

rations of the Legion of Honor which King Louis the 18th, had granted him as a reward for his uncommon merits and service.

But the Sabbaths in the Ban! The visiting agent of the Bible Society in 1818 declared that Walbach so completely filled his mind, and laid such hold on his warmest affections, that he could for some time scarce speak or write of any thing else 'but Pastor Oberlin and the Ban. The appearance of the Congregation; their order—their services—together with the fervour, tenderness and simplicity with which this *primitive evangelist* addressed them, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion.' For Mrs. Steinkopff reported, 'I never witnessed so delightfully affecting a scene as the church of Walbach, quite full, apparently, of attentive people; every countenance expressed attention.' And Dr. S writes in 1820, 'I cannot describe the veneration I felt on approaching Mr. Oberlin, that servant of God, and benefactor of men, now in his 80th year.'

But this holy man has joined the 'spirits of just men made perfect,' through the Saviour whom they served: but, Messrs Editors, the good he effected has not passed away with him. The Ban is still remarkable for the piety of its population, and the report of last year of one of the English Religious Societies, remarks that their contributions astonished those who knew their extreme poverty.—'The last and highest of the Villages is probably the only one in all France, in which Popery has never been able to raise her head. In several parts of the district, Piety seems to be (as it were) the established Religion—They remained Lutherans, worthy of their founder and their Oberlin—Neither was their beneficence confined to their immediate vicinity; these Societies connected with religious education were indebted to Oberlin and his flock, for important assistance. Will not these facts, Messrs. Editors, shame some of us, of your flocks, who when applied to for similar aid, are too apt to forget the gracious promise, Luke vi. 38, 'Give and it shall be given unto you, good measure, pressed down, shaken together and running over.'

If space would permit, it would be easy to shew how Oberlin's parsonage was a house of mercy, in which he dispensed religious instruction to all; and guided them through their worldly troubles and disagreements. Partaker and witness of their sorrows, he hallowed them all.—His example teaches the ministers of the Gospel, with the Bible in their hand, and boundless Charity in their heart, to reclaim some from their wanderings; to stand by the sick bed of the languishing; and how when death pays his visit, they should with untiring affection point to Him who bindeth the breaking heart, and directeth the survivors to the Hope which

"Breaks through the veil of our mortality."

Oberlin's last illness attacked him suddenly and was of but short duration. Among his last words were—'Lord Jesus! take me speedily. Nevertheless, Thy will be done.' As his dying hour approached, he raised his eyes for the last time to that Heaven where 'he doth now continually dwell,' his countenance beaming with faith, joy and love.—The passing bell soon announced to the Villagers that God had taken to himself the soul of the pastor, benefactor and friend, who for nearly 60 years had so unceasingly laboured and prayed for, and with them.

"Oh! then did thy dust return to the earth,

Thy Spirit to God who gave it;

Yet affection shall tenderly cherish thy worth,

And memory deeply engrave it,

Not upon tables of brass or stone,

But in those faithful bosoms where best 'twas known."

I now conclude, though not without expressing the hope, that your readers may have derived some benefit from this summary account of the life and labors and happy death of him whose name is passed into a Proverb. May Ministers be induced to follow his glorious example, not wearying in their well-doing, or allowing discouragements to deter them. And may we of the laity take heed to their warning voice, and enable them by the aid of God's spirit, to render in their great account with Joy.—Oh! that we may all be guided by Oberlin's zeal, humility and piety, and then shall we reap, with him, everlasting reward and be ready on our death-beds to exclaim with him—

"Thy will, O Lord Jesus, be done."

March, 1836.

O.

For the Colonial Churchman.

"This world is all a fleeting show,

For man's illusion given;—

The smiles of joy, the tears of woe

Deceitful shine, deceitful flow"—

There's nothing true but Heaven.

Truly indeed may it be said that this world is all a fleeting show. What are its pleasures or its riches? They are as a vapour which swiftly passes away, and is no more seen! Man heapeth up riches, but cannot tell who will gather them! None can tell this save that Almighty Being who knoweth and ordereth all things. Therefore reader set not your heart upon the uncertain riches and fleeting pleasures of this life, for they are a mere delusion. You may rejoice while in possession of them—but be assured that the time will come when you must part for ever from them; and if you continue to set your heart upon them, then at that time, at the hour of death, you will indeed shed tears of bitterness and misery; and you will find, but perhaps too late, that Riches and the pleasures of the world are empty and deceitful, and that though you possessed the riches of the whole world, they will avail you nothing at that terrible day of Judgment, which is rapidly drawing nigh to us all;—they can do nothing towards the peace of your immortal soul.—Reader, are your whole affections placed on the things of this transitory-world? If they are, oh! delay not in weaning them from things below, and at once set them on Heaven and heavenly things; and then at the most solemn hour of death, you will have much cause for rejoicing. You may find it difficult for a time to work that change, but with the assistance of God's holy spirit (which you must earnestly pray for, and that not from your lips but from your heart) you may overcome every difficulty. True happiness is only to be found in leading a holy and righteous life;—therefore reader, be holy, be righteous, and then indeed you will be happy. Inquire if you were to be called into Eternity at this moment, what would be your state then? Are you ready for that all important change? The 'still small voice' of conscience will tell you.

March, 1836.

From the Bishop of Nova-Scotia's Sermon on board
H. M. Ship President.

Why a Sailor, especially, should be religious.

You have also, my brethren, private and personal motives to the same attention, which ought to have the happiest influence. Your lives are necessarily exposed to constant danger, and your duty continually requires you to be careless of life, and fearless of death. This is the part of true courage; and true courage never rests upon so sure a foundation, as when it is grounded upon the holy fear of God. Few of you can hope for many hours, on your death-bed, for repentance. Even in time of peace, which the history of the world proves to be of very uncertain duration, your duty often calls you into danger as formidable as the perils of war. Your home is on the restless wave; and between you and death there is literally but a single step—Sometimes you must be exposed to the severest hardships of the most inclement climates; at others you must be in the midst of pestilence, more destructive than active warfare: and it is a well known fact that many more of your brother sailors have fallen victims to disease than in the battle. Here then are motives, we might hope, of sufficient strength, to make you earnestly desirous to live in constant preparation for a meeting with your God and Saviour, and to keep alive in your minds a continual recollection of that awful hour, when you must give account of every word and work.

In addition to the public claims upon you from your Country, and these powerful motives of a more private nature, we may also invite your attention to many shining examples of piety, which have been eminently displayed by persons of your own profession. These are among its most honorable ornaments, and little short of the delight afforded to your fellow subjects by the most splendid naval victories, has been the pious satisfaction of hearing the best and most distinguished of your Commanders, amid all

the tumult of the scene, with holy gratitude ascribe the glory to the God of Battles.

Listen then to the claims which have been urged upon you. Be influenced by the motives which ought to guide you; and imitate the pious examples which are before you. Be ambitious to deserve the honourable appellation of Christian Sailors; and while your humble hopes are raised to such glories beyond the grave, purchased by the precious blood of your Saviour and Redeemer, as neither eye hath seen, nor ear hath heard, immediate comfort and enjoyment will be imparted to you through His blessing. Sin and its attendant sorrow will be banished from your ship. The noise of riot and of drunkenness will no more be heard among you. Punishments will no longer be known, for they will no longer be deserved. Your duties will become more easy; and the subordination and discipline which are necessary to the service, will cease to be regarded as an irksome restraint. The righteous laws of your Almighty Maker and Redeemer will influence all your desires, and all your actions, and it will be your delight to live to Him and to His service.

CONCLUSION.

Finally, be guarded my Brethren, against the fatal delusion of considering the hour when the overwhelming events which have now occupied our attention, shall be manifested, so distant and uncertain, that we shall have time enough hereafter to give to them the serious regard which all admit to be due to them.—The enemy of souls has succeeded in destroying thousands by this artful deceit, which has induced them to wait for a *more convenient season* than the present for giving heed to those eternal truths; a *more convenient season*, which never came to them, and will never come to you, if you are now deceived by so awful a delusion.

Rather consider what your employments, your thoughts your words, your actions would be, if it were made sure to you, that before ten years shall pass away, all that we have now been contemplating would be exhibited to your view. What an astonishing change would be at once effected in your sentiments and lives! How sincerely would you strive to turn from every sin; and how diligently would you seek for Heavenly grace and guidance during the short period in which they might be found.—How anxiously would you labour to cleanse your hands and purify your hearts, that no stain of guilt might remain upon them! How devoutly and how continually would your hearts ascend in prayer to Heaven, that the mercies of redeeming love might be effectually extended to you.

Oh then begin at once the solemn, the vitally important work. Many of those, who were your comrades ten years ago, have gone to meet their God in Judgment; and before ten other years shall pass away, it may safely be regarded as a certainty, that some, perhaps many, of those who are now listening to me, will have departed from this transitory world. In a few years more, we know that every one of us must follow, and exchange time for eternity. We also know, that with our life, the time allotted for repentance, and for preparation to meet our God and Judge, is closed for ever. Nor is it improbable that the day of judgment may appear to follow our death, as rapidly as one hour succeeds another. Some of the signs, which are to denote the near approach of that awful day, may be regarded as attendant upon every man, at his departure from the world—to him the Sun is then forever darkened—to him the Moon no more affords her light—to him, the stars appear to fall from Heaven.

WATCH 'therefore for ye know not what hour your Lord doth come. Keep your Lamps continually trimmed.—Let your loins be girded, and your light always burning. For blessed are those servants, whom the Lord, when He cometh, shall find WATCHING.'

GOLDEN SENTENCE.—The very heart and root of sin is an independent spirit. We erect the idol *self*, and not only wish others to worship, but worship it ourselves.