

of sudden transitions from a high to a low temperature, or vice versa, and its general effect on the health.

In the construction and arrangement of our dwellings, particular attention should be paid to the economization of fuel. There are few farmers in the United States that do not find their fuel cost more than their bread. This annual expenditure might be lessened one-half or two-thirds by care in building. That little extra cost at first, which prevents the necessity of a constant expenditure hereafter, is, to the farmer, the strictest economy; and that method of building which shall secure a desirable temperature at nearly all seasons, certainly should have the preference. No where is the good effects of system, and a well digested plan of operations more conspicuous than in the construction and arrangement of the farm buildings. Order and judgment here exert their full influence, and in a great degree stamp the character and the mind of the man. The most slovenly are not insensible to the value of neatness, and the farmer whose buildings are inconvenient, ill constructed, disorderly, dilapidated, and without taste or design, cannot help a feeling of respect for the man whose domicile exhibits an appearance the reverse of all this. Let the farmer then build well, build for durability, build for comfort and utility, and not for ostentation or show, and he will find his reward.—*Cultivator*.

EDUCATION.

(Continued from page 319.)

The death of Mrs. Oberlin, and the period of the Revolution.

In the year 1784, Oberlin was called to endure a separation from his much beloved partner, who died on the 18th of January. Much might be said of this faithful, amiable, and affectionate woman. Her life had been rich in faith and love; she had been a zealous assistant to her husband in the work of the Lord, and she has received a new name, which none knoweth saving he that receives it; she had been the mother of nine children, two of whom were gone before her to their eternal home; and the last was only ten weeks old at the time of her death. Unprepared for the event, it smote Oberlin as a thunderbolt, and he remained for a short time in fearful silence; at length, falling on his knees, he poured out his thanksgiving to God, that this faithful handmaid of the Lord, had been called to be a partaker of his glory. From this time, he was cheerfully submissive, and not a murmur escaped his lips. He did not enter into a second marriage, and one might almost say, that he never ceased to hold communion with his sainted wife; for it was one of the peculiar opinions of this remarkable man, that the souls of the departed might still be united in personal interest, with those whom they had left behind, and that their spirits mingle in sweet and holy intercourse. His early desire to depart and be with Christ, which also, he would now be reunited to his beloved Magdalene, became more intense; though his heavenly Father did not see fit to fulfil his wishes, till forty years after this period. He continued to live, as a stranger and pilgrim on the earth, and all his actions being performed in the ever present view of an eternal world, with the thought that each day might prove his last, were better adapted to bring forth fruit to his master's glory. He sought not the praise or reward of men, he was not anxious respecting the judgment of man, but he coveted the righteous judgment of God, before whose throne he might to-day or to-morrow appear. His life was a garment which he held in his hand, ever ready to lay it at the feet of his Lord, he trembled not therefore, before those who could kill the body, but, shielded by the rock of ages, he bid defiance to the storms of life, to the fears of death, or the devices of the destroyer. The power of Christian faith over the last enemy, was particularly shown in his conduct during the sanguinary period of the Revolution.

At this period, I have been informed by a gentleman in Frankfurt, who was a particular friend of Oberlin's, even this retired spot received orders from the government, to discontinue the usual public worship of God. The congregation was to choose a president, who was to appoint a speaker, and on a particular day, a meeting should be held when the speaker should discourse upon the evils of tyranny and oppression, and consult with the people on the best method for their abolition; and there were not wanting spirits, even in Steinthal, for whom the new order of things had

its peculiar attraction, and would gladly have followed the example of the great nation.

Oberlin summoned a meeting of his people under the shade of some lime-trees, and read to them the notice which had arrived, and added, that as it was an order from the authorities, it was necessary and proper to show obedience, and he advised, that they should immediately proceed to follow the directions it contained. A president should first be chosen; and as he could not, from having been their pastor, become their president, he proposed, that the schoolmaster of the village should fill the office. The schoolmaster, at first strenuously declined accepting the appointment, but Oberlin soon persuaded him to acquiesce; and the schoolmaster was raised by the unanimous consent of the peasants, to the office of president.

It next became the duty of the president, to choose from among the people a speaker; and who could be better qualified to fill this situation, than their former pastor! and the election was confirmed by shouts of applause. "The question now is," said Oberlin, after being installed in his new office, "what day, and what house, shall we choose for our meeting or club? The house of our president has only one room, which is much too small to accommodate half the people, and more particularly if your wives wish to be present; the house, which has hitherto been called the parsonage, is also unfit for the purpose, and I therefore know no better house for the meeting of the club, than our former church." The people agreed to the proposal. "With regard to the day," continued Oberlin, "Monday will not be convenient, because many of the farmers attend Strasburg market; and the same reason applies to Wednesday, and Friday. I think upon due consideration, that no more suitable day can be fixed upon than the one we have hitherto considered our Sunday, and particularly in the morning, from nine o'clock." The people gave their unanimous consent, and then dispersed.

The following Sunday, at the general request of the congregation, Oberlin, the speaker, was requested to ascend the pulpit, as the speaker's chair, from which he read the orders of government. He then continued: "The authorities desire us to condemn tyranny, and to consider what will be the best means for its suppression. Tyranny has shown itself at various times, under various characters, but as, in our secluded Steinthal, we have never felt this tyranny in its different forms, it would be useless to waste our time, in considering plans, and forming resolutions for its overthrow. Still I am able to warn you of other tyrants, who not only rule in Steinthal, and in your homes, but in your hearts: and against these tyrants namely; 'envy, murder, debates, deceit, and other fleshy lusts and practices,' I will now admonish you; and also acquaint you with the only means of releasing yourselves from their thralldom, and becoming truly free, which is no other than becoming the servants of Jesus Christ our Lord."

After having spoken for a time, in the same style, he said: would it not be advisable for us to enlighten our meeting by singing; and as we are acquainted with no other songs, than the songs, of Zion, in our usual hymn book, shall we not sing one or other of them, which are so well known by us?"

Thus they sang, and prayed, happy and contented with their pastor, and at peace with God and man; and many others from the neighbouring parishes, who approved and enjoyed this mode of conducting the meetings, better than their own clubs, joined themselves to Oberlin and his people, and found in that time of public terror, and private distress, comfort and encouragement.

Oberlin's dwelling was ever the abode of cheerful hospitality; even those whose religion and politics were at perfect variance with his own, were sure of a kind reception. "I once," wrote a gentleman, who then resided in Waldbach, "saw one of the chief actors in the Revolution, in Oberlin's house, and he appeared, in that atmosphere, to have lost his sanguinary disposition, and to have exchanged the fierceness of the tiger for the gentleness of the Lamb."

The Last Years of Oberlin's Life, and his Death.

In the year 1793, death made another breach in the family of our aged friend. His eldest son Frederic, who had entered the army as a volunteer, lost his life in the service of his country. On the 16th of Nov. 1817, he was called upon to mourn the loss of