

employed in ancient times to propitiate that divinity be somewhat veiled in these latter days under the semblance of a Christian ceremony. Nor is this the only progeny,—nay, their name is legion, that have sprung from the union of ancient paganism with Christianity in the age of Constantine the Great.

But let it not be supposed that all Greeks run after and applaud such relics of a darker age.—Intelligent men blush at them, and hope for the time when such things shall disappear before the advance of knowledge and education. Some few even acknowledge the Bible and the preaching of the gospel as the appointed means to effect such a change. Priests dare not lift their voice against these superstitions, for the popular sentiment favors them; they will not, because “by this craft they have their living.” Did the priesthood receive sufficient salaries, and were their professional fees abolished, superstition would not have reached its present enormous growth. Ceremonies multiply when the priesthood find their profit in them.

Europe.

HAMBURG.—Our brethren in this city have had some pleasant meetings occasioned by the opening of a new and commodious place of worship for their use, the first services in which were held on Lord's day, the 11th July. A friend from England, who was present, has furnished us with details which we lay before our readers in his own words:

“It is remarkable that in the very same street in which it stands—Bohmken-Strasse—and within twenty doors, is the house in which the church held its meetings for about four years, from 1836 to 1840, when they were expelled by the police, and brother Oncken thrown into prison. So wonderfully has the Disposer of all events interfered in their behalf, that within sight of that house whence, seven years ago, they were driven out, amid the hootings of the rabble, are our brethren now permitted to have a house of their own, beautifully placed in the midst of a garden, retired from the street by a long and wide passage, at the further end of which are gates, by the closing of which all intrusion may be effectually shut out. The following inscription, most appropriate to the experience of our brethren, is carved over the front gates next the street, with grotesques on each extremity:—

ANNO . BIS . HIEMER . NAT . MICH . DEN . KERR .
GEHOLFEN . 1727.

“Thus far hath the Lord helped me.”]

BROTHER ONCKEN'S ADDRESS AT THE DEDICATION.

[Mr. Oncken is the Missionary of the American Baptist Missionary Union. He was baptised with seven others, in 1835, and a Baptist Church instituted in Hamburg by Rev. Dr. Sears, of Newton, Mass.]

“Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.” In such effusions of the heart does the gratitude of the redeemed break forth, and is a striking feature in the character of the people of God—of all those who in truth belong to the redeemed—that they possess and cultivate these grateful feelings. What ardent love and gratitude must fill our hearts, dear brethren and sisters, and especially mine, when I look back to the past, and remember how, nearly a quarter of a century ago, I gave my first testimony of Christ and his grace, in a little assembly of seven people in this town, and how I soon after was obliged to flee from one place to another to escape the persecution; when I remember how many powerful voices were raised against the gospel, and especially against us, and how every effort was made by hell beneath, and by the enemies of God on earth, to stay the progress of the Gospel; but how, in spite of all, many hundred thousands, far and near, have heard the gospel, and how, from amongst them, in this place alone, between six to seven hundred precious souls have been converted to Christ and saved to all eternity! and above all, that through the gracious leadings of God, a church has been formed here, which is not seeking its existence in the restitution of antiquated human forms, but in taking fast hold by faith on the Lord Jesus Christ; a Church from which the word of life has been proclaimed in all directions, by a living, verbal testimony, and by which about fifty sister churches have been called into being; and when I then cast a look at this temple of stone with which our gracious Lord presents us to-day, and in which we hope to “build up one another in our most holy faith,” from one Lord's day to another, in undisturbed peace, “under our own vine, and our own fig tree, none daring to make us afraid, until faith be changed to vision; oh, then, must a review of the feeble commencement of the glorious progress, and of what stands to-day before our eyes—this living house of God, and this earthly temple, which we receive to-day as a present from the hand of our God—tune our hearts with the most unbounded gratitude towards our good and gracious Lord; and in such a frame I should have preferred to sit to-day in holy admiration at the feet of my God and my Saviour, and weep over the sin and weakness which has been connected with my share of labour; but still more to praise from the bottom of my heart the riches of grace and the wonders of mercy, which our eyes have seen and our hearts experienced. But as you expect an address, I must give up my own wish, though my feelings are such that I dare not trust myself to make any lengthened address. Let me then, beloved brethren, direct your attention to Matt. xxviii. 18—20: from which I would remind you, through whom, and by what human instrumentality, all these glorious

results have been accomplished in the past, and upon whom our resources must depend for the future. Our Lord says, “All power is given unto me in heaven and on the earth.” Not some power, nor much power, but all power. His power is not confined to earth,—he has all power in heaven, all power over the treasures of grace, over everything we need from the hand of our heavenly Father; all power to give us the strength we need, the wisdom we need, the faith we need, and the love we need; all power to enable us to overcome our spiritual enemies. He has also all power on earth, all power over the hearts of men, and over everything that transpires in the world. This power has been constantly in operation for us; has defended us, and overruled all thing for the furtherance of his cause, and to this we owe all our success.

Secondly.—Let me remind you of the sweet and incomparable promise which stands in connexion with this declaration. “Lo, I am with you always, even unto the end of the world.” Wherever the power of Christ is exercised for his people, it brings them into close union and communion with him. The great secret of vital godliness is Christ in us, the hope of glory. By this personal presence of Christ with us, that we have been preserved amidst trial and persecution, and enabled to go on in spite of all the efforts of our enemies to crush us, and so stay the progress of the gospel of Christ. This is also the mainspring of all vital exertions for the spread of the gospel.

And let me remind you, thirdly, of the only human instrumentality employed in the achievement of the victories which we have witnessed. It is the gospel preached by saved sinners. God has decreed that sinners are to be saved through sinners. No human wisdom, learning, influence, or power has been employed, but simply the gospel. And God has proved this to be efficient, having made it the power of God to the salvation of sinners. Our future prosperity must proceed from the same source—the sovereign power and presence of Christ; and by the same instrumentality—the preaching of the gospel. Here, in this new temple, may the gospel still be faithfully preached, the whole counsel of God be declared, sinners be shown their lost condition and pointed to Christ, and believers be taught to “walk in all the commandments and ordinances of the Lord blameless.” Then we shall see glorious things, Christ will be exalted, and many, many sinners brought to him. This is not an uncertainty. We know that if we thus faithfully preach the gospel of the Son of God, he to whom “all power in heaven and on earth” belongs, will be with us “always, even unto the end of the world.” Amen.

PLANS OF SERMONS.

Mr. Newton, writing to Mr. Bull, suggested a discourse from John ix. 39, “For judgment I am come into this world, that those who see not might see; and that those who see might be made blind,” which he thought might be treated thus:—

Why did Christ come?

I. For judgment. Two senses of the word—purpose, or appointment; and manifestation, or trial. Luke ii. 35. The gospel calculated to give sight to the blind, and to prove that they are stark blind who pretend to see without it, Luke x. 21, Matt. xi. 25.

II. The blind see. The Spirit, by the gospel, makes the blind both see and feel their guilt, and misery; then shows them pardon, life, and happiness in a Saviour.

III. They who pretend they see, are made blind. These are of two sorts. 1. Such as absolutely reject the truth, because it does not suit what they call their reason. Many of the most important doctrines, the more they are examined by fallen proud reason, will appear the more unreasonable. Instance in—First, the Deity of Jesus, will be absurd to those who feel not the need of an Almighty Saviour. So that 1 Cor. xii. 3. Second—Justification by the righteousness of another will be thought absurd. Third—That God, in point of acceptance, pays no more regard to men's best actions than their sins, is deemed another absurdity. Fourth—Even to assert that he has a right to do what he will with his own, is accounted another hard and unreasonable point; though they claim such a right for themselves in their own concerns.

Thus the gospel reveals the thoughts of their hearts. Their boasted morality, if they have any, is found destitute of the love of God, and of truth. They profess to see, but are quite dark, yea, the light that shines around them increases their darkness. 2. Such as receive the gospel in the notion, and value themselves upon it, but are destitute of the power; none make a greater parade of seeing than these, none more fatally blinded. They smile at a self-righteousness founded upon works, but are themselves in the very spirit of the Pharisees. An acknowledgment of the doctrines which they misunderstand and abuse, serves them for a righteousness; and trusting to this, they despise all who are stricter than themselves, and dislike close and faithful preaching as they would poison. A minister may preach in general terms, and have their good will; but, if he deals faithfully and plainly with conscience—if he bears testimony, not only against dead works, but against dead faith, they will think they do God justice by censuring and reviling him. Awful case! to be blinded by the very truths they profess and believe. Yet I fear it is too common.

“YESTERDAY,” said the late Mr. Thomas Wilson, in a letter written in 1790, “I rambled in the morning to Surrey Chapel, to hear Mr. Jay. His subject was, ‘Overcoming the World.’ He first showed in what light we should view the world, viz: as an enemy; and then, what it

is to overcome it:—1. To use the good things of it, and yet not to have it as our ultimate end. 2. To put every thing in its proper place. 3. A proper management of secular affairs. 4. A suitable spirit and behaviour amidst every changing scene. 5. A willingness to leave it. He observed that by a proper use of it, every thing, except sin, may prove a blessing; and by an improper use of it, every thing, except grace, may prove a curse.”—*Eng. Baptist Magazine.*

SPIRITUAL DYSPEPSIA.

This is in some places a prevailing disease.—Allow me in a word to point out its cause, signs, and remedy. It is caused by a want of active spiritual exercise adequate to digest the amount of instruction received. Those afflicted by it listen to a great deal of preaching, but they do not obey. They are hearers of the word, but not doers. It is indicated by great fastidiousness of appetite. They can eat nothing unless it is that which is prepared solely to gratify the palate. Every sermon must be as spruce, as neat, as the choicest words or the flowers of rhetoric can possibly make it, or it disgusts them. The remedy, as well as the preservative is, to eat plain food and go to work. Be content to have plain preaching, and practice what you hear—“being doers of the word, and not hearers only.”—*Morning Star.*

Depth of the Ocean.

At the annual meeting the Association of Am. Geologists in Boston, Commander Wilkes, U. S. N., made a communication upon the subject of the depth and saltiness of the ocean. The maximum depth has never been attained. Capt. Ross sounded 4600 fathoms, about 37,000 feet, and got no bottom. There are great difficulties attending deep sea soundings. Experiments show that the great valleys of our ocean run at right angles to the ranges near our coast. The basins of the Southern hemisphere dip and rise alternately from the equator towards the pole, causing very unequal depths of water.

Experiments were made by Captain Wilkes upon the penetration of solar light. A pot painted white was let down into the water, and the point of invisibility marked—upon taking it out, the point of visibility marked, and the two were found to vary but a fathom or two. In water at 36 degrees the pot disappeared at six fathoms—in the Gulf Stream, at twenty-seven fathoms—just outside of it, at 23 fathoms.

ABSENCE OF SUN AND AIR.

Dr. Moore, the eloquent and amiable author of “The Use of the Body in relation to the Mind,” illustrates the effects produced by the absence of sun and air as follows:

“A tadpole confined in darkness would never become a frog, and an infant being deprived of heaven's free light, would only grow into a shapeless idiot, instead of a beautiful and reasonable thing. Hence, in the deep dark gorges and ravines of the Swiss Valais, where the direct sunshine never reaches, the hideous prevalence of idiocy. Many citizens are incapable of any articulate speech; some are deaf, some are blind, some labor under all these privations, and all are misshapen in almost every part of the body. I believe there is, in all places, a marked difference in the healthiness of houses, according to their aspect with regard to the sun, and that those are decidedly the healthiest *ceteris paribus*, in which all the rooms are, during some part of the day fully exposed to direct light. It is a well known fact that epidemics attack the inhabitants on the shady side of the street, and totally except those of the other side, and even in endemics, such as ague, the morbid influence is often thus partial in its action.”—*Mechanics' Journal.*

Horrible Effects of Destitution.

Timothy and Mary Burke, recent emigrants from Great Britain, were a few days since, tried for and convicted of the murder of their two children, at Kingston, Canada, under the following circumstances. It seems they had applied for work, on their arrival, to several farmers in the vicinity of Kingston, but could obtain no employment on account of their having children with them. They afterwards applied without the children. Suspicion being awakened, search was made, and the body of one child, a boy four or five years old, was found concealed beneath a fallen tree, covered with heavy stones. The other child, a girl of two years of age, was found near by, a victim, possibly, of neglect and starvation. The story of the miserable prisoners, when first arrested, was that the children had died on their passage from Montreal. When told that their bodies had been found, the man said that the mother killed them, because no one would employ laborers with children. Their counsel on the trial made every effort to save them, on the ground that destitution and subsequent fever had partially deprived them of reason; but the jury nevertheless found them guilty.—*Boston Weekly Star.*

THE DISCOURAGED PASTOR.

“How do you do, Deacon A.,” said his friend, as he met him in the street, “and how is your church prospering?”

“I am well, sir,” rejoined the deacon, “and so are our people. But we are in miserable condition. We are cold and lifeless, and what is worse, our minister seems to be discouraged.”

“Perhaps your difficulties,” replied his friend, “have their origin in the fact that you do not pray enough.”

“That may be,” added the deacon, “but I fear the greater difficulty is, that we do not PAY as well as pray.”

They were in debt to their minister the salary of nearly a whole year, and how could it be expected that he could be otherwise than discouraged? Could he expect a people would be profited by the gospel, when they would not pay for it?

There are other congregations besides that of which this good deacon formed a part, which are laboring under similar trials for the same cause. No church can expect their minister to be a benefit to them, unless they remunerate him for his services. “The labourer is worthy of his hire,” and it will be ill with those who withhold it.—*American Religious Recorder.*

Biblical Geography—Palestine.

Palestine Proper had Lebanon on the north, the Mediterranean on the west, the deserts of Arabia on the south, and the river Jordan on the east. The Israelites had, however, a considerable tract of country on the eastern side of the Jordan, extending from Mount Hermon on the north, to the river Arnon on the south. Taking in the whole of this territory, it extends from 30° 40' to 33° 36' N. latitude, and between 33° 45' and 36° 20' E. longitude. Its length, from north to south, is about 190 miles; the average width about seventy miles. The area is estimated at 11,000 geographical square miles. This gives an extent of territory equal to about one-fifth of England and Wales. The countries in Europe to which it can be compared in extent are Belgium, Holland, and Switzerland. In the time of David the population amounted to 5,000,000. This, for such a highly-favoured country, “the glory of all lands,” is a population by no means excessive, if compared with that of the countries with which it is nearly equal in extent.—*MacLeod's Geography of Palestine.*

DOOM OF A DANCER.

While visiting a little village, a young lady, who resided in the same house with me, became anxious for herself as an impenitent sinner.—When in this state of mind, being fond of dancing, she consented to attend a ball, but repeatedly said to a friend, “I feel that if I attend that ball, something dreadful will befall me; and yet I must go.” The time arrived: she started for the ball room with trembling, and a heavy step. As she entered the room she exclaimed, “This is no place for me! I cannot be happy here!” Still she felt a determination not to relinquish her purpose. She was seated, and a terrible conflict was going on within, until she arose to dance—and then the conflict ceased!—The Spirit took its flight, and Hope departed, probably to return no more. These facts she gave me herself. Some months after, she remarked, that from the time she rose to dance, she had not had the least desire for salvation; she expected to be lost, and yet felt little or no alarm! Poor girl! she was told before she went to the ball, that that something, which she feared would befall her, most probably was eternal death. H. B.

THE POWER OF THE GOSPEL.

It has been asked whether man's responsibility is not sometimes preached, not too clearly, but too much out of proportion? Love is the impelling motive on all ordinary occasions. It may be the love of gain, of glory, of ease, or of pleasure. But in religion the love of truth, of holiness, of man, and God must prompt us.—Love is ingenious in devices, it is patient in endurance, it never counts the cost, it is full of alacrity, and full of vigor. “Love is the fulfilling of the law.” Responsibility prevents crimes and makes all attempts against law dangerous. But love goes farther, and never ceases to serve and please. Therefore “Flavel's Fountain of Life” promotes the sanctification of believers more than general views, however correct, on the government of God. For the same reason, well-written treatises on the Gospel are far more efficacious in converting the soul, than the best discourses on natural religion. “The Gospel is the power of God unto salvation.”—*American Messenger.*

AN IRON MAN—Singular Petrification.—On Saturday last, a gentleman brought into Portsmouth, from the Bloom Furnace, Scioto County, a part of an Iron man, found in the ore bed!—The part we saw was the foot and a part of the leg. Having been converted into iron, by a gradual process, the minutest divisions, as between the toes, &c., were not visible; but the general outline of the foot and ankle were palpable.—The spreading across the toes—the general outline of the toes—the heel, ankle, &c., were perfectly plain. We were told that the head and arms were still more perfect! There could not be the least doubt of its having been a man.—Nor is there much doubt of the manner in which it came into this condition. The body must originally have been petrified in lime; but of this, there remains now only the outside incrustation, which will crumble off. What was the man, is now iron. By some natural process, the iron must have grown out of the lime, and here is a theme for geologists! How did this change take place? If we are right, and the fact seems to leave no room for doubt, this iron man would afford one of the most beautiful subjects for a Geological Lecture. The iron ore in which it was found, is called the Calcareous Formation. The process of its formation would be an instructive study.—*Cincinnati Chronicle, Sept. 27.*