

Oberlin was anxious to induce his parishioners to plant trees of various kinds. The method he adopted on this occasion was singularly ingenious. Aware of the reluctance of the country people to be instructed by citizens, he silently took advantage of their curiosity. Two fields belonged to his parsonage, which were crossed by a public foot-path. "Here he worked with his servant, dug trenches, planted young trees, and placed around them the earths which he thought most likely to promote their growth: he then obtained slips of apples, pears, cherries, plums, and nuts, made a large nursery ground, and waited with patience the period when his parishioners observing the success of his experiments, would come and request him to assist them in rearing trees for themselves. His expectations were not disappointed; the taste for planting was diffused, and the art of grafting, which he taught the people, was generally practised."

Various other advantages resulted from the labours of this extraordinary man. The improvement of the breed of cattle; the successful introduction of the artificial grasses, sainfoin, and clover; the great increase in the growth of potatoes, which form the principal subsistence of the Rochois; the employment of the young, during the winter months, in manufacturing useful articles from straw, knitting, dyeing, spinning cotton, and weaving; the culture of flax; the establishment of an agricultural society, of a dispensary for the sick, of a loan fund for the necessitous, and for the liquidation of debts;—the happy termination of a lawsuit between the *seigneurs* and the peasantry, which had been prolonged for more than eighty years, and which had impoverished the parties by enormous expense, and diffused a spirit of litigation and intrigue—all bear testimony to the zeal and disinterestedness

of M. Oberlin, and the invaluable benefits which the inhabitants of the Ban de la Roche have derived from his counsels and his exertions.

The numerous and diversified engagements of this excellent man were not suffered to infringe on the claims of personal religion, or the sacred obligations of pastoral duty. In instructing his flock he ever felt the highest pleasure; and to visit the sick, and console the dying, he would encounter any hardships, climb the steepest mountains, plunge into pathless snows. Nor were the private exercises of devotion neglected: a portion of his time was regularly employed in reading and meditation; and in prayer whole hours were not unfrequently spent. Doubtless his mind was thus prepared and strengthened for the arduous duty in which he was incessantly engaged, and supplied with "grace sufficient" for his necessities.

(To be continued.)

The Protestant Reformation.

The Reformation in the sixteenth century may be contemplated in several points of view, presenting in each interesting subjects for reflection.

It was the victory of *freedom*. Popery had enslaved mankind. Inculcating abject submission to the priesthood, it mattered little whether the forms of civil liberty were retained or not. If the rulers governed arbitrarily—the priests governed the rulers. If the people had obtained their rights, and exercised just control over the administration of affairs, the freedom was delusive,—for the priests governed the people. The minds of men were under bondage. They were to think only in a prescribed way. To overstep the limits assigned them, (and they were very narrow,) was a mortal sin. Awe-struck and dazzled by the proud assumptions of their spiritual masters, they did not