneeling is the most becoming posture for presenting the addresses of sinful creatures to their adorable Creator, we are directed to receive the Holy Sacrament in that humble manner, that the outward gesture of the body may express the inward awe and reverence of our minds. It is here that the Apostolic rule ought to be particularly observed, that "all things be done decently and in order." (1 Cor. xiv. 40.) A pleasing uniformity in our deportment, as well as in our petitions, contributes greatly to outward beauty of holiness which ought to accompany all our religious offices. In our approaches to the altar, besides the aid we derive from the prayers of the Church, we may very properly have recourse to other helps for expressing the piety of our hearts and affections, only taking care that those private prayers which we make use of for that purpose, be pronounced so softly as not to disturb the devotions of our fellow Christians that are near us. When others are communicating, we ought to be employed either in reading or meditating, in such a serious

and devout manner, as may keep our thoughts from being diverted to any other object than what is immediately before us, the sacred service in which we are engaged; remembering, however, that our private devotions must always give place to those that are public, and that we must lay aside our own prayers, when the minister calls upon us to join with him.

This, indeed, is what constitutes the principal beauty and excellence of the whole of that religious worship prescribed by the Church to which we belong, that the people are allowed and invited to bear their part, and take a considerable share in it. No sooner does the minister begin the service, than the people are directed to follow after him; and both go on, putting up their alternate requests to the throne of grace. The minister prays for the people, and they again for the minister; he lays their wants and necessities before their Heavenly Father, and they, like dutiful children, earnestly beg for such supply and relief as he knows to be most expedient for them. The minister calls on the people to "Praise the Lord," and they as readily answer, "The Lord's name be praised." He loudly proclaims the goodness and mercies of God, and they as heartily join in the same acknowledgements. In such a mutual course of prayers and praises, striving to show, and to excite each other's zeal, to the glory of God, is the whole service carried on from the beginning to the end.

Resignation.—Edwin, the celebrated comedian, went from a rehearsal with most uncomfortable sensations. The futile cause was, having a dramatic part assigned him, which he imagined not precisely to his ability. Going through and round the court, gnashing his teeth and biting his nails in the bitterest vexation, his perturbation was suspended by the following event:—

"Green and pretty-bow pots, two a penny, come, buy my bow pots, ye pretty maids; ah! God Almighty bless your honor, will you buy a bow pot for your window—madam—of the hazle tree with the nuts placed in order, some lilies of the valley, wild rosemary and a few violets"—Sung, or rather whistled the old woman, who offered him the most rural bouquet, with a look fraught with so much wistfulness, that Edwin could not refrain asking her a few questions,

How old are you, my poor woman? Eighty-five, your honor, next Martinmas. Where do you live? At Finchly replied the woman. What is your name? Ann Lewton, an' please your honor. And did you walk from Finchly, to day? interrogated Edwin.

Yes, indeed, sir, and I hope with God's blessing, to sleep there this night. How much shall you make if you sell your bow pots? Seven pence halfpenny, sir.

And when you have disposed of them, you will return contented to your cottage? Yes, indeed, I shall.

O, Heavens! exclaimed Edwin, and shall we presume to murmur at the dispensations of Providence, when this calamitous creature, bending under the infirmities of age and the pressure of poverty, can be thankful to her Creator for advantages that comparatively is misery in the extreme.—Do you enjoy a good state of health?

I never was sick but twice in my life, your honour, once on the death of my poor Billy—and another time when my husband lay ill of ague, for nine weeks, almost without food.

Did he survive the illness? Ah! no, my sweet gentleman, said the hoof worn dce, with her eyes full of tears; it was in the winter of the hard frost, and he could not bear up against the blight; he

died, and the stroke would certainly have broke my heart with grief, if it had not pleased God that it should be otherwise.

And did no one contribute to your relief? said the repentant comedian.

O yes, a good lady in our neighbourhood sent us six pence and some raspberry wine; but alas it was too late, but it was the will of Heaven it should be so, and it is our duty you know to bear the afflictions of God with patience.—Will your honor buy a bow pot?

No; keep your bow pots for better customers, but here's a shilling for you.

A shilling, your honor, cried the other, but lack-a-day, I am so poor, I have no change. I want no change, said Edwin; you have given me a lesson of Philosophy, that has done me more real service than all the sophistry of Shaftesbury, the black ethics of Hume, or the levities of a Voltaire. The practice of Christianity must be the foundation of happiness—and whosoever disputes its pre-eminence over every other system of morality, is not only an enemy to himself, but a foe to the general interest of human kind.

CROSS READINGS, OR QUEER COMBINATIONS.

(From London Papers.)

It is with the utmost concern we state that his lordship is seriously indisposed, owing to his having swallowed, by mistake, the dome of St. Paul's, instead of the monument—the latter of which is recommended by the faculty as an excellent remedy—for head-aches, lowness of spirits, vapours—want of principle, dereliction of party, and political delinquency—such are the surprising cures that have been accomplished by this specific, that we do not hesitate to assert—it would enable us to liquidate our enormous national debt—if melted with a piece of sugar in a teacup full of hot water.

What renders this unhappy man so great an object of compassion is, that he has the misfortune—to be married to one of the most charming, amiable, and accomplished women—from the filthy purlieus of St. Giles's and Drury—addicted to swearing, blasphemy, and obscenity—as taught at the celebrated academies of this metropolis, where young ladies—not less than seventy years of age, and upwards—daily exhibit their beautiful persons—to immense crowds of some thousands of spectators—in a little room not eight feet square.

On Friday morning the bodies of three men and a boy were found drowned in—the tears of the unfortunate woman—who laughed so immoderately at this facetious reply of his lordship's, that—the sound was heard upwards of six miles round—One of the men was dressed in—a large and elegant assortment of winter silks and other fashionable articles—first brought over from Greenland fifty years ago—but what is still more extraordinary, the boy—who is a very infirm old woman, upwards of ninety—dances with such elegance, precision, and ease, that—in consideration of these singular acts of public service, the Commons voted him—the thirty thousand pound prize, which—is the greatest joke in the world.

BOSTON, JULY 3.

The New Convention with France.

The convention concerning commerce and navigation, concluded at Washington, on the 24th instant, between the United States and France, bears upon its face the evidence of the difficulties that have occurred in the negotiations which led to it. France, it would seem, will not embrace the principle of an entire equality, as professed by the act of Congress of the 13th of March 1815; preferring as it appears, certain proportional regulations, bringing as her statesmen conceive, her commerce and navigation