

the Bible, had never been destroyed. It cannot perish. No weapon formed against it can prosper in the end. But though a living church, its light for ages was very dim; it was cherished in the hearts of the poor men of Lyons; it was sung by the martyrs who sealed their testimony with their

blood; it was struggled for in many a bloody fight by the Waldenses, and in the clefts and caves of the Alps. The name and knowledge of the simple gospel truth lived and flourished among a little flock—the remnant that should be saved. But God in his love to a world that lay in darkness, a second time said, let there be light, and at his bidding the thick darkness was dispelled, and the reformation, like the morning star, rose, the herald of a brighter day. The subject of this sketch was born, 1526, in the city of Ferrara, in Italy. This was a favored hour for Italy—its day of grace. For a little space the light of the reformation, spreading from Germany and France, shone with a bright but momentary radiance in Italy; soon, alas, to be quenched by the fires of persecution. But though the gospel truth was not permitted to flourish, it had won many advocates to its cause—many souls had been gathered in, though the seed time and harvest were short. Among others who had embraced the truth, was Fulvio Morata, the father of Olympia. He sought at an early age to impart to his little daughter the great things he had found in the gospel of Jesus. His labor was not in vain. To talents of the highest order she added disposition docile and affectionate, and a heart that loved and appreciated the truth. At 12 years

of age she was thoroughly instructed not only in the Latin and other languages, but also in rhetoric and other learned sciences. When about 13 she was received into the family of Hercules, Duke of Ferrara, as companion to his daughters, where she enjoyed every advantage for the cultivation of literary tastes, and attained a remarkable degree of proficiency in learning. The wife of Duke Hercules, Renée of France, had early imbibed Protestant opinions, and by her means many of the persecuted of Christ's people were sheltered from their cruel oppressors.

Herself a woman of rare attainments in learning, she earnestly desired that her three daughters should enjoy every advantage of education that could be procured, while she strove with still greater anxiety to train them in the knowledge and love of the simple gospel truth. In such an atmosphere the genius of Olympia was developed rapidly and she soon acquired an elegance and maturity of scholarship which astonished all who knew her. A still greater advantage she derived from her residence at court was, the intercourse she enjoyed with many distinguished Protestants, who took refuge in Ferrara. Her knowledge of the Greek and Latin languages gave her an advantage few enjoyed at this period, viz., the power of perusing the sacred Scriptures. It was from this sacred source that Olympia drew those precious truths which emancipated her mind from the thralldom of Rome, and filled it with peace in believing.

Olympia was especially distinguished for her proficiency in the Greek language, and wrote beautiful poems