

that if they brought nothing he should not be displeased. He constantly taught them the duty of industry, and would hire every person he saw idle, to engage in some work. If any who applied to him complained for want of employment, he would say, "Well, then, I will employ you. Here—carry those planks,—break those stones,—fill that bucket with water,—and I will pay you for your trouble." This either taught idle beggars industry, or kept them from renewing their application there. His generosity was very liberal: he set apart three tenths of what he received, for charitable and religious uses. He kept three boxes, in which he deposited from time to time what he devoted to these purposes, according to the object to which he intended it to be applied. Nor did he limit his distribution to this share of his income; but when he heard of a Missionary Society to send the Gospel to the heathen, he sold all the plate he had, with the exception of a single spoon, and gave the proceeds to the Society; and this spoon he bequeathed to a Missionary establishment in Switzerland. When some notes issued by the French government lost their value, he purchased all that were held by his people, for their full amount, which he raised by the sale of whatever he could dispose of. He was charitable also in sentiment and feeling, as well as in the "alms-deeds which he did." Finding a crowd of people abusing a Jew, he ran in among them, and rebuked them, saying that if this poor man wanted the *name* of a Christian, they wanted the *spirit* of Christians.

His example was followed to a happy extent by his people. When a poor father or mother died, leaving a family, it was a thing of course for some one or more to take the charge and care of the orphans; so that many of the households contained one or two adopted children, who were treat-

ed as their own. One female in particular, though possessing nothing more than a small piece of ground, supported at one time ten destitute children. Of this excellent woman a fuller account is given by Oberlin in a letter he addressed to the British and Foreign Bible Society, in reply to the enquiry as to the want of Bibles in his parish. We wish we had room for its insertion. Her name was Sophia Bernard, and to her he gave the first bible from the grant the Society made him. Some time before the establishment of the Paris Bible Society, Oberlin founded an auxiliary to the British and Foreign Bible Society, in Waldbach, by devoting a portion of the offerings of the people to that institution. He also established Female Bible Associations, by directing the women to lend their Bibles to their neighbours, and read them to those who could not read for themselves. In his advancing age, Oberlin was assisted in his various labours by his children, who had happily imbibed his spirit. Some of them were married, and continued to reside with him; and others were settled very near him, so that they frequently met, and were thus enabled to continue their combined efforts.

But this is earth, and all was not tranquil even in the Ban de la Roche. A dispute had existed for eighty years between the peasantry of the Stienthal and some proprietors of the territory concerning the right to the forests which covered the mountains; and the law suit to which it gave rise was a constant burden to the people and checked their industry. The worthy pastor deplored this state of things, and by his judicious management, and his influence with the chief officer of the province, he succeeded in putting an end to the contest on terms advantageous to both parties.

One of his sons, a minister of the Gospel, whilst travelling in France on the service of the Bible Society,