

# MEMOIR OF THE REV. JOHN FREDERIC OBERLIN.

[Concluded.]

From the particulars already enumerated, we seem authorised to believe that Oberlin was what Christians in the East expressively term "a man of the beatitudes;" and, as an additional proof, it may be observed, that he was "a peace-maker." A dispute which had lasted eighty years between the successive lords of the manor and the peasantry of his parish, relative to certain rights and customs, was amicably concluded by his sole influence; he having previously prepared the way by inculcating in his sermon the duty of exercising charity, patience, and a pacific disposition. The pen with which the treaty of reconciliation between the parties was signed, was presented to him as a memorial and small trophy of the triumph.

On one occasion, when some of his parishioners had-way laid a young Roman-Catholic couple who were taking their infant daughter to be baptised by a priest, he rescued the young people from the effects of the meditated attack. On another occasion, finding some of his parishioners reproaching and threatening a Jew, he blamed them for not acting in a manner more worthy of their own assumed Christian name, and took the poor man by the hand to his own dwelling-house. His compassion in receiving refugees of different religious persuasions who came from Strasbourg during a political storm exposed him to a public trial. He was, however, not only acquitted, but regret was expressed by the Court, that so estimable an individual should have been interrupted in his charitable efforts.

In the year 1784 he lost his wife, to whom he had been united sixteen years, and became a widower with six children. On this occasion the passive graces shone in him with a mild and serene lustre, as conspicuous as had hitherto been his active virtues. His mind, hitherto so accustomed to energetic exertion, now bowed in meek resignation under the afflictive hand of his God and Father; and but for the wish to remain, if it so pleased his heavenly Disposer, a little longer upon earth, in order to benefit his children and his parish, he would gladly have departed, to dwell forever in his Saviour's presence. His prayers were at that time to this effect; "that he might, as a child of God, submit to his will, both as to life and death; and be so resigned as neither to wish, nor say, nor do, nor undertake, any thing but what He who alone is good and wise should deem best." To this filial submission was joined an humble reliance on the atonement, through faith in "the blood of the Lamb."

With these essential excellences of the Christian character, Oberlin, it is but right to add, combined a few harmless eccentricities, for so readily which he solicited the indulgence which he gave to others. I do not know that I ought to class among them affixing texts of Scripture to the doors of the rooms of his house. But his peculiarities did not disfigure or alloy the substance of his pastoral instructions; for his statements of Christian truth are said to have been strictly in unison with the inspired Records, and with the simplicity by which they are characterised.

The churches in his parish being too widely apart to allow of his preaching every Sunday in all of them, he went to each in its turn; and in his latter years, being unable to walk so far, the peasants arranged to come by turns and fetch him, and to entertain him at their cottages; to which plan he consented, on being allowed to pay for his dinner. The procession on such occasions consisted of the aged minister on horseback, attended by the person who came to escort him, and who carried the clerical robes and sacred books in a bag, followed by the inhabitants of Walldbach, to the village where he intended to preach. His sermons were very plain, and abounded in illustrations, which in a city might appear homely, but which in the country where he officiated were found particularly suitable to the understanding and wants of the people. He often adverted to such examples of beneficence as Vincent de Paul, the missionary Dr. Vanderkemp, and others; by which means he riveted the attention of the people, and appealed to the warmest feelings of their hearts. From the boundless fields of natural objects he also drew, like his Divine Master, striking illustrations of spiritual truths. But the Bible, the Bible above all, was the great source of his instructions; and he made very copious use of it in his discourses. In general his sermons were written, and repeated from memory: sometimes he preached from long notes; and on some occasions he has even taken up a subject unthought of before, if deemed by him more suitable at the moment than the composition he had studied. The Sunday afternoon he dedicated to catechetical instruction; and his illustrations were even more simple than usual, in order to convey clear notions to the minds of children. Every Friday he explained the Scriptures in the German language for half an hour, for the benefit of those to whom French was less familiar. Indeed, not only on stated occasions, but whenever called upon by his parishioners, or by strangers, the truths of religion fell, like refreshing and fertilizing drops of dew, from his lips. The late M. de Leazy-Marnesia, Prefect of the Lower Rhine, often consulted him when sceptical objections to revealed religion presented themselves to his mind; and was as well pleased to yield, as Oberlin was to gain, the victory in argument. When I had the satisfaction of conversing with him, in 1823, there were sufficient indications, that, at his then advanced period of life, the venerable pastor experienced to a great degree, the effects of age, both in body and mind. He was evidently "shorn of his strength;" yet I cannot soon forget his person and demeanour. His figure was rather tall and spare; he wore a rustic cap upon his head; and a small ribbon in his button-hole, the decoration of the Legion of Honour; and when my friends and myself first met him, he was led by his grandsons hand, on account of the dimness of his sight. He detained us a few moments before we entered the house, and spoke in language beautifully expressive of

piety and Christian affection. A noble simplicity pervaded the whole of his manner and short address: and though it was only the meek and gentle and affectionate Oberlin who then conversed with us, that aged pastor had in earlier life exemplified the pleasing and rare union of meekness with energy, gentleness with courage, and tender affection with a glowing and persevering zeal. His correspondence, as well as his conversation, contributed to the extension of his usefulness; and that combination of originality and piety which marked his character, must have rendered his correspondence particularly interesting. When anxious at one time to console a lady who had been greatly afflicted, he ingeniously began his letter by saying, that he had two imitative gems before him, both of them alike in colour, and equally transparent, yet differing materially in point of brilliancy. What was the reason? the one was cut by the workmen so as to present only a few sides, the other so as to contain ten times as many. These sides were formed by a very violent operation in the art of cutting and polishing them; and, had each of the stones been endowed with the principle of life, that which most endured the effects of the cutting and polishing instruments, would doubtless have envied the lot of that which had suffered only a tenth part of the same operation. But, when that was once over, the actual difference between the two appeared conspicuous; the one greatly eclipsed the other. And does not this, continued he, well illustrate the words of our Saviour, "Blessed are they that mourn, for they shall be comforted;"—blessed, if considered in themselves and apart; blessed, if compared with those who have not undergone so many trials?

That a minister who thus aptly and often illustrated the high and mysterious truths of religion by visible objects, and inculcated those truths with affectionate earnestness, should have been a successful preacher, cannot excite surprise; and though the lovely and worldly mindedness of many, and the vicious conduct of some, of his parishioners, continued to create anguish in his mind; yet the good conduct of many, and the exemplary virtues of some individuals, like those herbs that often grow upon the mountains, and are noticed for their peculiar fragrance, proved that they had not received "the grace of God in vain." The faith of these good people produced, amongst other fruits, that of charity to orphans; so much so, that whenever a father and mother died in his parish, their friends and neighbours kindly took charge of their children. Three women, in particular, distinguished themselves by this and other charitable efforts; Sophia Bernard, Catharine Scheidecker, and Maria Schepler. Sophia Bernard, yet a young woman, rescued from misery, and adopted, as many as nine children, taught them to spin, and by her own industry and theirs, supported them till able to maintain themselves. A young man who wished to marry her promised to wait ten years rather than be disappointed; and when she assured him that her reason for refusing his offer was her reluctance to give up the orphans she had adopted, he nobly agreed that if he should receive her hand he would help to maintain the children. He did so, and they afterwards adopted others. I looked with delight at the house in which such a pattern of benevolence as Sophia Bernard had resided. She died about four years ago at an advanced age.

Indeed the benevolence of the pastor seems not only to have induced such persons as the three female worthies just mentioned, but the people in general, to practise acts of kindness. The young people were accustomed to assist the aged and the sick often in their field-work. If a cottage was to be built, the young would fetch the materials. If a poor man's cow died, the people combined to assist him to procure another. One young person refused to marry, that she might devote her time and strength, and the surplus of her gains, after a moderate allowance for herself, to the relief of the necessities, and to the support of some modern religious institutions, which were known and appreciated at Ban de la Roche, long before they became generally known in France. The condition of the Negro slaves deeply affected Oberlin's mind; so much so, that he and his wife agreed to sell their plate and send the proceeds towards supporting missionaries who had gone abroad for their conversion. He even deemed it right to abstain from the use of coffee and sugar raised by slave labour, and was so self-denying as to do so, although accustomed to the use of both.

From the first year of the establishment of the Bible Society in England, a correspondence was opened with pastor Oberlin, and a small committee consisting of himself, his son Henry, and M. Daniel Le Grand was formed at Walldbach. This became the central point for the distribution of the Scriptures in France, and more than 10,000 Bibles and Testaments were circulated throughout that country through this channel, before the Paris Bible Society was founded. And here it is worthy of remark, as one instance that great effects often arise from trivial circumstances, just as many a majestic river, covered with richly laden vessels, may be traced to some small mountain rivulet as its source, that the aid of associated females in promoting the objects of the Bible Society originated in the efforts of the three women of Ban de la Roche, whose names have been already mentioned. A letter from M. Oberlin to the London committee (see Owen's History of the British and Foreign Bible Society, vol. i. p. 151), appears, in fact, to have imported the first idea on this subject; and when the Rev. Mr. Owen visited Ban de la Roche, fourteen years afterwards, he said to Sophia Bernard and Catherine Scheidecker, that the account of their services communicated by the pastor whom they so greatly assisted, had been instrumental in stirring up the zeal of many to labour after their example. "Oh sir," (replied Sophia Bernard, the tears filling her eyes at the time,) "this does indeed humble us;" adding many pious remarks in relation to their obscurity, the imperfection of their works, and the honor they considered it

to labour for Him who had done so much, yet ever thing for them. (Owen's History, vol. iii. p. 425.)

The third active female, Maria Schepler, had gratuitously taught people to read the Scriptures, and had also brought up orphans without receiving any reward. Not only the Protestants but even Roman Catholics were furnished with the Scriptures, through the activity of some of M. Oberlin's parishioners; and when there was danger lest the priests should seize and destroy them, they adopted the simple but ingenious plan of lending the Scriptures to Roman Catholics. Indeed there cannot be a doubt that pious females in other places, may and should assist their clergymen in various ways, like the excellent woman adverted to, in benefiting their neighbours, and promoting the interests of the Christian church. In so doing they resemble those fellow-labourers in the apostolic age whom St. Paul so highly commends, especially in the last chapter of the Epistle to the Romans. With respect to the nature and extent of such exertions, however, it is obvious, that females and their friends should pay particular regard to age and place, to rank and connexions, and to all the defined proprieties of life. To their exertions in favour of religious objects, it has been the practice of the people at Ban de la Roche to add prayer. Accordingly, they meet on a particular evening, and, after reading the Scriptures, pray for the Divine blessing on the parish and on religious institutions. A collection is then made, and put into a box, to be sent to the Bible and Missionary Societies; each person giving as much as he can conveniently afford, not a fixed sum.

From the people let us, however, again return to the pastor.

During the latter years of his life, M. Oberlin could engage but little in his professional duties, which devolved, in consequence, upon his son-in-law. Unable to go much out of the house, he devoted his time to study and to devotion. Prayer for his beloved parish was one of his most delightful occupations.

His last illness was sudden and short. On Sunday the 28th May, 1826, he experienced shivering and fainting fits. On Monday and Tuesday he in part recovered the use of his reason, and often, when his strength permitted, exclaimed, "Lord Jesus, call me soon to thy presence! Yet thy will be done!" On Wednesday he was much convulsed, but both by signs and words manifested his regard for his children, his friends, his parishioners, and the excellent woman, Louisa Schepler, who was entrusted with his household affairs. At six o'clock of the morning of Thursday, June 1st, though speechless, he, by an effort, took off his cap, clasped his hands, and looked up to heaven for the last time. He never unclosed his eyes afterwards. Soon after eleven he breathed his last, and the passing bell was tolled to inform his parishioners, that the pastor who for nearly sixty years had watched for their souls, had departed to his heavenly rest. During half a century of that period the house-keeper, Louisa, who had entered his house an orphan at the age of fifteen years, proved an invaluable assistant, in managing his house and bringing up his children, especially after his wife's decease. The estimable woman would never accept any wages, but lived in his family as a friend rather than a servant. What her few wants required she asked for—nothing more; and, on some occasions, when M. Oberlin endeavoured, through indirect channels, to put money into her hands, she conjecturing the source from which it came, uniformly returned it.—Within a few days after his death, a sealed letter was opened, in which M. Oberlin, having spoke of her excellent qualities, begged his children to treat her as a sister; and so well disposed were they to fulfill this request, that they offered her a share of the little property he had left. This, however, she refused, asking nothing more than to remain in the house, and to be permitted to add the honored name of Oberlin to her own.

The funeral took place on the 5th of June, and was attended by many persons, who were permitted to see the venerable countenance of the deceased in his coffin through a glass. As they left the house, the president of the consistory placed the clerical robes of the late pastor on his coffin. The vice-president placed the Bible upon it. The mayor fastened to the pall the decoration of the Legion of Honor, which Louis XVIII. had, a few years before, bestowed upon the Christian philanthropist. The coffin was borne by the mayors and elders; and the oldest inhabitant of Ban de la Roche walked in front of it. The procession behind the coffin was composed of so numerous a company, that when the coffin arrived at the church of Fouday, the distance of a mile and a half, the last ranks in the procession had not left the late pastor's house. To distinguish that day of general mourning, a new bell, given by M. Le Grand, tolled for the first time, as the funeral approached the village. The coffin having been placed in the midst of the church, M. Jagle, president of the consistory of Barr, read from the pulpit a paper written by Oberlin as long since as the year 1784, filled with expressions of ardent attachment and earnest intercession for his parishioners. The following are extracts:—"My beloved parish! God will neither forget nor forsake thee. He has thoughts of peace and mercy towards thee. All things shall go well with thee. Only, cleave thou to him, and leave everything to his care. Let my name be forgotten, but let that of Jesus Christ, whom I proclaim to thee, be ever remembered. He is thy Pastor: I am but his servant. He is that good Master who, after having prepared me from my youth, sent me to thee in order to be useful. He alone is wise, good, almighty, and merciful; I am but a poor, weak, and wretched man. Oh, my friends, pray that you may all become beloved sheep of his pasture. There is salvation in none other than Jesus Christ; and Jesus loves you, seeks for you, and is ready to receive you. Go to him, just as you are, with all your sins, and all your infirmities. He alone can deliver you from them and heal you. He will sanctify and perfect you. Devote yourselves to him. Whenever any of you die, may you die in him; and may

I meet you, and accompany you, with songs of triumph, to mansions of joy, before the throne of the Lamb. Adieu, dear friends, adieu! I have loved you much; and the very severity which I have sometimes found it necessary to adopt, arose from no other motive than an earnest desire to contribute to your happiness. May God reward you for your services, your benefits, and the deference and submission you have shewn towards his unworthy servant; and may he forgive those who have given me pain by opposing me; doubtless they knew not what they did. Lord, let thine eye watch over my dear parishioners; let thine ear attend to their petitions; let thine hand be stretched out to protect them.—Lord Jesus! thou didst commit this parish to me,—to me, though so weak and so miserable! oh, suffer me to commit and commend it again to thee! Give it pastors after thine own heart. Never forsake it. Overrule all things for its welfare. Enlighten all my parishioners; guide them, love them, and bless them. Let small and great, those in office and private persons, pastor and people, all meet at length in thy paradise. Even so, Father, Son, and Holy Spirit.—Even so. Amen."

After the solemn reading of this pathetic intercession, a few verses were read from the 103d Psalm, and then the 14th verse of the 7th chapter of the Book of Revelation: "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" a text which M. Oberlin had selected for the funeral discourse—conscious, as he doubtless was, like our pious Herbert and our Beveridge, that however numerous and useful the good works he had performed, they needed to be "washed in the blood of Christ." The president and vice-president of the consistory, M. Jagle, and Branswald, delivered discourses. M. Stoeber, a barrister, read a few stanzas in German. M. Bedel, a physician of Schirmeck, pronounced a short eulogy, and the body was then conveyed to a grave under a weeping willow, which had been planted over the grave of Henry Oberlin, his son. As the fittest monument for such a benefactor, it was proposed that a charitable foundation shall be erected to be called after his name, and made subservient to the temporal and spiritual welfare of the inhabitants of Ban de la Roche.

Such a faint sketch of the life of a village pastor, in a mountainous district of France: of one who was not an indolent sentimentalist of the school of Rousseau or any other modern philosopher, but a self-denying benefactor of the school of Christ. One of his great maxims was, "nothing, nothing without God." Nor need we wonder that his perseverance in enterprise was so constant, since his motive for exertion was the most exalted; for another of his maxims was "All to the Saviour." "What," said he to a minister who visited him, "what did not our Saviour suffer for us? Nothing is difficult when we do it for him. To him let us wholly devote ourselves. What a model, then, has this amiable man bequeathed to the Christian world! Oberlin's deeds, like those of the good Samaritan, are worthy, not merely of admiration, but, to a great extent, and in a great variety of particulars, of imitation. To the clergyman in particular, and especially to the clergyman who has the charge of a populous parish his example seems to repeat anew, with peculiar emphasis, our Saviour's words—"Go, and do thou likewise."

EXTRAORDINARY DISPATCH in Settlement, worthy the attention of Emigrants.—A respectable farmer, an entire stranger to this country, with five children, of whom the eldest is only 14 years of age, left Buckinghamshire in England, on the 1st of September last. On the 5th he sailed from Liverpool in the John Francis, and arriving at Quebec on the 15th October, made immediate application to His Majesty's resident Agent for Settlers, and obtained the necessary information for his future guidance.

The following day he decided on proceeding to the Township of Inverness, and went that evening with his family and baggage, by Batteaux to St. Nicholas, and on Tuesday, the 20th, reached his destination. Having lodged his family in a settler's house, and engaged the services of an intelligent guide, he instantly proceeded to examine the lands, and made choice of No. 10, in the 6th range, on the banks of a beautiful navigable river, distant about 46 miles from this city. There he made immediate preparations for clearing land and building a house, having for the latter purpose, engaged the assistance of his guide. On the 14th instant, he and his family were lodged in a neat new log-house, 24 feet by 12, with two glazed windows, and fully provided with every thing necessary for the winter.

The total expense from the time the family quitted the ship at Quebec, till they were fixed in his own house, including the transport, building, clearing, &c. did not exceed £15. The number of days from their leaving their native place, in the centre of England was 66.

COLONIAL SCIENCE.—The Literary and Historical Society of Quebec, have published the first volume of their transactions. It contains 11 plates illustrative of its subjects, and gives a catalogue of the Society's Mineralogical Collection, which embraces 1310 specimens. Its contents are,—A list of the officers of the Society; observations explaining the commencement of the Institution and its importance; an Inaugural Address on the early civil and ecclesiastical history of France, by the Hon. Chief Justice Sewell; Outlines of the Geology of Lake N.; Memoranda respecting colouring materials in Canada, by W. Green, Esq. and which procured the Gold Iris Medal from the S. A. S. London; accounts of Meteorological Phenomena in Canada, by Capt. Bonnycastle, R. E.; Notes on the Saguenay Country, by A. Stuart; observations on rocks and minerals by Capt. Bonnycastle; Geology of part of Labrador by Lieut. Baddley, R. E.; Geognosy of Saguenay County by the same; a dissertation on the ancient Etruscans; Geological Notes on the neighbourhood of Montmorenci; shells characteristic of Quebec, by Mrs. Shephard; Journey of an Indian across the continent of North America; observations on plants; coincidences between the Indians of North America, and the Tartars, by Major Mercer, R. A.; a catalogue of Canadian plants, by Countess Dalhousie; and observations on Crickets in Canada, by the Hon. J. Hale. There is no doubt this volume will be one of much interest, and some importance. These zealous endeavours after literature and scientific attainments, seem beautifully fertile spots amid the general waste of Canadian politics. If parties would subside in that fine province, there seem promises of talent and public spirit, sufficient to warrant the expectation of a high degree of excellence.

CANADIAN LITERATURE.—The Quebec Papers contain a Prospectus of an Essay on the Nature, Local Advantages and Internal Resources, of the Eastern Townships of Lower Canada, with suggestions for their Improvement, by the Rev. Edward Larkin. The work is to contain brief notices of several Journeys into the Townships, Upper Canada, the bays of Gaspe and Chaleurs; Halifax, Windsor, and Pictou.

INTERPRETATION.—The Revised Statutes of the State of New-York, which went into operation on the 1st of January, impose severer penalties than our present laws, upon drunkards, tipplers, and all disorderly persons. The new law provides, that upon complaint being made to any justice of the peace, against any drunkard or tippler, he shall issue his warrant for the apprehension of the offender, and upon the record of the conviction of such drunkard before a Jury, sufficient sureties may be required for good behaviour for the space of one year; and in default of such sureties, he may be committed to the common jail. The jail-keeper is directed to exhibit a list of such inmates to every Court of General Sessions of the Peace, who are enjoined to enquire into the circumstances of each case, and if minors, are empowered to bind them out, or, in their discretion in every case, may order them to be kept in the common jail for six months, at hard labour, on bread and water only. And if any person be designated by the overseers of the poor, as an habitual drunkard, all persons are prohibited selling him spirituous liquors, under a penalty of ten dollars for each offence.

## MILITARY ANECDOTE.

GENERAL MURRAY AND GEN. CHAMBARLAC AT BRUSSELS.—In the year 1811, there were not more than a dozen English families residing at Brussels, all of them, of course upon their parole. We were under the necessity of presenting ourselves once a week before the Commissary, and inscribing our names in what we used to call "the Black Book." This was but a trifling inconvenience, and we deemed ourselves fortunate in not being imprisoned with our countrymen. Most of us were received with the greatest hospitality by the principal inhabitants in the town; indeed, speaking of myself, a bachelor, I shall always look to this period of my captivity with feelings of pleasure and regret. In this almost happy state we expected to remain till peace between England and France was proclaimed, or an exchange of prisoners should be effected between the two Governments; these, but natural expectations, were, however thwarted by the conduct of two of our countrymen, Messrs. Henry Wolsey and Chitham. They made their escape from the town, reached the sea-port in Holland, and safely arrived in England. Upon the circumstance being made known to Gen. Chambarlach, the Commandant of the Sixteenth Military Division, he gave orders to all of us to appear before him. As soon as we were ushered into his presence, the once brutish republican, but then the stern, haughty, and unpolished Imperialist, thus addressed us, more particularly directing his severe looks towards the two British officers:—"So, it is thus you Englishmen keep your parole."

You well merit the epithet so often applied to you of perfidious Islanders (perfidieux insulaires). You have betrayed the faith that had been placed in you; you all deserve to be consigned to some dungeon; but as it is, you shall be conveyed to some citadel, until the pleasure of the Duke de Feltré be known respecting you." General Murray, in the mild and gentlemanly manner which distinguished him, addressed our inexorable judge:—"Sir, we all feel that the conduct of our two countrymen is highly improper, perhaps dishonourable; but it is impossible that any of us can be accountable for the actions of others. As a British Officer and your equal in rank, placed also in a situation which, among the rudest people, claims respect, I ought to have expected more courteous language from a French General. The terms you have thought proper to apply to me are such that I cannot listen to them and at the same time wear a sword at my side!" Saying this, General Murray hastily drew the weapon from his scabbard, and placed it upon the table before the Commandant. Captain M. followed his example. Chambarlach did not reply, but dismissed us by waving his hand. We went into an adjoining room, and in about five minutes Pradhel, his Aid-de-Camp, came to us, and said that the General's orders were, that we should go to our homes, and hold ourselves in readiness to depart, some for Verdun and others for Valenciennes. In less than twelve hours we were proceeding on our painful journey, escorted by gen-d'armes.—United Serv. Jour.

## LAST NOTICE.

ALL Persons indebted to the Proprietors of the Steam Boat St. George, either in Note or Account, are hereby requested to pay the same to Mr. JAMES SEEGEE, on or before the first of March next; after that day they will be placed in the hands of an Attorney for Collection. February 2, 1829.

VALUABLE FARM, FOR SALE. (and possession to be given the first of May next, that Farm on the Nashwaak, known and distinguished as Lot No. 10, together with the Dwelling House and other buildings thereon. The place is only about 12 miles distant from Fredericton. Sixty rods from each side of the River, together with an Island in the middle of it. The whole containing 350 acres with the usual allowance for roads and waste, about 30 acres cleared. For further particulars application to be made to the Subscriber. WILLIAM TAYLOR, Fredericton, 19th October 1829.

WANTED.—In the Parish of Kent, a person qualified to keep a School, to teach Orthography, Reading, Writing, and Arithmetic, to whom liberal encouragement will be given. No person need apply but such as are in possession of a Licence to teach School, and can produce satisfactory testimonials of character. JAMES MURPHY, Kent, York County, Dec. 23, 1829. 2wp.

FOR SALE. THE House in which the undersigned now resides; it is an excellent stand for mercantile business; or from the number of apartments it contains, is well adapted for a boarding House. For further particulars apply to GEORGE K. LUGRIN. August 11, 1829.

Eligible Situation to Let, for one or more Years. TWO Offices and a commodious Cellar in the Brick Building formerly occupied by the Hon. Thomas Baillie. The apartments may be adapted for a convenient Store. For further particulars, application to be made to E. W. MILLER, Fredericton, December 5, 1829.

THE ROYAL GAZETTE. Terms.—16s. per Annum, exclusive of Postage. Advertisements not exceeding Twelve Lines will be inserted for Four Shillings and Sixpence the first, and one Shilling and Sixpence for each succeeding Insertion. Advertisements must be accompanied with Cash, and the Insertions will be regulated according to the amount received. Blanks, Handbills, &c. &c. can be struck off at the shortest notice.