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Original.

THE LAST DAYS OF SCHLEIERMACHER,

Written by C. H. Stobwasser, a merchant in
Berlin, and a member of the Moravian
church. Translated from the German.

He was born November 21st, 1768, and died
February 12th, 1834. On the second of Feb-
ruary, at 7 o'clock in the morning, he preached
his last sermon. During the two preceding
weeks he had suffered from a cough and hoarse-
ness. Many in his situation would have spared
themselves, but he thought it impossible, in-
asmuch as he had undertaken to complete man-
ny labours before Easter. Having gone a jour-
ney, in the preceding year, to Norway and Den-
mark, from which he returned only at the end
of October, he had commenced his lectures
later than usual, and hastened now to finish
every thing until the Easter holidays, which in
this year would come very early: and when he
was admonished, he referred to the urgency
that arose from the shortness of the time. On
this morning his wife had provided a carriage
for him, and after the sermon sent her daughter
to him into the sacristy with a request that he
should ride home, as the morning was windy,
and he usually perspired much while preaching,
and he was moreover hoarse and unwell; but
he would not be persuaded to deviate from his
custom, and walked home. Many of his friends,
among whom was the Counsellor Eichhorn,
who could boast of possessing some influence
over him, urged him to resign some of his offi-
ces. His reply was, "Shall I take my rest? It
is what I cannot do.—My lectures are of too
much importance with me to be discontinued;
more important still is the religious instruction
of the youth; and most of all the preaching of
the gospel." The utmost that he could have

been persuaded to relinquish was the Secretary-
ship in the Academy of Sciences; and this only
to gain time for the preparation of works for the
press, and to put the last hand to several things
in church history and an exegesis on the Acts
of the Apostles, which are left among his papers,
and, together with many other treatises, are
now to be published by the Rev. Mr. Fonn.

On the morning of the 6th he lectured two
hours in the University. In the hour devoted to
the religious instruction of the youth he was at
first very hoarse, but afterwards grew more an-
imated and lively. "We dare not omit an
hour," he observed, "We have much to do un-
til Easter."

One of the catechumens, a young woman
who had but recently begun to attend these in-
structions, attracted the notice of her associates
in the manner in which she received them.
The Professor sometimes enlivened his teach-
ing by putting a question successively to several
individuals, if the first did not answer it cor-
rectly. On this occasion the work *Schwärmer-
ei* (fanaticism) occurred. He had asked the
question, What is a fanatic? (*Schwärmer*.)
After several unsatisfactory answers, he
said, "A fanatic is one who has not the cou-
rage to go directly to the truth and make him-
self master of it, but flutters and flirts around it
without ever penetrating into it." The young
woman who had connected another idea with
the term fanatic, perhaps that of a Methodist or
a Quaker, replied boldly: "In this I am not of
your opinion, Professor." He fixed his eyes
upon her some time, without giving an answer,
then turned away and closed the instruction,
which had already been protracted beyond the
usual time. His intention, it is presumed, was
to notice her objection at the next appointment.
The answer is, however, reserved for another
world, if it be necessary that it should yet be
given. All such little occurrences now possess
a value as characterizing the man and shewing
his mode of imparting instruction.

In the afternoon of the same day he attend-
ed to the duties of the office of Secretary in
the Academy. Afterwards he took part in a
conference in the Library. There the wife of
the principal librarian saw him, near the close
of the conference, and with an exclamation of
surprise at his appearance insisted that he
should not this time return home on foot; to
which he assented, saying "Yea, yea, my dear
friend, order a vehicle for me: I feel that I am
severely attacked." When he reached home
he felt somewhat chilly. In the night he suf-
fered a severe spasm of the chest, and a physi-
cian was called, who directed him to be bled.

The disease presently assumed an inflamma-
tory type. Its violence immediately foreboded
to his family its fatal issue; for he had frequen-
tly expressed himself to this effect: "God will
grant me the favor to take me home in the
midst of my official labors; for when I sicken I
shall not rise again."

The tidings of his illness soon flew over the
whole city. Inquiries became incessant; and
as the bell, beside the chamber in which he
lay, often disturbed him, written notices of the
state of his disease were appended to the door,
and beside them was placed a sheet of paper on
which those who came to enquire wrote their
names.

On Sunday the 9th he was visited by the vet-
eran physician, the Privy Counsellor of State,
Dr. Hufeland. Schleiermacher said to him: "I
shall die, my dear Hufeland." The veteran an-
swered: "I perceive nothing of it yet. The
state of your disease is dangerous, but not
without hope." Schleiermacher however per-
sisted, "I shall die." Hufeland replied: "I
see no death yet; but it is agreeable to the
physician, if the patient be prepared to submit
with resignation to whatever God may have ap-
pointed."

His affection for his intimate friend Alberti-
ni, who had died before him, was exhibited on
many occasions. His colleague, the Rev. Mr.
Ruber, had several weeks before his death,
seen with him Albertini's "*Last thirty two
Discourses*," and remarked, "Have you pro-
cured these also?" "Yes," replied Schleier-
macher, "We read them with much benefit." Ruber observed: "He must have been a very
extraordinary man." "Yea, yea," said Schleier-
macher, "dear brother Ruber, *That* was a
preacher of the word, full of spirit and of inner
life! A true witness of the Grace of Jesus
Christ."

On the 11th, towards evening, he requested
his wife to read for him one of the hymns of his
dear Baptiste von Albertini. Which of the
hymns it was I am not informed. As I went
daily to his house since the 9th instant, I was
every time requested to put up a fervent prayer,
that the Lord would grant to him a truly bless-
ed death; or if his life was preserved, that he
would make him a very fervent preacher of the
death of Jesus Christ upon the cross, and his
meritorious sufferings for us and in our stead,
as he had hitherto been a preacher of his glory.

On the 12th I learned that he had assembled
his family around him to bid them adieu. As
his wife and family wished to be alone with him,
acquaintances were not admitted into his bed-
chamber. On receiving this information I took

my departure. It was his last hour. I could not but pray for him with tears that the Savior might grant to him a very clear and blessed view of his vicarious sufferings.

During this time the following affecting transaction took place. He felt the approach of death, and wished for the Lord's supper. His wife proposed to send for the sexton. "No," said he, "wine, bread and a cup are here. This is enough." He now raised himself a little on the bed; and as he pronounced the words of institution, which he recited in a firm tone of voice, it was as if the departing spirit had returned in all his strength. He then gave to his wife of the broken bread, and both partook of the Lord's body. When he took the cup he uttered the words of institution in a loud and solemn tone, then raised his eyes towards heaven and added: "Yea, this blood which was shed for the forgiveness of our sins, is the only ground and anchor of my future blessedness." After this loud profession he drank of the cup and gave it to his wife, then laid himself quietly upon the pillow, and, in a few minutes, calmly and blissfully breathed his last! A paralytic stroke on the right side had put a period to his life.

The corpse was placed between flowers, and set out to the view of his friends. Thousands came from time to time to see him once more. His countenance was expressive of calmness and peace, and every thing about him wore a most heavenly appearance. Nevertheless the body could be exhibited only two days, and the interment was appointed to take place on the 15th.

Almost the whole city of Berlin was in motion at the funeral procession, which in this instance took place on foot. Before it moved, the Rev. Dr. Strauss, cathedral preacher, and present rector of the University, delivered an address in the widow's apartment, where all the clergy, about 50 in number, were assembled in their official vestments. Among them were two Roman Catholics.

The preacher touched upon Schleiermacher's youth, and remarked that the whole tendency in the religious character of the deceased was to be ascribed to the fact that his first theological education was received in the Brethren's church; "in that little circle whose light is silently and beneficially diffused through the church of Jesus Christ." He then adverted to his life & action, his letters on religion, which arose in their time to shed their beams upon a very dark night. He it was, said the speaker, that first again confessed the name of Jesus Christ as the Son of the living God. His hearers were chiefly of the cultivated class, & he expounded the Gospel to them in a scientific method, suited to their intellectual character. Thousands were awakened by him and brought to a knowledge of themselves. He was blamed for not going farther, because many of those, who were originally the fruits of his ministry, turned away from him to other preachers of the gospel; but he seemed to know that the part which the Lord had assigned to him was to proclaim the gospel to the educated portion of the community. To lead inquirers further, he thought, must be left to the spirit of God, by the reading of the Holy Scriptures and the hearing of the gospel. Fi-

nally the preacher related how the deceased had finished the circuit of his life with the profession; that the blood of Jesus Christ was the ground of his faith and his salvation.

The corpse was borne by students. It was preceded and followed by choirs who performed on trumpets, until they reached the grave, sounding the hymn,

"Jesus meine Zuversicht."

Upwards of fifty students performed the duty of marshals. Next after the corpse were the catechumens who mourned as orphans bereaved of their spiritual father. Next to them were the relations of the deceased; then the clergy; after these all other friends; and lastly a hundred and thirty coaches, among which were several state coaches of the Royal Princes, closed the procession.

At the grave the preacher PISCNOX delivered a well studied and brilliant discourse, in which he expatiated upon the character of the deceased as a professor, a teacher of religion and a preacher. Finally he threw upon the coffin a few handfuls of earth, as he uttered these words: "As I cast upon thee this earth, from which thou wast taken, so shall thy body return to the earth, until the coming of Jesus Christ, who shall transform thy vile body unto the likeness of his glorious body. Amen."

"[By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?] Math. 7, 16. If this man was not a child of God, and a faithful minister of the gospel, whom the Lord will own and honor in that day, we despair of ever finding one. The faith that produces such fruits is an orthodox faith by the standard which obtains in heaven: it may have some errors adhering to it; but they are only the excrescences of a healthy plant; and they are of no account with him who looks upon the heart, and accepts only the worship which is addressed to him there. O! when will Christians learn that the essence of religion is love and peace and joy, and that angry disputings about differences of opinion, subsisting between equally good men, are its destroyers?—

Translator.]

The following account by another hand contains some additional particulars which will interest the pious reader.

LAST HOURS OF SCHLEIERMACHER.

The Boston Recorder gives the subjoined testimony to the power and triumph of Christian faith, as illustrated in the death of this distinguished German scholar. His death which occurred in February last, was known in this country some time since, and it was also stated that he celebrated the Lord's Supper on his dying bed. "By the kindness of a friend recently from Germany, we are enabled to lay before our readers the following deeply interesting particulars of the closing scene, in an extract from a letter of his wife to a female friend. We read it first with deep emotion; for the whole transaction, and the narration, are worthy of the man; for they are the perfect image of his own simplicity. We give the account to the Christian public as doing honor both to the illustrious dead, and to the living writer; and also as

the dying testimony of another great and good man to the simplicity and power of the truth as it is in Jesus.—*S. Rel. Teleg.*

—Once he called me to his bedside and said: "My dear, I seem to be really in a state which hovers between consciousness and unconsciousness;" (he had taken laudanum, and slumbered a good deal); "but in my soul I experience the most delightful moments. I must ever be in deep speculations, but they are united with the deepest religious feelings."

—Once he raised his hand and said with solemnity: "I'll rekindle a flame upon the altar!" Another time. "I leave to my children the charge of the apostle John, Love ye one another!" Again: "My dear, you will have many painful duties! friends will aid you. I could so gladly have still remained with you and the children!" As I uttered some hope, he replied: "Do not deceive yourself," and then with the greatest solemnity: "My love, there is still much that will be hard to bear."

On the last morning, Wednesday, Feb. 12th, his sufferings evidently became greater. He complained of an inward burning heat, and the first and last tone of impatience broke from his lips: "Ah, Lord, I suffer much!" The features of death came fully on, the eye was glazed, the death struggle was over! At this moment he laid the two fore-fingers upon his left eye, as he often did when in deep thought, and began to speak: "We have the anoning death of Jesus Christ, his body and his blood." During this he had raised himself up, his features began to be reanimated, his voice became clear and strong; he inquired with priestly solemnity: "Are ye one with me in this faith?" to which we, Lommatsch[§] and F.† who were present, and myself, answered with a loud *yea*. "Then let us receive the Lord's supper! but the sexton is not to be thought of; quick, quick! let no one stumble at the form; I have never held to the dead letter!"

As soon as the necessary things were brought in by my son-in-law, during which time we had waited with him in solemn stillness, he began, with features more and more animated, and an eye to which a strange and indescribable lustre, yea, a higher glow of love with which he looked upon us, had returned.—to pronounce some words of prayer introductory to the solemn right. Then he gave the bread first to me, then to F., then to Lommatsch, and lastly to himself, pronouncing aloud to each the words of institution,‡—so loud indeed, that the children and Mullenfels,§ who knelt listening at the door of the next room, heard them plainly. So also with the wine, to us three first, and then to himself, with the full words of institution to each. Then with his eyes directed to Lommatsch, he said: "Upon these words of Scripture I stand fast, as I have always taught; they are the foundation of my faith." After he had pronounced the blessing, he turned his eyes once more full of love on me, and then on each of the others, with the words: "in this love

^{*}Schleiermacher's son-in-law. Professor in Berlin.
[†]A female friend.

[‡]Our Savior's words, Matt. 28, 26, etc. 1 Cor. 11, 23, 59.

[§]Late Professor in the London University.

and communion we are and remain one."

He laid himself back upon his pillow; the animation still rested on his features. After a few minutes, he said: "Now I can hold out here no longer," and then: "Lay me in a different posture." We laid him on his side.—he breathed a few times,—and life stood still!

Meanwhile the children had all come in, and kneeled around the bed: his eyes closed gradually. I had several times thought during those great moments, Had I but the children here!—Still the sublimity of the scene was so great that I could only wait in solemn stillness, bound motionless to my place as by a spell; yea, even as entranced and incapable of any voluntary exertion.

How widely does recollection already fall short of the reality of those vast moments.

Well might Neander exclaim, as he does in his published letter to Prof. Robinson: "The manner of his Christian departure, so edifying to all, was the seal of that which animated his life; and served as a confutation to those zealous partizans who were unwilling to acknowledge him as a Christian." We learn that the manuscripts of his lectures, and of some other works, on a variety of subjects in his systematic and exegetical theology, and also on dialectics, are left in complete order, so that his posthumous works are expected to appear in eight volumes. The celebrated translation of Plato remains, alas! incomplete.

Communications.

For the Messenger.

MR. EDITOR,

Lancaster, Pa. Dec. 19, 1834.

Having seen calls made on the lay members of the G. R. church, to furnish matter for the Messenger, I take the freedom of addressing a few words of encouragement to my fellow members of the church, having in my last addressed myself to our brethren in the ministry. May they all take my imperfect remarks for good and not for evil. Christ himself instituted the ministry of the gospel. Besides the Pastors or Ministers were also appointed Elders or Deacons, that they with the Pastor should take care of the flock. A great deal depends upon the Consistory of a church.—They are the heads and pillars of the same; through their prayers, their untiring zeal and good example, a church can be made to flourish, and through their negligence it will prove the reverse. Meekness and brotherly love should be found in all Consistories. May they attend to the exhortation of Peter: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." "Neither as being lords over God's heritage, but being examples to the flock;" and to that of the great apostle of the Gentiles, "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." But brethren, trust not to yourselves to perform your great work; nay, trust only to him who is mighty; who can do all in

all, who has said, "Ask, and it shall be given unto you." Therefore forget not frequently, yea daily, to address the throne of Grace in behalf of the church, and of those dying souls over which you are appointed to rule. How much better would it be in the world and in the church, did men not trust too much to themselves! Would such only recollect the awful words of Revelation: "Cursed is he that trusteth in man and maketh flesh his arm."

And what shall I say to you, church-members in general? May I say a word to encourage you to commence the new year, with renewed life that it may prove to you a year of blessedness, and to the church a year of triumph? I would call your attention to the words of Holy Writ, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation;" again, "obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account; that they may do it with joy, and not with grief; for that is unprofitable for you." O, ye members of the church, do not lose sight of these injunctions which are laid upon all congregations, which are blessed with pious pastors; particularly those which are blessed with really zealous ministers of the cross, who by precept and example show the way to eternal life. Such, dear friends, obey and submit yourselves to them.

It is they who early and late open and apply the word of God, and give you calls and warnings, directions and exhortations, for the promoting of your edification here, and your salvation forever. Our beloved seminary at York has within two years been enabled through the blessing of God, to send several young men into the harvest; who have in various parts entered the field; and we hope in the full spirit of reapers, anxious to gather souls to Christ. May they be faithful, industrious and successful in their sacred office, as workmen that need not be ashamed. And ye members may you do all on your part, that they may do theirs with joy. Ye parents that have been blessed with offspring, that you may prepare them for heaven, take your dear children one and all with you to the sanctuary in God's holy temple. Implant in your children from the earliest moment a love to Christ and to the church, that they may live with David, "I was glad when they said unto me, let us go into the house of God;" that "they may go from strength to strength;" and it may be said:—"Every one of them in Zion appeareth before God." Your non-attendance, your vacant seats, occasion grief to your pastor, who feels for your spiritual welfare. You, dear friends, who have hitherto been careless in attending divine service, see your children copying after you. O! awake, awake from your lethargy, before it is forever too late; attend to that which was not the appointment of man, but instituted by your Lord and master. Consider the many thousands who would gladly go up to the house of God if they only had your golden opportunity; they who are thirsty for the word of God; they would accept and you refuse! O! friends refuse no longer, that your pastors may attend their duty with joy; suffer not your pastors to

weep over your obstinacy, as our Lord wept when in sight of Jerusalem, and was compelled to exclaim, "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "Behold your house is left unto you desolate!" Such will be your fate, dear friends, if you refuse longer. One day, and it may forever be too late; therefore neglect not the golden opportunity—but arise and become members of Christ's church here on earth, and true disciples of your Lord and Savior.—Such is the wish of.

A FRIEND.

For the Messenger.

What is the relation of the Christian Sunday to the Jewish Sabbath?

This subject seems in this country as in England, altogether settled. Theologians as well as laymen are decidedly of the opinion that the old Sabbath of the Jews has been transferred to the Christian church; or in other words that the sabbatic law was given by divine authority, since the days of our first parents (Gen. 2, and 3) and was only renewed through Moses with a special purpose for the Israelites; and that Christ by no means abrogated it, but on the contrary taught us, how to observe it in the right spirit. That the Jewish Sabbath and the Christian Sunday are essentially one and the same; that they are identical; is the opinion held by a great part of the community.

This is a view of our Lord's day, entirely different from that, which is held in Germany & in the German Reformed church; and as this church in our country is quite a strong and respectable one, the subject before us may be of some interest; since it is well to remember, that the truths of the christian religion are not established by the common consent of all or of many nations, nor by length of time, but by a selfdenying, close and impartial investigation. As an introduction to the investigation itself we give an abridged historical extract designed to shew in what manner the first christians and the Reformers viewed the Sunday; and we shall follow for this purpose principally an excerpt of the celebrated work: "Der heilige Sabbath, by Vlak" which is found in Hengstenberg's "Kirchenzeitung", published at Berlin in Prussia.

A.) *The earliest times of christianity.*

During the whole time which preceded the Reformation, that view of the Sunday was held, which is in decided opposition to the one held by the English churches in Great Britain and America; and that view was held without contradiction. So we find with

JUSTIN MARTYR in his Dialogue with Trypho c. 10. amongst other objections to the divinity of the christian religion, notices also this, that Christians celebrated neither the Jewish feasts, nor the Sabbath, nor had circumcision. Justin in refuting this argument does not only deny the change of the Jewish Sabbath to the christian Sunday, but states also that the old law was thoroughly sublimed by the new, and that christ-

tians, according to their new law, have a Sabbath which is not limited and confined to one of the seven days, but that every day is for them a Sabbath. Chap. 19, Justin says: "We would observe the Sabbath and your feasts, if we had not understood the purpose, for which they had been established with you, namely on account of your licentiousness and your stubbornness." Chap. 23. "If we should observe your Sabbath God ought to have given this commandment from the beginning to the human race; but of this fact not a single trace is to be found. If therefore before Abraham there was no circumcision, and before Moses no Sabbath, why should after the coming of Christ the one or the other be necessary?"

TERTULLIAN C. JUDÆOS, c. 4. In speaking against the obligation to observe the Jewish Sabbath, he says among other things: "Finally let them show that Adam kept the Sabbath, or that Abel who brought God a holy sacrifice, pleased God by keeping the Sabbath, or that Noah observed the Sabbath, &c. But the Jews will say, since the law has been given through Moses, it must be observed;" and just herein they confess that the law is not eternal nor spiritual, but one which, as it has begun in time, may end in it.

IRENÆUS C. HÆR. IV, c. 50. speaks to the same effect and

AGUSTINUS C. MANICH. *Faustum* lib. vi. c. 1. considers the Sabbatical law as merely ceremonial and the observance of the Sabbath as symbolical, as an external prototype of the rest from all earthly works, which has been procured for all pious men through Christ. This symbolical and external prototype ceased to be what it was, after the thing itself, of which it was the prototype, was realized. He says therefore, c. 2 "What in the old time was only indicated as something future, is now manifested, and what consequently was suitable to that time, is not so to ours," &c. Lib. 16, c. 28, and especially the 36th letter (opp. II. p. 53.) where he says, that our lord therefore suffered his disciples to pluck the ears of corn and to eat, in order to operate by the *former* against those, who fain would do nothing on the Sabbath, and by the *latter* against those who urge the necessity of fasting on the Sabbath; or, in other words, he intended to show that the *former* now was superstitious and the latter left free to every one. In his letter to Jannarius (ep. 55. al. 119) he develops the spiritual meaning of the Sabbatical law and says, c. 12, "And therefore among all the ten commandments the only one which is found with regard to the Sabbath is given as one which is to be observed metaphorically; and we ought to understand this law, and not to believe that we keep it by bodily rest." c. 13. "The Sabbath is rest from all earthly works, the Sunday indicates the new and heavenly life."

HIERONYMUS ad GAL. 4. 10 (opp. T 9, p. 142) — "If we ought not to observe days, nor months, nor times, how does it come, that Christians observe the Sunday and other feasts? For to the Christian every day is a Sunday, a Pentecost, an Easter, and only on account of weak Christians, who being engaged in worldly affairs, are unfit for an uninterrupted celebration of these feasts, the church has set days apart, to glorify those actions of grace which occurred on

them, although all days are alike and none differ from the other. The Sunday is observed, not as if that day on which we assemble were more glorious than other days, but in order that whenever we assemble, we may enjoy a greater delight by the mutual view of each other. All days however are alike, and Christ is not only crucified on Friday and rises on Sunday, but this holy day of the resurrection is always, and always must the Christian eat the flesh of our Lord." (opp to V. p. 165) "The literal Sabbath of the Jews is justly neglected by those who are of a selected, kingly and priestly race. But he sanctifies the Sabbath, who avoids sin at all times."

We might introduce yet many witnesses of the earliest times to the same effect if these were not thought sufficient; in addition however to these testimonies we would advert yet to a few facts from which the same view of the Sabbath seems to result.

1. Labor on the Sunday was allowed, if circumstances made it necessary. Tertullian says indeed (de orat. c. 17) one ought to delay all business on the Sunday, yet not that there was a divine command to this effect, but because labor takes away our thoughts from God. The Council of Laodicea, in the 29th canon, orders: "Christians shall not Judaize and be idle on the Sunday, but shall labor on this day. In preferring the Sunday however they shall, if they otherwise can, as Christians, abstain from labor. The Emperor Constantine forbade on the Sunday all judicial proceedings, all labor of artificers, and all military exercises, but allowed to work in the field. The third Council of Orleans in the year 528, in the 29th canon, says: It is quite commonly believed, that on the Sunday one ought neither to ride nor to go about, nor to prepare food, etc. As, however, this is rather Jewish than in accordance with the Christian spirit, there shall remain free in future on the Sunday, what has till now been left free to every one. Yet labor in the field shall be intermitted in order that the people shall not be prevented from going to church."

2 Both the Sabbath and the Sunday were kept, and these were not confounded with each other.

3. Even those of the churchfathers, who received the opinion that the Sabbath was a divine institution from the beginning of the world, enjoined upon our race, did not think of deriving from this fact the necessity for Christians to keep the Sabbath. BENE agrees upon the whole with AUGUSTINUS & THOMAS of AQUINO, that every pious man considers the Sabbatical law partly moral, partly ceremonial. Moral in as far as man needs to devote a certain time of his life to reflection on divine things; for there is in man an inclination to devote to every particular occupation a certain time. Ceremonial in as far as in the Sabbatical law a special time is pointed out as a sign of the creation of the world. All works which take away our thoughts from God, are sinful on the Sunday, other works however, which were forbidden on the Sabbath, are justly allowed on the Sunday, etc. See Quest 122. art. 14. (BENE opp. t. vi. p. 661.)

B. The Time of the Reformation.

Luther considered the whole law of the Jews as an external letter, and as only given to them. Opp. t. iii, ed. Walch "Wie sich die Christen in Moses schicken" he says: "The law of Moses belongs only to the Jews, but has nothing further to do with us. We will look upon Moses as a teacher, but not as upon a lawgiver, except where he agrees with the N. Testament." Of the ten commandments he says: "These concern only the Jews, and not us Christians. In the N. Testament Moses has an end, and is void, as regards his laws. He must conceal himself from Christ. One must stop the mouths of those factious spirits, that say, 'Thus Moses says.' If I accept of Moses in one law, I must accept of him in all. Moses is dead, his dominion passed away when Christ appeared." From this already may appear how Luther viewed the Sabbath; but it will be seen more clearly by a place in his larger catechism: "God in the O. T. had set apart the seventh day and ordered it to be kept holy above all other days; and, with regard to the external observance of it, this law is given only to the Jews, that they, both man and beast, should rest from bodily labors. But Christians, although

they likewise have a day on which they rest, have it not on account of a divine command, but that they may have time to devote themselves to religious meditations, etc. Christians do not believe that one day is better than the other, but because what is done only once a week, cannot be done every day, therefore the first day of the week has been appointed for that special purpose. Since the Sunday has been chosen from ancient times, we ought to remain with it, as otherwise confusion would be caused.

Melancthon speaks not less decidedly in the same spirit of the Sunday. See Augsburg Confession, art. 28; and so also Chemnitz, in his *Examen Concilii Tridentini* t. iv. p. 155. Neither does the Reformed church decline from these views of the Lutheran. In the Geneva catechism, for instance, (*Corp. Lib. Symb. Eccles. Ref.* p. 403, Augusti) the question "Whether all labor was forbidden on the Sunday?" is answered thus: "This law is of a peculiar and separate kind; for the observance of rest is a part of the old ceremonies and is consequently abandoned in Christ. Ques. "What remains therefore of this law? Answ. "That we do not neglect those holy institutions, which belong to the spiritual celebration of the church, especially that we do not neglect the holy assemblies for hearing God's word, &c." We advise here likewise to compare with this the 163d question of the Heidelberg Catechism. In the *Helvetic Confession*, of the year 1566, which was approved by the Reformed churches in England, Scotland, France, Netherlands, Poland, Hungary and Germany, it is said, c. 24, (p. 81, Augusti) "Although religion is not bound to any time, it cannot be exercised and attended to without certain distinctions and establishments of times. Therefore every church selects farther a certain time for public prayer, for preaching the gospel and for the celebration of the sacraments. It is however not left free to every one, to change the constituted days of the church according to his arbitrary pleasure; and if there be not pointed out a rest serviceable for the exercise of the Christian religion, men will surely be drawn from it altogether." "The Jewish manner of keeping the Sabbath, and superstition are not favored by this. For we do not believe that one day is more holy than another, nor that rest in itself is agreeable to God. We celebrate the Sunday and not the Sabbath, by a free and voluntary observance."

Thus we perceive that neither in the earliest time of our church, nor in our symbolical books, were the Jewish Sabbath and the Christian Sunday confounded; but on the contrary, that our Sunday was viewed as being independent of the Sabbath. And, indeed, it was, when the Presbyterians and Episcopalians of England had their disputes with each other, that those adulterated views of a transferring of the Sabbath to the Christian Sunday were first mentioned and cherished, and were exhibited in a complete development, with the consequences deduced from them. Those who held these views, mistaking the spiritual nature of the Christian festivals, would not admit any one unless it were proved to be established by express Scripture authority, reproached their opponents for keeping holy so many feasts, and considered this a remnant of popery, superstition, and a resting upon human authority. The other party, in order to show that they were not wrong themselves, claimed the power which, in such matters is given to the Christian church; and to prove this, showed that the Sunday also was celebrated without having its basis in the Bible, but as being merely an ecclesiastical institution. To be consistent their opponents either had to dispense with the Sunday, as they had done with the other feasts, or to prove on their part that the Sunday was really the Jewish Sabbath, and as such distinguished from all other holidays, being established by an immediate divine command. The former they did not choose to do, and therefore they resorted to the latter, contending that the fourth commandment of the Decalogue was binding for all times, and the difference between the Old and New Testament in this respect was only this, that by divine command, through the apostles, the first day of the week had been substituted for the seventh. This view grew rapidly in popularity: the effects of this practice were visible, and thus it came that the other party soon likewise adopted it. From

Spencer, De Legibus Hebraeorum ritualibus (p. 65. ed. Pfaff) it appears how very popular the just named view was already in his time. Among other remarks he says: "Many in our present day are Jews with a christian, name and introduce a religion which through many scruples of conscience disturbs the minds of weak persons, by saying that we were specially bound by the fourth commandment to keep holy the Sabbath. Some indeed have gone so far, as to contend, that the principal substance of religion consisted in keeping holy the Sabbath; not to suffer any investigation in this matter; and to call him an atheist, and one that has fallen a victim to the divine wrath, who would offend against the celebration of the Sabbath."

I am obliged for the sake of brevity, to drop the history of this subject, not only in England but also in the Netherlands and Germany, as it is contained in Hengstenberg's paper, but shall endeavour to give, in a second article, a scientific investigation of it.

Z.

Mr. Editor,—I herewith transmit a statement of items of business that were brought up before Synod at Pittsburg. If it be of any service to you, you are at liberty to make of it what use you can. I have not gone half through the minutes, nor shall I be able to do so. They will now pass into the hands of the corresponding Secretary for translation. The Recording Secretary is at this time, busily engaged in having them published in the German language, so that you may soon expect to see a copy of them.

ABSTRACT OF THE MINUTES OF SYNOD AT PITTSBURG.

Synod met in Pittsburg on the 14th day of December A. D. 1834. The President being absent, the Rev. S. Gutelius preached the Synodical sermon. Monday morning, 9 o'clock, the Rev. S. Gutelius was appointed President pro tem. and Rev. N. P. Hacke, Secretary. The following members appeared and took their seats.

East Pennsylvania Classis : Rev. T. Hoffeditz and B. C. Wolf; Elders, P. Meixel and J. Kæmmerer.

Lebanon Classis : no delegates.

Susquehanna Classis : Rev. P. S. Fisher, & Elder F. Meyer.

Zions Classis : Rev. S. Gutelius and Jacob Mayer; Elder G. Will.

West Pennsylvania Classis : Rev. D. Kæmmerer and N. P. Hacke; Elders C. Upperman & S. Stahlschmidt.

Maryland Classis : Rev. J. Rehough, Wm. A. Good, R. Douglas and G. W. Glassner.

North Carolina Classis : no delegates.

The Rev. S. Gutelius was elected President; N. P. Hacke, recording Secretary, B. C. Wolf, corresponding Secretary and Mr. George Small, Treasurer. The Rev. C. H. A. Allardt, A. L. Begenan and ——— Regnier from West Pennsylvania Classis, were received as advisory members. The Rev. Francis Herron, D. D. & M. Brown D. D. delegates from the General Assembly were recognised as advisory members.

The Committee appointed by last Synod to examine C. Gates, reported that they had examined him and recommended him for ordination to the Maryland Classis.

The Committee whose duty it was made to

procure the Original of the Synodical proceedings and enter them in a book and afterwards to deposit them in the library, reported that they have not been able, as yet, to finish their appointed work, but entertain the hope that it will partly be effected. Resolved, that this report be accepted and that the Committee continue and it be urgently recommended, as soon as possible to finish the business committed to them by Synod.

Afternoon.

The Rev. B. C. Wolf, who was appointed as delegate to the Synod of the Dutch church, reported. No other delegates to the several Synods were present. The committee appointed to ordain Messrs — Rashig, E. Heiner, G. A. Faersch, reported that they had discharged those duties. In the case of James R. Rely, Jacob Geiger and P. Knœpfel, it was resolved that the appellants be referred to the Board of Missions. The Rev'd D. Wilters was excused for his non attendance.—A letter from B. S. Schneek was read.—A call from several congregations in Bedford and Huntingdon counties, to the candidate R. Duenger was presented. Resolved that he be examined by the examining committee.—A letter containing proposals for the permanent location of our Seminary from Mercersburg were received. Resolved that this letter and all papers of similar import be referred to a special committee.

Here follows the report of the Committee appointed to confer with the surviving members of the Widow's Fund, which was adopted. Resolved that that part, which recommends the perpetuation of the Widows fund, be referred to a special committee.

TUESDAY—Morning.

The committee appointed to take into consideration the propriety of a continuation of the Society of Guardians for the relief of the widows of clergymen of the Ger. Ref. church, reported, and their report was adopted. Resolved that the aforesaid committee propose such alterations in the charter, as they deem necessary.

The committee appointed to examine the ministers of the different Classes reported.

East Pennsylvania Classis.

This Classis resolved, annually, to have a missionary sermon preached and a collection taken for the benefit of the Board of Missions.

The Classis recommends to their ministers and respected congregations to afford aid to indigent students.

The Classis recommends the appointment of a day of humiliation and prayer.

Susquehanna Classis.

This Classis resolved to take collections for the benefit of indigent students to be appropriated only to those who devoted themselves to the ministry within their own bounds.

Resolved that it is the sincere and anxious desire of this Synod that the cause of beneficiary education be sustained and promoted among us; and they therefore earnestly recommend that the funds collected for this purpose in the congregations, within the bounds of the several Classis, be transmitted to the Board of Education of the Ger. Ref. church, to be disposed

of by them in the exercise of a sound discretion for the best interest of the whole church."

The Classes requests that Synod might grant the power to Classes to ordain those licentiates who are recommended by Synod. Classis was referred to the constitution of our church.

Reported that their members observed the day of humiliation and prayer with religious exercises.

This Classis proposes to Synod for consideration, whether the time has not arrived when the Ref. church, instead of affording aid to other churches for the spread of the gospel, ought to take into consideration, the establishment of an institution of their own for the same purpose. Resolved that the spread of the Gospel among the Heathens, be recommended to the serious consideration of the Classes and congregations of our church.

Classis requests Synod, in conjunction with the rev'd Lutheran Synod, to publish, besides the "Gemeinschaftliche German Hymnbook," a second Hymn book containing only long, short & common metres. Resolved that the decision of this matter be referred to the Classes.

A letter from Mr. Rice and certain members of the Ger. Ref. church at Chambersburg, with reference to the permanent location of the Seminary was referred to the committee on that subject.

TUESDAY—Afternoon.

The Committee on correspondence reported as follows: A letter from the rev'd B. S. Schneek stating that had he accepted a call from the congregations in & about Gettysburg and expressing the desire to be installed by a committee appointed by Synod. The Committee on Correspondence recommends that the subject of installation be taken into consideration by Synod.

Resolved that the rite of installation be performed whenever the pastor elect and the congregations electing him shall request it. Also that every Classis have the power to perform such an act within its bounds."

A letter from the Consistory of the Ger. Ref. congregation at Chambersburg was received requesting Synod to appoint a committee to install the Rev. H. L. Rice, their pastor elect. A committee was appointed consisting of Prof. L. Mayer and F. A. Ranch and rev'd B. S. Schneek to install the rev'd H. L. Rice; and the same professors and the rev'd H. L. Rice were appointed to install Mr. Schneek.

The Committee appointed to close the accounts of the first edition of the English Hymn book reported : That they received during the past year from sundry individuals \$ 58 54
In hand, a balance, 50 69

\$ 104 23

This sum the Committee did not pay over to the Treasurer of Synod, but loaned to the Board of Education. The report was adopted, and the committee instructed to pay the monies in their hands to the Treasurer of Synod.

The report of the Board of Missions was read; also the account of their Treasurer, the missionary operations and the publishing of the Messenger were presented.

Susquehanna Classis.

This Classis request Synod to appoint a committee to publish our Liturgy in the German and English language.

Resolved that a committee be appointed to compile a Liturgy and present it at the next session of Synod. Committee consists of Prof. L. Mayer and F. A. Rauch, and Rev'd T. L. Hoffeditz, J. H. Fries, J. Geiger, and N. P. Hacke.

Maryland Classis.

A resolution was adopted by this Classis requesting Synod to consider the propriety of permitting every Classis, consisting of at least 6 ministers, to perform all the *actus ministerii*, and that Synod recommend an alteration of the constitution with regard to this subject.

Synod resolved, That the decision of this matter be referred to the several Classes at their next stated meetings.

This Classis having recommended the Rev'd Mr Black, it was resolved that he be recognised as a member of this body.

With regard to the archives, it was resolved that they be in future deposited in the parsonage, in York, Pa. under the care of the German Reformed ministers. Committee J. Cares and D. Ziegler.

MESSENGER.

YORK, JANUARY 15, 1835.

TO CORRESPONDENTS.

Our brother C. Gates reminds us of an obituary notice sent by him for publication in the Messenger, which has not been published. We have no recollection of the article, and must have overlooked or forgotten it amidst the hurry of multiplied and pressing engagements.

We request brethren, when they write to us and communicate information concerning their ministry or the churches under their care, to state whether they design it for publication or not. We are sometimes left in doubt on this point, and may determine contrary to the wishes of our correspondents. We request also that those who send us matter for publication be careful to have it so prepared for the printer's hands that we are not obliged to transcribe it, nor to retrace the letters with the pen in order to make the writing legible. We are still burthened in this way, and are surprised indeed that it should be so, after the complaints we have made and the reasons we have given for them. Writers should also be guarded against the use of capitals for small letters, and of small letters for capitals; against the insertion of points where none are required, and the use of the dash instead of every other point. It is better to leave the writing unpointed than to point it wrong, as in that case the trouble of erasure, at least, will be saved. Finally we re-

commend to all correspondents to study brevity in their composition, and carefully to avoid repetitions of the same thought, and useless accumulations of words. A writer's aim should be to say neither too little nor too much on the subject of which he treats. Ornament and sublimity, moreover, must not be anxiously sought in words. The object of language is to communicate thought; and clearness is therefore the first requisite of a good style: ornament and sublimity will embellish it, when the thoughts are beautiful and sublime, and when these are expressed with perfect simplicity and ease.

Synodical Proceedings.

We have given a place to a sketch of some of the proceedings of the Synod at Pittsburg, furnished by one of our brethren, too late for our last number. It is all we have received. For further notices our readers must wait until we receive the printed minutes. We are still unable to give intelligence of the transactions of the meeting held at Harrisburg on the 1st Monday of December last. We have heard of some things by verbal report, but too vague and disconnected to be communicated. Why this is so, we shall not now attempt to explain, though it is certainly a very proper subject for enquiry and discussion.

A correspondent, a highly respectable layman, observes on this topic: "I was much pleased with your remarks on the subject of not receiving the minutes and proceedings of our Synod, &c. &c. I was always pained in not finding such information first make its appearance, and that promptly and early, in our paper. This is the only medium through which our people can be informed in matters relating particularly to our own church. I trust that the grievance of which you justly complain will be speedily remedied, and that our ministers and churches will see the importance of exciting all the interest possible, by contributing to its columns and extending its circulation. I regard it of the first moment to our church and her institutions that the paper should be sustained. Would that all could be made to think and feel so."

Our correspondent's remark relative to the Messenger deserves attention, but we are concerned at present only with what he says respecting the early appearance of the proceedings of our Synod and other ecclesiastical bodies in the paper. Though other lay-brethren have not written to us on this subject, we know that the sentiments of very many are the same; & our ministerial brethren ought to consider seriously how much injury they do to themselves, as well as to the bodies of which they are members, when so much cause exists for such complaints.

If the Synod has referred to the Classes matters of importance on which they will be required to act at their meetings in the spring, timely notice of such matters should be given, not only to the ministers of the church but to all church members who are concerned in them and have a right to make their opinions and their wishes heard.

OUR PAPER.

On examining the accounts against the Messenger and comparing them with the actual receipts from subscribers, we find a balance a-

gainst the paper of \$160 for the past year. If all our subscribers had punctually paid their subscriptions only for that year, and all our agents had as punctually remitted to us what they received, we would not only be out of debt, but a surplus of three or four hundred dollars would be left to be applied to missionary operations. As it is, the Board of Missions is burdened with a debt, which it has at present no means to liquidate, and which, if things continue as they are, will be a growing one. Since the paper is published semi-monthly our expense is about \$68 a month. Lately indeed our monthly receipts have sometimes exceeded that sum, but prior to the late meeting of Synod they were for the most part very far below it, and often quite inconsiderable. Many of our subscribers are indebted for the last three years. Some have removed without either paying what they owed or giving notice of the change of their residence. Of such persons we may take some notice hereafter, as unpleasant to them probably as it will be to us. In some instances agents are known to have received money from subscribers of which they have given no account. In such cases both the subscribers and the Board of Missions are wronged: the former because they are made to appear on our books as delinquents, when they have honestly paid; and the latter because they are divested of their funds and of the means of meeting their engagements. Such a conduct is not only highly improper: it is immoral; and it may require hereafter a more particular notice. It is well known that the Messenger is published at the expense of the Board of Missions; and the profits, if there be any, are to be devoted to missionary operations in our own church. The benevolence of the object will be an additional motive to every virtuous mind to pay promptly what is due, and to handle it faithfully when received. A different course would be sinful in common business transactions, and would subject the offending individual to public reprobation; but the sin is undoubtedly aggravated when the cause of benevolence itself is the sufferer. Many of our subscribers, we believe, who are in arrears, would cheerfully pay, if they were called upon; but we cannot afford the expense of special agents to collect so many small sums scattered over a very large extent of country. We request them to make payment to the nearest agent, or to transmit to us by mail or otherwise. Notes that are good in the places where they reside will be received in payment and may be sent by mail at our risk. It will be accepted as a favour if they will be at the pains of procuring notes that are at par with us; and where the amount due from each individual is below \$5

if several will unite in making the same remittance. If more be forwarded than is due, the balance will be credited to the account of the ensuing year.

To our punctual subscribers and agents, by whom the Messenger has hitherto been sustained, many thanks are due; and to them we present our grateful acknowledgements. Such as are in arrears without their own fault we request to apply to themselves no part of what we have said in complaint. To all who have the circulation of the paper and the cause it is designed to promote at heart, we say: brethren, be active and vigilant;—and be punctual also; for subscribers who never pay for the paper, can only add to our burdens, and aid in breaking us down.

AGENTS.

We are indebted to Mr CHARLES F. HOFFMEIER of Lancaster, Pa. for an addition to our subscription list, and payment in advance from all but one of his subscribers. We tender to him our thanks for his unsolicited and generous exertions, and shall be much gratified by a continuance of his favours. He will oblige us by consenting to act as an agent for the paper.

Mr GIDEON BANTZ, JENR. is agent for the Messenger in Frederick city Md. Our subscribers in that place and vicinity are requested to make payment to him only; and those who may have paid to any other person, and have not received credit in the Messenger will oblige us by stating the fact to him.

ORDINATION.

The Rev. Rudolph Duenger was ordained to the gospel-ministry in Potter's church, Bradford county, Pa. on the 12th of November last. The brethren appointed to perform the ordination were Rev S K. Dennis, H. G. Ibbiken & Jonathan Zeller. A discourse, in the German language, was preached on the occasion by Rev Mr Dennis, and another by Rev. Mr Ibbiken on Jeremiah 3: 15. The whole service was solemn and impressive. No other particulars have been furnished.

Several articles on hand are reserved for want of room.

Miscellaneous.

DEATH OF REV. DR. CAREY.

We have before noticed the death of this eminent Missionary to the heathen. Although he had been spared to a good old age, his loss will be severely felt. His death is thus noticed in a paper published at Serampore. *Rel. Intelligence.*

We have to communicate intelligence to-day,

which will be received with general lamentation, not only throughout India, but throughout the world. Dr. Carey has finished his pilgrimage on earth, having gently expired early last Monday morning. For several years past, his health has been very infirm, and his strength has gradually sunk, until the weary wheels of nature stood still from mere debility and not from disease. The peculiarly hot weather and rainy season of 1833, reduced him to such extreme weakness, that in September last he experienced a stroke of apoplexy, and for some time after his death was expected daily. It pleased God however to revive him for a little. During the past cold season, he could again take an evening and morning ride in his palanquin carriage, and spend much of the day reclining in an easy chair with a book in his hand, or conversing cheerfully with any friend that called. As however the hot weather advanced, he sunk daily into still greater debility than before; he could take no nourishment; he lay helpless and speechless on his bed, until his skin was worn off his body, and death was a merciful relief. His dearest friends could not but rejoice that his sufferings were ended, although they mourn his loss to themselves and to mankind.

The career which Dr. Carey has run, is worthy of honorable notice. He was a man who stood prominently forward from the mass of the several generations of men with whom he lived; and both for his private and his public character he deserves to be held in lasting remembrance. He was the son of a poor man, and entered life with a very defective education, and assigned to a business no where in high estimation, and peculiarly de-pised in this country: he was a shoemaker. These disadvantages, however, could not repress the energy of his mind; and it soon appeared that Divine Providence had other work for him to do than that to which he seemed at first to have been consigned. A thirst for knowledge he manifested in various ways, from his childhood; and just as he was coming to manhood, it pleased God to draw his heart to Himself, which happy change in his character, increased his pursuit of instruction. To understand the Word of God was the first object of his desire; and then for he set himself to acquire a knowledge of the ancient languages in which it was written. Whilst he was yet laboring for his daily bread with the awl, he sought acquaintance with grammars and dictionaries; and he never left them till those compiled by himself gained by universal consent, an honorable place among the monuments of human learning. He was soon after settled pastor of a church in Leicester.

In the meantime as he became more acquainted with the condition of the various nations of the earth, by reading the narratives of voyages and travels, he felt great concern for the state of the heathen. So much was he affected thereby, that he resolved to leave all that was dear to him in his native land, for the purpose of preaching the Gospel to the Heathen: and in 1792 a Society was formed among his friends, and through his influence, at whose expense he came to Bengal with his family, and another missionary, in the end of 1793.

Dr. Carey came to India in a Danish ship, without obtaining the consent of the Hon. Company. To have sought it would have been useless, since the Indian Government were at that time as opposed to the propagation of the Christian religion in India, as if they had thought their own faith to be false. When Dr. Carey came into Bengal, therefore, it was a principal object with him to conceal himself from the knowledge of government; and for a little time he occupied himself in the cultivation of recently redeemed jungle lands near Takeo, about forty miles east of Calcutta; and here he was exposed to much suffering. A few months afterwards, however, he was invited by the late Mr. Udny to take charge of an Indigo Factory, which he commenced between Malda and Dinagore; and his Colleague obtained a similar situation. Through the kindness of their employer, too, they obtained formal permission from Government to continue in India. Dr. Carey continued thus situated from 1794 to the beginning of 1800; during which time he applied himself diligently to the study of the Bengalee language, and then

of the Samskrit. He translated the Scriptures into Bengalee, preached the Gospel in it extensively, and supported several schools.

On the 10th of January, 1800, Dr. Carey came to Serampore, and united with Dr. Marshman, Mr. Ward and others, lately arrived from Europe, in forming the Mission which has since borne the name of this town. From the Serampore Government, and His Majesty the King of Denmark himself, Dr. Carey and his colleagues, from first to last, have received the most gracious protection and favor, with whatever jealousy they were in former days regarded by their countrymen. In the first year of his residence at Serampore, Dr. Carey's translation of the New Testament was nearly all printed; and the first Christian converts from Hindooism in Bengal were baptized. The Christian church which was then begun with a few individual believers in the Gospel has now branched into about twenty four churches in different parts of India.

In 1801, Dr. Carey was chosen as Bengalee Teacher in the newly instituted College of Fort William. He was afterwards appointed Professor of Samskrit and Maharratta, and by this means he acquired an intimacy with learned pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of Northern Hindooism. For the students in the College, he had to complete grammars of the languages he taught them; and after many years he completed his voluminous Bengalee Dictionary. By means of these and other works he became known throughout the world as an oriental scholar of the first eminence. He was not less celebrated as a man of science. Botany and Natural History he began to study long before he left England; and India opened a wide field of observation, which he examined with untiring assiduity from his first arrival until his strength utterly failed him. In these pursuits he was the coadjutor and personal friend of Roxburgh, Buchanan, Hardwick, and Walllich, and the correspondent of several of the first men in Europe, with whom he was continually exchanging botanical treasures.

As a philanthropist Dr. Carey is entitled to a high rank. He sought and gained the prevention of infanticide at Gunga Saugar. He was among the first, if not the first, that engaged in seeking the abolition of Suttees, and chiefly through his exertions, the Marquis of Wellesley left, to his successors in the Government of India, a minute declaring his conviction that Suttees might and ought to be abolished. Had he continued in the Government, he would have abolished them. Dr. Carey also took an active part in attempting the establishment of a Lepet Hospital in Calcutta. He was the founder of the Agricultural Society. And indeed scarcely any undertaking for the benefit of the country has been engaged in, of which he was not either a prime mover or a zealous promoter.

It was, however, as a Christian, a Missionary, and a Translator of the Sacred Scriptures, that Dr. Carey shone pre eminently. Their obligations to him in these respects the people of India have yet in a great degree to learn. They will however learn them; and future generations will arise to bless his name. All Bengalees at least may thank him for this: before his days, the Bengalee language was unknown, and had never been reduced to grammatical rule. Pundits would not write it, and there was scarcely a book in it worth reading. It is now rich, refined and expressive; and scholarship in it is generally sought both by natives and foreigners; and to Dr. Carey and the pundits whom he employed, and whose labors he directed the change is principally owing.

Dr. Carey was born on the 17th of August 1761, and died on the 9th of June, 1834, full of years and honour.

THE MINISTER'S WIFE.

Messrs Editors,—I send you, as a communication for your paper, an extract from the letter of a clergyman to a young lady on a sub-

ject rarely treated of, but not the less important on that account. I hope the writer may be induced to favor the public with a continuation of his thoughts. A volume upon the theme is a desideratum.

II.

"Let no lady marry a minister of the gospel merely because she may fancy him, or because she may desire a companion and a home. She ought to look at her future station as one in which she may glorify God by doing good. Every one knows, that a minister ought to be actuated by motives of this character in entering upon his office; and why, I ask should his wife be less devoted than himself? Indeed, in some respects, more depends on her than on him. The piety and activity of the church depends much upon 'female influence,' and this influence, in every congregation, may be greatly increased or diminished by the course taken by the minister's wife. In all ordinary circumstances, the females of the church love to see the wife of their minister prompt and ready in every good enterprise. Perhaps no female in the community, is in a better situation to accomplish great things for Christ and the church, than she. It will be her own fault, if she does not place her memorial in heaven, and her record in the hearts of her fellow-Christians. But how shall this be done? How shall she make the most of her talents and her station?—Hints only can be given by way of reply. Your own genius must furnish the details.

The first thing is to consult the professional reputation and labors of her husband. She is not to forget that he belongs to Christ and the church. He has duties solemn as eternity which must be performed; and she ought to be sympathetically, his colleague, or 'help-meet.' She must take an interest in every thing which relates to his arduous duties, and encourage him amid the many discouragements of his station, in the church. There is no man on earth who so much needs the counsels of a prudent, and the sympathies of a kind hearted wife, as a minister. And in order to enter into his anxieties and joys and sorrows, she ought to be eminent for practical piety. Her religion should be of the most elevated character. This will prepare her to sympathize with the feelings of her husband and the interests of the church of God. It should be her aim to have her own house so managed, that it may be a little sanctuary—a place of prayer, the abode of peace, and a type of heaven. This depends almost entirely upon the wife; and if any where upon earth, we may expect, in her peculiar province to see that meek and quiet spirit which is said to be of great price in the sight of God. Habits of economy, too, become a clergyman's habitation. All affectation of worldly splendor in dress, furniture and table expenses, and equipage, have a bad effect on the interests of religion. Such things, in a minister's family, never fail to create immense and direct practical mischief. If any where, we ought to expect in a minister's house, to have every thing so arranged and managed, as to speak the unequivocal language: 'We are strangers and pilgrims on the earth.' And all this, I need not tell you, must be regulated by your sex. In one word,

the expectation, the influence, and the usefulness of the minister, depends as much upon the temper and conduct of his wife, as upon his collegiate and theological education; almost as much as upon the strength of his own piety or intellect. And if one-half of this is true, we may arrive at this conclusion, that a minister ought to have the best wife in the world; and, if you should ever be so happy as to marry a minister, I hope your husband will have reason to think, that this is indeed his lot. I have known many a minister, who once promised fair for usefulness, dwindle down into a mere cypher under the influence of a gay, extravagant, imprudent, or unconverted wife; and not a few, of no more than ordinary talents and abilities, have become eminent in the church, and especially for usefulness, under the moral power of a discreet and devoted female co-adjutor. A clergyman's wife is his good or evil angel—a star to guide, or a meteor to bewilder."—*N. Y. Observer.*

TO THE FRIENDS OF THE BIBLE CAUSE.

Extract of a letter from the Rev. Dr. Morrison to the Rev. Wm. S. Plumer, of Richmond, Va. dated

Macao, China, April 13, 1834.

Dear Sir,—Your letter of September 3d, 1833, arrived here a few days ago. The documents to which you refer from the American Bible Society have not come to hand. That I may be brief, I will without further preface, give a reply to your several queries.

1st. The most probable estimate of the number of inhabitants in countries capable of reading Chinese Scriptures, is between three and four hundred millions. They are the Chinese, the Koreans, the Japanese, the Hoochoons, and the Cochinchinese. Also the Chinese settlers in Siam, the Straits, &c.

2d, I suppose the number of inhabitants in northern Asia who cannot read any language is small.

3d, North of China is Monchow Tartary, Mongolia, and Russian Siberia; North West is Turkestan. The Scriptures are, I believe, wholly or in part, translated into the languages of these respective nations. The inhabitants are often a mixed community. Excepting Siberia, in all the other regions, the Chinese is the language of government.

4th, There being no commercial or other intercourse with Corea or Japan, or the Hoochoons, and but little with Cochinchina; and the Chinese government preventing European access to the interior of their country, an extensive distribution of the Bible in all these vast regions, is not at present practicable.—There are required more Bible agents and more facilities of travelling and voyaging in this part of the world. The American Bible society has granted money to Mr. Bridgeman, and his associates; and the British and Foreign Bible Society have voted 5000 to Mr. Gutzlaff. And the copies I require of the Chinese Scriptures, I receive from the Anglo-Chinese College at Malacca. The present laborers in the cause, are not hindered for want of means. If the American missionaries had a set of blocks for printing the Bible in China,

or somewhere else, it would be an advantage. I don't know that they have funds for the purpose. The funds necessary to take christian traders with their ships to the countries above mentioned, and at present unfrequented, would I fear, be large, and not attainable from any existing Society. The christian ships are not yet devoted, nor indeed made directly subservient to the spread of the gospel. But until you have means of carrying the Bible to mankind, how are you to fill the world with Bibles? The difficulty is great. I cannot at present ask for greater funds.

5th, A whole Bible in Chinese, after the blocks are prepared, costs for paper and printing, about a dollar and a quarter, or a dollar and a half. The New Testament about a fifth of that, and a single gospel about a fortieth part. — 6th query is answered negatively under No. 4.

7th, In this part of Asia, the Chinese have not the Bible in their language; they have some parts. Were there men and means enough, a version for Japan in the alphabetical characters is desirable. Chinese is the learned language. Some modifications of the Chinese version, may be desirable for Cochinchina also; for although Chinese books are imported by them in great numbers, I believe the national language varies in some degree.

I have thus as fully as the limits of a single letter will permit replied to your several questions; I would that I could have given more encouraging answers. I beseech, if you have influence among the opulent Christians in America, to consider the practicability of a Bible Ship, to navigate the shores of Eastern Asia. If science, and discovery, and luxury, and commerce have their ships, sailing the ocean, and visiting every shore, why should it be thought strange that the christian should also have his ship, to convey to man the written mandate of his maker, the proclamation of mercy from the Savior of the world, who has issued the command to "Go and disciple all nations?"—They cannot go unless sent; and they cannot be sent to some places, without a ship on purpose. May the Lord bless you and help you to devise liberal things for this cause.

Yours very respectfully in christian love.

ROBT. MORRISON.

Rel. Telegraph.

MONEYS RECEIVED.

By Rev'd E. Heiner from Mrs Catharine Troxel and Alexander Crise each \$1.25, Henry Rickenbaugh \$2.25 Messrs Isaac Bangher, John Zimmerman, Jacob Shriner, John Hartzel and Lewis Weaver each \$1.50. By Mr John Smith, (Chambersburg) for Messrs Jacob Gruver and Emanuel Gipe, each \$1.25; Jacob Stinger \$1.75, to Dec, 1834; Messrs Abraham Lightner and Peter Cook, each \$1.50, to Dec 1835. By Rev'd N. P. Hacke \$5.00. (Brother Hacke will please to inform us whom we are to credit.) By Mr. C. F. Hoffmeier, Lancaster, Pa. for Messrs Abraham Peters, Michael Westhafer, Geo. Weiler and Wm. E. Haversick each \$1.50, to Dec. 1835. By Rev'd S. Gutelius, for Messrs Jacob Grove, John Henderson, Enoch Lefevre and Geo. Will, Esq. each \$1.50 to Dec. 1834. [More in our next.—*Editor.*]