

good, or which are capable of being turned to better account still; nor do I doubt that they are destined to exert a mighty influence in the regeneration of society in ages to come."

My dear fellow labourers, allow me with the utmost affection to urge upon you the *immense responsibility* attached to your work as teachers of the rising generation. Tell me not of the progress of civilization, of the influence of enterprise and commerce, of the glory of war, of the beneficial tendency of art and science; oh! tell me of the grandeur, the dignity, the greatness of a work the moral influence of which shall encircle the globe, and redeem our common humanity from its thralldom and pollution. And have you duly considered the claims made upon you by the position you occupy? You are, professedly, engaged in this glorious movement; oh, see to it I entreat you that you are not an *hindrance* rather than otherwise in a work so important, so momentous, and so solemn. Too many there are whose object ostensibly is to instruct the young, yet who by their supineness, irregularity, coldness, and want of interest, injure this noble cause. Better to refrain from engaging, than having once put our hand to the plough either to look back with disappointment, or languidly continue the work. Forgive me, my dear friends, in thus urging this subject upon your attention. Let us aspire to come under a *vivid impression* of our responsibility, and whilst we are found faithfully discharging the duties entrusted to us, let us rest assured that our labours shall not ultimately be in vain.

JUNIAS.

#### MEMOIRS OF JOHN FREDERIC OBERLIN.

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Diligent and active himself in every duty, there was nothing he disliked more, or reproached with greater severity than idleness. He encouraged even the youngest children to collect rags, old shoes, and other refuse, and paid them according to the quantity brought, which he prepared as manure, and in which he followed his favorite maxim, "Let nothing be wasted."

In the whole of Steinthal there was soon not one beggar to be found, and if others by chance found their way from different places, they never were sent away, if they were thought worthy objects, without assistance. His manner of obtaining an insight into their characters, was worthy of imitation. "Why do you not work?" "I cannot get employment, Sir." "Well, then, I will give you work; remove these stones, &c." And the real beggar who disliked employment, never returned again to Steinthal.

Oberlin's admiration of industry was carried to such an extent, that upon remarking that the women at several of their meetings, particularly those in the afternoon, were often inattentive, he proposed that they should knit stockings for poor orphans or other persons in distress. The effect was singular, and the scene remarkable; women who were diligently knitting during the discourse of their minister, listening with still greater diligence to the words which fell from his lips.

An enemy to sloth and personal indolence, his whole disposition was equally averse to that mental inactivity which, without thought or desire for improvement, follows mechanically and without reflection, its usual routine. To remedy this, he employed two hours every Thursday in lecturing upon subjects relating to agriculture, husbandry, natural philosophy, &c. He purchased an electrifying machine, and several other philosophical instruments, obtaining a very good collection of plants, and by these means awakened a feeling of curiosity and inquiry into the wonders of the visible creation.

The older children from the different schools assembled also once a week, and he sat among them as one of the most experienced farmers, conversing upon the management of land, domestic economy, and natural phenomena. And as another proof of his fatherly kindness and attention, he wrote every year a calendar for his people, suitable to their necessities, and full of profitable advice, which he printed and circulated at his own expense.

Among the numerous evils which Oberlin sought to overcome, and which gave him the greatest vexation, was the habit of getting into debt, and as their want of agricultural instruments generally occurred at a time of year when they had no money to purchase them, Oberlin, almost on his first entrance among them, had ordered a number of necessary implements at his own expense which he sold to them in many instances, for less than their value and allowed them credit till after the potato harvest. He also established a loan fund, but under the most strict regulations as to the payment, and whoever was not punctual in the payment at the appointed time, was not allowed to borrow again for a certain period. He also persuaded those who were burdened with numerous small debts, of which there were numbers in his parish, to save every week a small sum to pay off the old debt.

Anxious as Oberlin was that his flock should not be involved in debt or wordly disagreement, he was much more distressed when any of his parishioners trespassed against his brother, and was the cause of hatred or enmity. He deeply felt the force of the command, (Mat. v. 23, 24.) "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." With the greatest sacrifice, both of time and attention, he endeavoured to become a peace-maker, and more particularly his attention was paid to those disputes or quarrels which arose from the difference in religious sentiments; we will present the reader with a striking example.

In 1789, the daughter of a Roman Catholic at a neighbouring village called Schirmeck, married a Protestant living in Waldbach. This man had enemies, who were envious of him from his possessing more property than most of the other inhabitants. They had one daughter, who, according to the marriage agreement, was to be baptized by a Catholic priest in Schirmeck; but on the day proposed for the ceremony, they received information, that some of his enemies had determined to way-lay him on the road over a mountain which they were obliged to cross, and to maltreat him. The journey could not be postponed, as the Priest awaited them, and yet they had not the courage to undertake it. In these distressing circumstances, the parents went to Oberlin to ask his advice. He told them to trust entirely to Providence; but at the same time offered to accompany them, to assist them in case of necessity. On arriving at a place where it was probable they might be attacked, Oberlin fell on his knees, spread his hands over the young mother, and exclaimed with a loud voice: "Great God! thou seest the wickedness which is brooding and hovering over us! Thou seest the innocent in distress. Almighty God avert the danger, or give thy children strength to overcome it!" At this moment several persons burst from a copse of beech trees, with the most desperate threatenings. Oberlin took the child, and going towards them with a calm yet indignant manner, at the same time united with pity for their error, he said; "Here is the child that has injured you so deeply, that your happiness is destroyed." Astonished at the presence of their Pastor, whom they could have little expected to meet, as the conductor and companion of those who were going to perform a Catholic ceremony, and who, from the few words he had spoken, they found was acquainted with their wicked intentions, they did not dare either to persist or exculpate themselves, but acknowledged their injustice, solicited pardon and became reconciled. The parents went forward to Schirmeck, full of gratitude to God and his servant; and Oberlin returned with the men quietly towards Walbach, and on separating said to them, "Remember, my children, the day on the mountain, if you wish me to forget it."

One day Oberlin heard a very great disturbance as he was sitting in his study. He looked out and perceived the whole village, both young and old, following a stranger, crying after and hooting him, like a flock of crows at mid-day, chasing a bewildered owl. Oberlin hastened down stairs, and asked what was the matter. "A Jew! a Jew," cried a number of voices. He commanded silence: and then showing them how unworthy they were of the Christian name, who could molest and taunt a person, whose great misfortune it was, that he did not know his Saviour; he took the bundle from the stranger, and led him to his own house, where he hospitably entertained him.

We have already adverted to the lawsuit respecting the right to