

their convictions. As to myself, far from thinking the articles of the Basis too strict, I find them the contrary. There are many points of doctrine omitted, that I would have specified with a view to an ecclesiastical union. But this is quite a different matter; and I think we should rather take for our motto the saying of our Lord,—"That which God hath joined together let no man put asunder." The union of all true Christians!—That is the Reformation of the nineteenth century. Let us aim at this end, but let it not be done by halves; let us all aim at this end. In every one, who manifests the spirit of Christ, let us acknowledge a brother. I spoke, at the beginning of my letter, of a *sin*. In conclusion, let me signally mark this as A DUTY.

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**Memoir of M. Jean Frederic Oberlin,**

PASTOR OF THE BAN DE LA ROCHE.

(Continued.)

M. Oberlin had the honour to be the first foreign clergyman who corresponded with the Committee of the British and Foreign Bible Society. His letter to them, dated Nov. 3, 1804, is a very interesting document. Having acknowledged a grant of £30 for the purchase of Bibles, he mentioned three excellent females, Sophia Bernard, Maria Schepler, and Catharine Scheidegger, to whom he intended to present copies of the Sacred Volume. The character of Sophia Bernard is thus drawn:—

"Sophia Bernard is one of the most excellent women I know, and indeed an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under foot, and treated in a manner too shocking to relate, when, nearly starving with hunger, they dared to cry out for food. Soon

afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several religious denominations. She now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. A fine youth, of a noble mind, made her an offer of his hand; she at first refused, but he declared he would wait for her even ten years; when she replied that she could never consent to part with her poor orphans; he nobly answered, 'Whoever takes the mother, takes the children too.' This he did, and the children were brought up by them in the most careful manner. They have lately taken in other orphans, whom they are training up in the fear and love of God."

In the year 1818, the late Rev. John Owen, one of the Secretaries of the Bible Society, made a tour through France and Switzerland, and visited the Ban de la Roche. The account of his interview with M. Oberlin is exceedingly interesting:—

"I cannot describe the sensations with which I entered the mountainous parish (containing five villages, and three churches) in which this primitive evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and, when I announced to him, in my introduction, that I appeared before him as the Secretary