

volved a double obligation; first, that which was his duty as a good shepherd, to seek earnestly the spiritual welfare of his flock; and secondly, to alleviate as much as possible the temporal necessities and privations of the Steinthalers, which were in many respects the effects of their own neglect; for he felt assured of this truth, that indigence as well as plenty has its temptations; and the necessity of that prayer, "Give me neither poverty nor riches."

It appears singular, that in his endeavours to promote the personal welfare of his flock, by which his kindness towards them was the most evidently manifested he met both with vehement and obstinate opposition. Proud even in beggary, they were highly offended with Oberlin, as with his predecessor, when he pointed out in plain terms, the wretchedness of their houses, their total want of cleanliness and order, and their idleness and ignorance, even in the most simple affairs; his good advice and wise propositions were called innovations, and unnecessary dissatisfaction and fault finding.

The Steinthalers were accustomed at that time, when they could no longer conquer by words in argument, to decide the question by personal strength, in which case they generally gained the victory over their more loquacious neighbours; and even their new Pastor, was not too much their superior, to be subject to this mode of warfare, and they determined to prove that if he could vanquish them in argument, they at least had the superiority in personal strength. Several of them therefore, formed the plan of watching for him in a retired spot, and giving him a severe castigation. Their intentions were privately made known to Oberlin, and that the following Sunday was the day fixed upon for the execution of their project. He chose that text, Matthew v. 39. "I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also;" and then spoke upon the Christian patience, with which we ought to bear injustice, and suffer injuries. After the service, the discontented part of his congregation, met in the house of one of their number, diverting themselves with the idea, that their Pastor's Christian humility would so soon be put to the test, and that he would be called to prove if he could practise what he had just preached. The door suddenly opened where they were assembled, and their Pastor stood before them. "Here I am, my friends," said he, with a calm dignity which inspired instant respect; "your intentions are already known to me, and that you have determined to correct me, for what you consider my unwarrantable conduct toward you. If I have really departed from those truths which I have taught and preached to you, I here offer myself for punishment, and willingly spare you the shame which would attach to you, were you to waylay me secretly." The peasants remained silent from surprise and shame, and then one after another came forward, and offered him their hands and begged his forgiveness.

At another time he was informed that some young people of one of the hamlets, proposed after he had preached in their church and was on his way home to Waldbach to seize him, and cool his burning zeal as they called it, by immersing him in a convenient water course. Oberlin embraced this occasion to speak in his sermon of the peculiar protection of God, which might ever support and comfort those who walked in his ways. He then openly declared, that the purpose of his enemies was known to him; but that without the permission of God they could not hurt a hair of his head. He generally rode home, but now he purposely walked, and desired that his horse might be sent after him. Several stout bold youths were waiting for him on the road; but saluting them, he walked composedly past, and none of them dared to raise their hands against him.

The commencement of Oberlin's ministry therefore in Waldbach, appeared to promise neither ease nor gratification; but his ever mindful heavenly Father, had provided our young Pastor at this time with two faithful friends, to encourage him in his benevolent and zealous path of love; the one sharing with him the burden and heat of the day, and the other directing his steps by wise and timely counsel. The former was Magdalene Salome Witter, whom the kind providence of God had provided as a help meet for him, and the latter, his predecessor Stuber, whose heart was ever present with the poor flock in Steinthal, and their new shepherd, and who sympathized with both in all their sorrows and disappointments.

The manner in which Oberlin sought a companion for life, and his engagement with her, is so truly characteristic of the disposition and manners of the man, and produced such an all pervading effect upon his after life, that we now break off our narrative, assured that our readers will follow us with much interest, through a few pages devoted to these circumstances.

Previous to his removal to Steinthal, his mother had expressed the wish, that he should form a union with some faithful Christian, who would share with him the burden and trouble of his charge, and prove, in the solitude of Waldbach, where he would be deprived of all society, a companion and friend. Oberlin did not very earnestly second these views for the future, and it was only out of respect for the wishes of his parents, that he consented to marry, and allowed them to endeavour to find a suitable connexion for him. His mother had been informed, that if her son made proposals to the daughter of a rich brewer's widow, he would meet with acceptance, and she therefore advised him to seek an interview with this young lady. From his most youthful days, it had been the practice of this conscientious young man, in such cases where his reason was not sufficient to guide him, without hesitation to wait and watch the finger of Providence, by which he regulated his conduct. Under his present circumstances, he prayed most fervently to God, that he would direct this event for his permanent good; and by the following token he would be led to conclude, that this marriage would be according to his holy will; viz., should her mother on his visit, allude to the subject or make any proposal to him; but should she not do so, he should feel it his duty to give up the idea altogether. He then went, and ringing the bell the mother received him with every mark of kindness. She introduced her daughter to him, and they engaged in conversation about the weather, the news of the town, and other trifling circumstances. At length a silence ensued, which occasioned them all some embarrassment; after some minutes Oberlin suddenly withdrew, without either mother or daughter being aware of the purport of his singular visit. This connexion was therefore no longer thought of, but his careful parents soon made him another proposition; they had lived on terms of the greatest intimacy, with the family of one of Oberlin's former teachers, who was much attached to his pupil. This teacher had one daughter of pleasing exterior, for whom Oberlin had ever shown the greatest regard, he therefore willingly acceded to their request, and it was agreed they should make the proposal for him. The affair met the views of each party, and it appeared finally arranged, when a rich suitor made proposals for the daughter, and was preferred by the family to Oberlin, and the girl herself agreed to their wishes to break the connexion. Some weeks afterwards, Oberlin received a note from the father of the girl, in which he expressed the wish, that the engagement should be renewed. Oberlin went immediately, with the note in his hand, to the house of his former teacher, and gave it back to him, saying; "My friend; I have been long accustomed to follow the leadings of Providence, with perfect submission; what has passed between us appears to me as a plain indication, that a union with your daughter, would neither be for my happiness nor her own. Let nothing more be said or remembered upon this subject, and only grant me this request, that your friendship may remain the same towards me, as mine will towards you, my highly esteemed teacher." They spoke directly upon indifferent subjects, and the friendship between the two families, remained uninterrupted.

(To be continued.)

VIRTUES OF COLD WATER.—Our readers have seen it announced that a new set of medical aspirants in Germany profess to cure all diseases by the internal and external use of cold water. A considerable laugh has been raised at their expense, but, for our part, we do not think they are altogether off the track. Using cold water, and that only, for a constant drink, and bathing repeatedly, will cure more maladies than most persons would imagine. We do not, however, go altogether with the M. D's. mentioned above—we do not believe cold water will do everything, though we seriously think it will do *much*. Diet, air, and exercise, are the three great principles of health. We have known persons to be cured by these when pronounced incurable by the physicians.—But such is our opinion of *cold water* that we think it deserves to be classed with the principles just spoken of.—*Philph. Ledger.*