

first of every month, every member should pray especially for missionaries, as is now done all over the Christian world. Another rule enjoined that, beside constant "watching unto prayer," every individual should pray, every Sunday and Wednesday, at five o'clock in the afternoon, for certain specified objects connected with his own salvation and the prosperity of the cause of Christ, both in his own family and throughout the world.

"Whom the Lord loveth he chasteneth;" and it pleased Him to try his servant in the furnace of affliction. In the year 1784 he was called to part with his pious and devoted wife. They had been married sixteen years, and their family now consisted of seven children. Her death was unexpected; and when her affectionate husband was informed of it, he was overpowered by the stroke, so as to remain for some time in the deepest silence, and unable to give utterance to his feelings. At length, he fell on his knees, and returned thanks to God that the object of his tenderest solicitude was now beyond the need of prayer, and that He had crowned the abundance of his mercies towards her, by giving her so easy and gentle a dismissal. From that time the passive graces shone as conspicuously in his character, as heretofore the active virtues had done. In all seasons of affliction, after the first bitterness of grief was over, his soul always seemed to be "girding itself up," or stretching its wings for its flight into the realms of blessedness.

On the death of Mrs. Oberlin, the care of the household was committed to a pious orphan, named Louisa Schepler, who had lived eight years in the family. She was about twenty three years old, and had been one of the most active conductors of the infant schools in Waldbach from their commencement. She felt it an honour to fill the station of housekeeper to the "dear papa," and would never

accept any salary, but lived in his family rather as a friend than a servant. What her few wants required she asked for, and would receive nothing more. She was considered and treated as one of Oberlin's own children. A visitor to Oberlin's dwelling house in 1793 describes it as an interesting spot in itself, but more so as the residence of so pious and useful a man. The situation was romantic, the gardens and fields in beautiful cultivation, and the utmost order and neatness prevailed both within and without the house. The walls were covered with maps, drawings of insects and other animals, and texts of Scripture were written over all the doors. He had other texts, and useful sentences, printed like our Sunday School tickets, which he distributed to his people and visitors; and it was his constant aim that no opportunity should pass away without doing good, and impressing some useful truth upon the mind. In 1793 he was again severely tried by the loss of his eldest son, in the twenty-fourth year of his age; but he did not murmur, recognising the hand of his Heavenly Father in his troubles as well as in his joys.

At this period the French Revolution was making progress, and during all the horrors which attended some of its stages, when every kind of religious worship was forbidden, the good Oberlin was not disturbed in his peaceful parish. His house became the refuge of many persons who fled from the persecutions and bloody scenes which were acted in other places. The people of the Ban, however, suffered with the rest of the kingdom by the loss of trade and the scarcity of money. Oberlin at once announced that he should not expect them to contribute as much as they had done for the support of himself, the schools, and the other expenses of the district; but told them they might bring what they *could afford*, and