

but his pen was paralyzed by death. Not answering to the call of tea, his daughter entered his study, and found him sitting in his chair, pen in hand, with his forehead on his desk, senseless and lifeless. His death is supposed to have been instantaneous, and to have occurred without a struggle, or a pang. He was in his seventy-first year.

To our brief tribute of respect to a man of this order a few other sentences may be added. As many of our readers may have had no personal acquaintance with Mr. Pike, it may be proper to say that his physical frame was tall and large, and capable of more than an average amount of labor. His countenance, since his advance in years, wore a somewhat heavy and ungenial aspect; but when approached more closely, and when engaged in conversation, there was a mildness in the beaming of his eyes, and a blandness in the tones of his voice, which rendered his company both agreeable and pleasant.

As a Christian, Mr. Pike was thoroughly catholic in his spirit; nominally, he belonged to one of the smaller sections of the church of Christ, but his sympathies embraced all who loved the Saviour, irrespective of their denominational distinctions.

As a preacher he was precisely of the kind which the amiable Fenelon avowed his love of—"a serious preacher," who spoke for others' sake and not for his own; who sought their salvation, not his own vain-glory. He wooed souls, not smiles. In the exposition of his text, in illustration of his themes, and in the application he made of those inspired truths which constituted the staple of his preaching, there was no trace of a design to display critical skill, rhetorical adroitness, or any of the captivating arts of the orator. When he selected a passage obscure in its meaning, he did not fail to give "the sense, and cause the people to understand the reading." But while he instructed his hearers, he sought, by an apt reiteration of what was more important in the matter of his sermons, to make them impressive. And they were so in an uncommon degree, to the aged and the young, the sinner and the saint. "He so spoke that great multitudes believed."

As an author his name is one of the most familiar in the religious community of our own land and of other Christian countries. His works, consisting of small, portable volumes, are too numerous to be cited here. They relate chiefly to personal religion and practical godliness. If they do not excel in the graces of style, they are entitled to attention as specimens of accurate and forcible composition. But their great praise is their adaptation for usefulness;—and it is simple truth to say that, as far as man may judge, they have been among the most useful productions of the British and American press. The Tract Societies of both countries long since showed a high estimate of their worth by including many of them in the lists of their publications. The "Persuasives to Early Piety," has been circulated by myriads; and how many hearts, corrupted by "all manner of concupiscence," have been drawn to the divine and the heavenly by the pathos and pungency of its appeals, no mortal may know, but "the day shall declare it." This good and faithful servant of the Lord now rests from his labors, and his works follow him.—[Morn. Star.

#### FACTS FROM EVANGELICAL CHRISTENDOM.

**PRUSSIA—SABBATH OBSERVANCE.**—The meetings of the Country Lieutenancy (Landwehr Control, Versammlung) have been altered by the supreme authority, from Sundays to week-days. The Consistory of the province of Brandenburg have made a collection of ordinances relating to the Sabbath-day, and require the authorities and pastors to see that they are observed.

**DEATH OF SCHELLING.**—During the past month this German philosopher has closed his career. His name is associated with those of Hegle and Fichte, as one of the leaders of their school utterly inimical to revealed, and, indeed, to some of the first principles of natural, religion; and tending to substitute for them a refined and dreary pantheism. He was born at Leonberg, in the kingdom of Wurtemberg, in 1775; became Professor of Philosophy, in 1798, at Jena; in 1823, Erlangen; and in 1827, at Munich. In 1842, the King of Prussia called him to the University of Berlin. Here he is said to have renounced his former opinions, and to have built his system of philosophy on Divine revelation. It is expected that his lectures on the philosophy of revelation, will be given to the world in a posthumous publication, edited by one of his friends.

**MERCKLENBURG-SCHWERIN—ITS MORAL AND RELIGIOUS CONDITION.**—Our authority for the following appalling statement is Dr. WICHERN, in the *Fliegende Blätter*, of the Rauhe-Haus at Horn.—Eds. In 1851 there were 469 places in this State, in which a third, a half, and even more of the births, are specified as being illegitimate, while in seventy-nine places no other than illegitimate births occurred. We have at present before us (says Dr. W.), a sermon of the upper Church, Consistorialrath Klieforth, on Nehemiah ii. 17, 18, delivered at a pastoral conference held in September 1852, at Malchin, which gives a fearful account of the state of the country. Dr. Klieforth says "Let me only remind you of the fact that things have gone so far, that on the Lord's-day the minister of the Word being at his post, and table of the Lord being prepared, the former has been compelled to return without officiating because no hearer, no visitor, no member of the whole congregation had come; no not one! And let me add, that solely on this account Divine service was not performed in three districts only, 228 times, and these districts lie not far from this town" (Malchin.)

**HAMBURG: ITS MORAL AND RELIGIOUS STATISTICS.**—A comparison between the number of communicants (says the *Hamburger Correspondent*) of 1852 and 1853, shows a considerable diminution; but that between 1753 and 1853 is appalling. In 1753 there were 85,118 communicants; in 1853, 17,674. In 1753, there were 5,105 births, of which 202 were illegitimate; in 1853, there were 4,732 births, of which 648 were illegitimate.

**MAYENCE.**—This is one of the places in Germany in which the Reformed Church has made the most rapid progress. In 1802, a church was accorded to them and a pastor appointed. They then numbered about 600. In 1816, they had increased to 1,576; in 1828, they were 2,545; in 1840, 4,813; and at the present time they are 6,000. In 1833, two Protestant schools were founded, now there are six. Three pastors labour in this community, which manifests its inner life in a most interesting manner. Services are conducted every Wednesday, and before the communion, which are very frequent. Lectures on ecclesiastical history have been held for three consecutive winters, attended on an average by 300 persons. During the same period a benevolent society has been established, which numbers 300 members, and disposes of a budget of 2,085 florins. The number of persons relieved in the last year was 216. The committee has four assistants under its direction, who are charged to give information of indigent families. A school for needlework has been instituted, which is directed by ladies in turn. Another institution is called the workshop, at which every Tuesday twenty or thirty ladies and young people make garments for the poor. In another, a number of ladies engage each of them to provide a dinner for fourteen days for the poor and the sick. During the last year fifty-four ladies inscribed their names for this work. A branch of the Gustavus A.olphus Society also exists in Mayence, having 353 members.