

was taken ill, and obliged to return to his village which was nine miles from his father's residence. The people of Waldbach hearing of his desire to die at his native place, twelve of them set out, and offered to bear him home on a litter. As he could not bear exposure to the open air, he was placed in a covered cart; and as it proceeded slowly through the valley, the peasants walked before it, removing every stone out of the way of the wheels. Soon after his arrival, his sufferings were terminated by a triumphant death, in the year 1817.

So great were the improvements that Oberlin had effected in the cultivation of the Ban, that a report of them was presented to the Agricultural Society of Paris in 1818. On this occasion the Count of Neufchateau, who visited the place in his official capacity, gave the highest testimonials to the skill and benevolence of Oberlin, who had not merely performed "a single act" but devoted "a whole life" to the benefit of the district and its inhabitants. Having stated that France contained uncultivated land enough "for the formation of five thousand villages," he added, "When we wish to organize these Colonies, Waldbach will present a perfect model." Oberlin received from the Society a gold medal, as a testimony of their gratification, and a badge of honour from Louis XVIII. At one time he was not only minister, school-master, farmer, and mechanic, but also physician to his parish, having learned something of the art of healing. He used to climb the steepest mountains, at all seasons and hours, to visit the sick, and would travel in the night to purchase medicine for them and administer it. These attentions endeared him still more to his parishioners, and prepared the way for the more ready and effectual reception of his religious instructions. Although he had some peculiarities of view on a few points of scriptural

truth, he preached all the great evangelical doctrines. He loved to speak of God as his Father, "*our Father*," as he would often say, "and thus we may *always* feel him to be." He dwelt much upon sanctification; the willingness of Christ to receive all who come unto him in sincerity of heart; the efficacy of prayer, and the necessity of divine influence. He was accustomed to preach very earnestly on the future judgment, and the punishment of the wicked; holding out at the same time the love of God, through Jesus Christ, to the returning sinner. In his manner of preaching he was very plain, so that all his hearers could understand him; frequently introducing anecdotes of pious persons, and illustrating spiritual things from nature. But the Bible, "the dear Bible," as he said, was the grand source of all his instructions: he quoted largely from it, and used great care in explaining it. His sermons on the afternoons of the Sabbath were principally intended for the young. Every Friday evening, he preached in German for the benefit of those who understood that language better than French; and at these meetings he was to the utmost possible degree simple and familiar. When he found his people needed to be reminded of particular duties, he wrote them letters to press the subject on their special attention. Some specimens of these are preserved in the Memoirs which have been published of his life.

The fame of his piety and benevolence, and of the good which he had been the means of effecting in his parish, drew many strangers to visit it. Some of them have published their accounts, particularly the late Mr. Owen, the well known Secretary of the British and Foreign Bible Society, and all of them have expressed in the strongest terms their admiration and delight at the scenes they witnessed in that interesting valley.