

MORNING STAR.

PUBLISHED AT LINERICK, MAINE; BY HOBBS, WOODMAN AND COMPANY.—EDITED BY J. RUZZELL, AND S. BURBANK.

VOL. III.

LINERICK; WEDNESDAY, JUNE 18, 1898.

NO. 7.

W. DURE, PRINTER.

CONDITIONS.

The Dollar and Fifty Cents per year of paid within three months after subscription closes. One Dollar and Seventy Five Cents. Postage paid by subscribers. Those who prefer to pay by installments, and not as a lump sum, will be charged an extra five per cent. No notices of discontinuance will be accepted as paid, unless at the discretion of the publisher.

Communications may be directed to JOHN RUZZELL, P. O. Box 100, North Berwick, Me., or to SAMUEL BURBANK, Linerick, Me., and those intended for publication, must be paid for.

MORNING STAR.

From the English Version.

WISDOM AND KNOWLEDGE THE SOURCES OF GRIEF.

For in much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow.—Ecclesi. i. 18.

Was it the design of the sacred writer to appear before us as the apostle of ignorance? Surely not, for he himself had sought out all wisdom, and labored to become familiar with all knowledge. Had he then a design to mislead his hearers? This cannot be denied; for, for the tendency of all his writings is to promote and secure it. Wisdom and knowledge are excellent; and that the soul be without them is declared not to be good. It is for the lack of knowledge that the people perish. Wisdom and knowledge are imparted to man for the highest purposes. His mind is illuminated that he may contemplate the perfection of Deity—that he may see the path of duty—that he may attain everlasting felicity. Yet, in a fact, that an increase of knowledge is an increase of sorrow and grief—let us attempt to account for this fact. Knowledge may be regarded as especially conversant with three or four particulars.

1. An experimental acquaintance with earthly things. We see a great deal in the world which looks fair, and promises in its possession a large portion of pleasure. If we could attain to independence in our circumstances, we imagine that we should at once be carried to the summit of wisdom. Many have passed from a state of comparative poverty to affluence. While all has been novel, a certain charm has invested every object, but in a little time the spell has been broken, and satiety and weariness have succeeded, and vanity of vanities has been found inscribed upon all that promised happiness. Disappointments and mortifications have attended honor, grandeur, and wealth; and those who have risen to the highest eminence in society, have often manifested the greatest impatience to be rid of life itself, as an intolerable burden. The mind is fully convinced, the more this is known, that its proper nourishment, and the sources of substantial joy, if existent anywhere, are certainly not among the things which perish with the using. What is the anxiety, what is the grief to find that tens of thousands of pounds, a splendid retinue and a sumptuous establishment, are all only for a moment, and during that moment rather tantalize, than permit to drink the cup of permanent pleasure.

2. Knowledge of ourselves.—When Saul of Tarsus was ignorant of his true character, he regarded himself with unmingled benevolence. As teaching the law, he was blameless, and thought himself exempt from malignant feeling towards Christ and his followers a doing God service. Light thrown upon his mind first discovered to him, his real circumstances, his spiritual destitution, and till he became extensively acquainted with our own hearts, we shall always cherish an overweening opinion of our goodness, our wisdom, and our high attainments. Ignorant man vainly imagines that the Divine Being is as well pleased with him as he is with himself. And hence every true delineation of human nature is extremely offensive and disgusting to him. The cross of Christ is a stumbling block, as it supposes him in a condition before God exceedingly abject and humiliating. His self-conceitance perishes as light shines around him, and he who was full, and thought he needed nothing, becomes in his own sight poor, and miserable, and blind, and naked. That heart which was vainly imagined to be so good, appears as a cage of unclean birds, and the seat of all pollution and defilement.

A thousand evils and dangers presently he had walked with perfect security, and the desert of divine indignation is at length admitted, however humbling. The heart is broken with sorrow, and the enlightened sinner is taught to cry out, "Oh! wretched man that I am!"

3. Knowledge of others.—An individual will frequently trust society, so far as to pierce himself through with many sorrows.

Where he reposed the most unhesitating confidence, there he finds himself deceived and betrayed. The sincerity on which he calculated, proves to be the most refined treachery. If he be a man in the lower orders of society of whom we speak, who has lived in a peaceable country village, and seen but little of human wretchedness, how is such a one confounded, when led into the retreats of sin and misery, furnished by populous towns and cities. He comes from those haunts of vice and wretchedness, horrified at scenes whose existence he had never before suspected. Or is it a Christian whose knowledge of mankind is enlarged? Alas! what an extent of wickedness does a Christian country present to him, when accurately known! What a mournful idea that six hundred millions of his fellow immortals are without hope and without God in the world—that Mahometanism is at this moment more extensively spread than even the gospel of Jesus Christ! How deplorable to witness the triumphs of Satan, and to see the thousands and the millions who have fallen under his usurpation, who are spiritually dead, and whose bones lie bleaching in the sun and the storm! Must not scenes like these fill the heart of a Christian with grief and dismay? What then, shall we remain in ignorance, and bless ourselves that we are so happy? By no means. Things are as we have described them, whether we know it or not. Our ignorance is no excuse, and alleviation of the overwhelming load of misery. All it can effect will only operate to prevent our attempts to remove the evils; or, which is quite as probable, cause us to add to the mighty aggregate.

We ought to attempt the acquisition of knowledge, were it only that this world, and the future, may each be held in proper estimation. The proximity of these things which perish, give them magnitude and importance far beyond their intrinsic and real value. It is by an intimate acquaintance with eternal realities, that we learn to treat the things of time with contempt, as mere vanities, when they would claim the heart, and withdraw the mind from God. The distance and invisibility of eternal things has rendered them diminutive, and of secondary consideration, to the darkened understanding. But after having seen the inanity of worldly good, and the unavailing divine teaching becomes prepared to receive with proper sentiments and feelings the blessings of salvation. The things of time and sense lessen in our view; their foliage and beauty wither as we approach them; while the glories and blessings of an eternal world discover more to secure our imperishable felicity, the more we contemplate them. Hence they who have had the greatest degree of spirituality of mind, have been the most grateful for present mercies, and the most ready to leave them all at the divine summons.

We ought to possess much self-knowledge in order to produce false feelings of abatement before God, and to give vigor to our application to Christ for mercy. Our pride is the sin most fruitful of mischief and ruin. A sight of pollution spread through the powers of the soul, the knowledge of the narrowed and shrivelled state of the understanding, the obliquity of the will, the carnality of the affections, the discovery that we are earthly, sensual and devilish, will bring us into the dust before God. Our conviction of the demerit of sin, our helplessness, and the justice of the claims of God, will give an unspeakable emphasis to the Gospel of Christ, and lead us to embrace him as the only Saviour. Self-knowledge, indeed, however painful, is essential to salvation, as without it we never can submit to receive the righteousness of God; nor can we ever give God the glory which he must and will receive from all who obtain honor, immortality, and eternal life.

Nor shall we exercise proper compassion towards others, or make due exertions for their relief, without much knowledge. The springs of benevolence are opened, and the soul is aroused to compassion as we become acquainted with mankind, and are under the influence of the Holy Spirit. We are never led by the light of God merely to speculate on human woe. Jesus Christ beheld a perishing city, and wept over it: he saw thousands sinking beneath the weight of their misery, and he hastened to their relief. The Son of God had all knowledge, and his zeal for our salvation was proportionate to it. This knowledge will furnish him more powerful aids to the throne of grace. We shall be earnest that calamities may be averted, burdens removed, and hearts changed, as our minds are aware of the evils of sin. As we are convinced of the misery of the world, so shall we labor in preaching, in prayer, and in all means calculated to pre-

vent the shipwreck of immortal souls.—Rel. Mag.

Extract from the Charge of the Rev. SAMUEL KIRKLAND, addressed to his son, the Rev. JOHN THORNTON KIRKLAND, late President of Harvard University, on the day of his ordination, Feb. 5, 1894.

Labor to convince your hearers of their deplorable state by nature, that they may see and feel the necessity of an interest in the Saviour; then point out to them this only remedy which God has provided, the Lord Jesus Christ in the dignity of his divine person and the unequalled excellencies of his mediatorial character: by the many and weighty arguments which the gospel furnishes, "compel them to come in" to the elevation of faith and acknowledgment of the truth. Urge them from the consideration of the majesty of God; his stupendous love in the gift of a Saviour; the great salvation and rich mercy, which he freely offers and as freely gives to all who are desirous of it. Knowing the terrors of the Lord, persuade them with bowels of tenderest pity to be reconciled to God.

Proclaim the purchase and descent of the Holy Ghost through the atonement, to sanctify the elect people of God; hold forth the nature and necessity of regeneration by the power and efficacious grace of God. Testify to sinners of every description repentance towards God and faith towards our Lord Jesus Christ: in the whole of this matter strive to approve yourself to God; give to each his portion, strong meat to them who are able to bear it; but deal gently with the lambs and feeble of the flock, and herein imitate the condescension of the great and good Shepherd. Slain not to declare the whole counsel of God.

"Take heed to thyself and to thy doctrine, for in so doing thou shalt both save thyself and them that hear thee." "Take heed to thyself." This is a fundamental charge, which is firstly and constantly to be regarded. He is poorly qualified to lead others in the way of salvation, who is not experimentally and particularly acquainted with it himself. But I hope better things of you, my son, though I thus speak. Let what holy vigilance, and constant prayer, what humility and self-denial, ought you to exercise, lest that by any means, when you have preached to others, you yourself should be cast away. If you are faithful in the discharge of your trust, you will deliver your own soul; be pure from the blood of all men, and a sweet savor of Christ to God in them that perish, as well as in them that are saved; and you may also comfort others with hope for the divine blessing on your endeavors. O my son, this is the warmest wish of your father's heart, that you may have many souls as heirs of your ministry, which shall be your glory, and joy, and crown of rejoicing in the presence of our Lord Jesus at his coming. You are a son of prayers and of vows: may God Almighty bless you; and may you increase, whilst I decrease; and shine many years as a bright star in the Redeemer's hand, when I, your natural father, am set and seen no more. Finally, that you may attain the ends of your ministry, and experience its blessed fruits in your own salvation and that of your people, we, who are your fathers in the gospel, by virtue of our office, do entreat and charge you in the name of the Lord Jesus Christ, to take heed to the ministry, which you have received; we beseech and charge you by the dear and glorious name of the ever blessed Jesus, to take care of the honor of his name in your ministrations. Oh, never rob him of his glory who is God—never, never deny the Lord, who hath bought you.

AFFLICTIONS.

"It is the Lord: Let him do what seemeth him good." Life abounds with events which call for the exercise of Christian resignation. Sickness, disappointments, and a thousand other ills cover us with calamity as with a mantle, and prone to excessive sorrow, we too often think these evils incurable and neglect all attempts to amend our condition. We too often permit our grief to flow excessively and injuriously, until it produces terror and despondency, instead of inducing caution in our conduct and increasing our reliance on a just and merciful God who heareth prayer: When one comfort is taken from the sum of our sorrows, we feel as if none were left, and like Baruch, we refuse consolation. Thus did Job, in the beginning of his afflictions—he contended with his God—he pleaded his virtues, asking wherein he had erred—and could see no reason for the chastisement inflicted. But he subsequently learned wisdom and sincerely mourned his previous folly. Too ques-

tion "Where wast thou when I laid the foundations of the earth?" reminded him of his insignificance, and produced the proper effect; he bowed himself in humble, submissive resignation to the will of his Creator who could not err. Remembering that we were not made for ourselves, but for God, whose children we are, it is our duty under all circumstances to cherish a feeling of cheerfulness and resignation. Remembering, when we think we have cause for mourning and sorrow, that God orders all things for the fulfillment of his own wise and beneficent purpose, we should feel that it is good for us to be in subjection to the father of our spirits, whose purposes are paternal, and who always afflicts in mercy. Remembering that the chastenings of our God, like the kind and faithful reproofs of our friends, have worked for our good, we should firmly trust that under his all-wise direction a blessing will result from the present sorrow. In the day of adversity we should always consider, that the supervision of our God is wise and salutary. Have we not invariably found that when one joy was dashed to the earth, others have been given us by our heavenly father? When the sun withdraws his light, do not the moon and stars supply his place? And do not the blessings of the gospel more than compensate the loss of earthly pleasures? When God made the world, he first made man, and, as subsequently we were reduced to a miserable state, he will be with us in relation to those Providences which deprive us of present comforts, and so to our apprehension dark and inscrutable—they are intended to promote our best good, and to glorify the name of our Father who is in heaven. That the name of God may be glorified is the first wish of every man who has learned the way to his throne. The example of the Saviour is a beautiful illustration of this. He said, "My Father, glorify thy name."—"If it be possible let this cup pass from me; nevertheless, thy will and not mine be done." "Hallowed be thy name," was the first petition he taught his disciples to offer.

Unsatisfied troubles do no good; they but induce sinners to sin the more. The fourth and fifth angels poured out their vials, and men were scorched with great heat and they gnawed their tongues for pain, and they blasphemed the name of God, and repented not to give him glory. Thus, too often it is with us; as with men who sit beside a gliding river and yet are parched with thirst because they will not taste and see if the waters will allay it.—A want of resignation aggravates our troubles, and every unsatisfied sorrow, but advances us on the road to misery and ruin. Let us then take efficient practical measures to promote resignation, and let us remember, "it is the Lord." To this end let us endeavor to cast ourselves, subdue our hearts, and mortify our passions. Let us regard the brevity of life—this dying life, or living death. Let us be more zealous for religion; it is the best remedy for sorrow, its duties and requirements will enable us to "raze out the written troubles of the brain," pluck from the memory a rooted sorrow, and cleanse the stuffed bosom of the perilous stuff which weighs upon the heart. Let us also remember our guilt, and we shall think less of our troubles, especially when we know that our sorrow is the consequence of guilt. Finally, let us abound in prayer.—"If any be afflicted, let him pray to God who comforteth those who are cast down."

THE HAPPY FAMILY.

Addressed to children.

"I have been staying a month," said Miss West, "at my friend Mrs. Brown's in H—, and I think I never saw so happy a family in my life." Indeed? replied her friend, to whom she was speaking; "and how many children are there?" "Five, the eldest, twelve years old, and the youngest, two." "And what is it that makes them so happy a family?"—"Their mutual forbearance, affection and kindness; they seem to take so intimate an interest in each other's welfare, that if one enjoys pleasure, they all seem to partake of it too; and if one is dull and in pain, they all seem to feel it also: they have had the best instructions and examples set before them, and they have indeed profited by them. When I asked little Mary why they were all so happy, she said 'She did not know,' unless it were because they all loved each other so well."

Dear little children, your parents' hope and joy, be meek and good; strive to obey those who are set over you. If you behave properly, your friends will rejoice; and will you turn their hearts against you, and drive them with disgust from your

dwelling? I hope better things from many of the readers of this paper, for after all the accounts of good boys and girls they have had, and the wholesome instructions they have received, I think, yes I know, they must be ashamed of themselves when they are naughty. Hear what the Psalmist says, "Behold, how good and pleasant it is for brethren to dwell together in unity," &c. Read the whole, (Psalm exxxiii.) and learn it if you are able. Be then kindly affectioned one to another; and remember, that there is One who sees all your ways, and hears all your words. He notes down your conduct. How delightful a sight is a happy family; well might Miss West regret leaving her friend's house; for where all seemed so comfortable, she could not but be comfortable too.

LIMERICK:

WEDNESDAY, JUNE 10, 1828.

THE EPISTLE OF ST. PAUL.

Continued from No. 4.

The first epistle to the Thessalonians.—In the time of St. Paul, Thessalonica was the metropolis of all the countries in the Roman province of Macedonia. The proconsul who governed the province, and the Quæstor who had the care of the revenues, resided in this place. Being the seat of justice, and as it carried on an extensive commerce, its inhabitants were many, among whom were many philosophers. This city was noted for the wealth and learning of its inhabitants. Like the Grecian cities, however, it was in a state of gross ignorance, in the things of religion, and involved in all sorts of vice and wickedness. In this city was situated that synagogue in which the apostle reasoned three Sabbath days from the scriptures, which, it seems, commenced his gospel labors in this place. Paul was first accompanied to this city by Silas and Timothy. His preaching at first was not attended with that success which usually marked the apostle's preaching; only a few Jews believed. He, at length, however had some success among the idolatrous Gentiles; among which class was the greatest number of Thessalonian converts. It appears that Paul was as violently opposed while preaching the gospel at Thessalonica, as at any period of his ministry. It was here that a company was gathered and the house of Jason entered, for the purpose of bringing the apostles to the people, that they might be put to death in the tumult. By a careful examination of that part of the Acts, which treats of the apostle's labors in Thessalonica, Corinth, Berea, &c. it appears that this epistle was written, not from Athens, as a note at the conclusion of the letter seems to represent, but from Corinth, soon after the edict of Claudius, against the Jews, (see Acts 18: 2.) about A. D. 54. Therefore, it is concluded that this is the first epistle which was written by the Apostle Paul.

The design of this epistle in the opinion of Dr. Macknight, was to prove the divine authority of Christianity, by a suitable chain of arguments, in answer to those objections which the heathen philosophers had advanced against the gospel. On the other hand, Mr. Scott thinks, that these philosophers did not, at so early a period, enter into a regular disputation with the christian, when it was the case that they derided them as enthusiasts, and their doctrine as foolishness.

From the epistle itself, the conclusion is drawn, that this was the apostle's intention to confirm the faith and hope of the Thessalonian believers, and to prevent their being discouraged by the persecution which they suffered; and to dispose them, from what they had already experienced, and the christian character they had hitherto maintained, to make still greater advances in the holy religion which they had embraced.

The second epistle to the Thessalonians.—It is the general opinion of the best chronologists, that this second epistle was written also from Corinth, soon after the first, principally from the circumstance that there were some things therein which were not understood. This idea is rendered very probable, as Timothy and Silvanus, who joined the apostle in the first letter, still joined him in the second. From the consideration that Paul prayed to be delivered (ch. 3: 2) from unreasonable and

wicked men, it is probable that he wrote the second letter soon after the insurrection of the Jews at Corinth, at the time when they dragged him before Gallio, the proconsul of Achaia, and accused him of persuading men to worship God contrary to law, Acts 18: 33. It is therefore concluded that this epistle was written about A. D. 55.

From the contents of this epistle, the conclusion is drawn, that although it is the shortest of all Paul's epistles, it is nevertheless not inferior to any of them in the sublimity of the sentiments which it contains, and the excellent spirit which is breathed throughout the whole of it. Besides those traits of genuineness and divine authority with which it is clothed, in common with the other epistles, it has one peculiar to itself, from the nice representation it gives of the Papal power, under the character of the man of sin and the mystery of iniquity.

In Thessalonica, christianity has never been quite extinct, since it was first introduced there by St. Paul. There are in this city at present, according to account, thirty churches belonging to Greek christians, about forty Jewish synagogues, and forty-eight Mahomedan mosques. The city is now under the dominion of the Turks, and is called by them *Saloniki*, which is a corruption of its ancient name.

The General Conference of the Methodist Episcopal Church has recommended the establishment of a Bible Society in their Church. A member of the conference, who is a correspondent of the Christian Advocate and Journal, speaking of this subject, says, "I rejoice that it is so, as it is much needed, according to the report of the American Bible Society concerning the scarcity of the Holy Scriptures, and their incapacity to grant a full supply. I also was much gratified to find that this measure was adopted without any hostile feelings to the American Bible Society, but merely as a friendly coadjutor to help forward the good work."

FREE-WILL BAPTIST MAGAZINE.

We have received the first number of the second volume of this periodical. It will hereafter be published monthly; each number contain: 24 octavo pages. The principal part of the matter with which the present number is made up is original, and it is written with ability. The sentiments exhibited in the work strikingly coincide with its name. We anticipate that the Free-Will Baptist Magazine will be an agreeable and profitable coadjutor in the cause of truth and righteousness, and recommend it to the patronage of our brethren.

It is published under the direction and approbation of the Rhode-Island Quarterly Meeting, and edited by ZALMON TOBEY, minister of the gospel in Providence.

Price, \$1 per ann. if paid on receiving the 3d No. or \$1.25 at the close of the year. All the preachers in the Free-Will Baptist Connexion are requested to act as agents.

To the Editors of the Morning Star.

Dear Brethren,—I think it my duty to cast in my mite among my brethren, for their consolation and encouragement. About the first of February I received two letters from the Upper province of Canada informing me that a revival of religion had recently taken place there, and desiring me to visit them for the purpose of baptizing the subjects of it. The reformation commenced under the improvement of Dr. David Marks, who preached in several places in that country last fall. The good effects of his labors did not immediately appear, but they were like bread cast upon the waters, which after many days shall be gathered again; all glory to God. A young man by the name of Frederick W. Straight, who had felt the Lord upon him, if he preached not the gospel, accompanied Eld. Marks to Canada and tarried through the winter, preaching the gospel. The Lord blessed his labors, and scores flocked to Christ. In March he returned to the state of New York, and the brethren judged it expedient to set him apart to the work of the ministry. He has since returned to Canada. May the Lord go with him, and may he keep humble. Eld. Marks has left New-York to make another tour in Canada. The Lord is raising up and sending forth young men into the desolate parts of the harvest; blessed be his name.

I left home the 12th day of February and started for Canada. The going was

very rough, and the weather extremely uncomfortable; but I felt the presence of the Lord. I travelled and preached almost every day. There appeared to be a solemn tenderness on the minds of the people in many places which I passed. In the space of three weeks after I left home, I arrived at Southfield and Dunwick in Canada, where I found the Lord was to work with power. Mr. Straight, above mentioned, had been laboring there with much success. When I arrived I found the revival was somewhat stopped on account of divisions among the brethren; some being for Paul, some for Cephas, &c. O my God, when will persecution, prejudice and bigotry cease. My brethren, beware of divisions and contentions. I told the people that I was determined to know nothing among them but Christ Jesus and him crucified. I labored night and day, about two months, and had the satisfaction of seeing the brethren united, and the work gloriously revive. The people flocked to meeting from every direction, and sinners were heard crying for mercy on every hand. Before I arrived, one man, whose family had been converted, was opposed to their being baptized. The second time I preached in his neighborhood, he cried for mercy, and in a few days after found deliverance. Subsequently to this I baptized 20 in one day, and this man and his family were among the number. This was the most remarkable day I ever witnessed, and the count of the outpouring of the spirit of God on the people. It will be long remembered. During my journey I baptized 40 converts, and gathered one church of 26 members; preached 87 times, travelled about 800 miles, to and from, and was absent from home ten weeks. On my return I found my family well.

This is the sixth time that I have travelled into that country within six years; and I have seen much of the work of the Lord. There are five churches in Canada, consisting of 1000 members, who have been gathered through the instrumentality of F. W. Baptist ministers, and the prospect is still encouraging. There is also a body of Open Communion Baptists in that region, who have recently been gathered, principally through the instrumentality of Eld. Thomas Tollman. I think that they will soon become united with those above mentioned. There are a number of preachers of different denominations in Canada; still the field is free and white, and to be won. I have generally been treated with kindness and hospitality by the people. But as they have been frequently deceived by imposters, they generally look upon strangers with a jealous eye. Notwithstanding this is the case, a humble minister of the gospel finds brethren and friends, and receives a hundred fold. I pray the Lord to lay the race of the people in Canada on some of his able ministers in the states, and to send forth, weeping, into that part of his vineyard.

Yours, in gospel bonds,

HERMON JESSE.

Bethany, N. Y. May 1, 1828.

WARREN, May 26, 1828.

To the editors of the Morning Star.

I again forward you a few lines relative to religion in this vicinity. It is yet a time of refreshing, and the presence of the Lord in many places. The part of his vineyard. In the town of Hiram, at Eld. Gowin observed in a letter to you not long since, a revival commenced a few weeks past, and several, I trust, have been converted from nature's darkness into God's marvellous light, a number of whom now stand as candidates for baptism, which will be attended to as soon as an opportunity shall present. Others, with tears in their eyes and cries arising from their bosoms, are saying, "Pray for me." I have lately received a letter from Mr. Camden, by which I am informed that the Lord is reviving his work in that town, where I have recently labored. I am also requested to visit them again as soon as possible. While I hear a cry, not only from Camden, but also from many other places, for help, I feel a desire in my soul that God would deepen the work of his grace in my heart, that while I am destitute of acquired abilities, with which many of my brethren are blest, I may have that wisdom which is from above, that thereby I may be able to sound the abiding of this world, and to triumph the unbounded goodness of God, yet subscribe myself, yours, in christian ties,

YATES HIGGINS.

From the Free-Will Baptist Magazine.

INTERESTING OCCASION.

About the 20th of March last, very unexpectedly to many, a revival of religion was communicated from one of the brethren of the First Baptist Church of Christ in New-Port, R. Island, informing me that he had pleased God in the plenitude of his mercy, to visit that church with a precious revival of religion, and the especial effusions of the Holy Spirit, and requesting me to visit them in order to assist in the administration of the holy ordinance of baptism. Eld. Eddy, their venerable Pastor, who has devoted the greater part of a long life to the great work of preaching the unspeakable riches of Christ to perishing sinners, on account of bodily in-

firmities, needed and desired assistance. With this request I considered it my duty and privilege to comply. The day appointed for these solemnities was the Lord's day. Through the goodness of God it dawned upon us with uncommon brightness: the weather was mild and pleasant—the sky clear and serene. It was a most delightful day, and every attendant circumstance seemed favorable to devotion.

At an early hour many of the brethren and sisters met, in the sanctuary for prayer and praise, and the Great Head of the church was pleased to meet and bless them. Their hearts responded to the sentiments of the poet:

"How sweet and awful is the place
With Christ within the doors."

At the usual hour we assembled for public worship, and a short discourse was delivered from Acts viii. 36. "See here is water, what doth hinder me to be baptized?" The morning service being concluded, we immediately repaired to the water's side, and there, in the place where prayer is wont to be made, presented our humble supplications to Almighty God that he would aid, direct and bless us while attending on the deeply interesting solemnities and duties of the occasion. Nineteen happy converts now presented themselves as candidates for the ordinance of baptism; all of whom, in regular succession, were led down into the water, and according to primitive apostolical example, were baptized in the name of the Father, and of the Son, and of the Holy Ghost. While coming up out of the water, the smile upon their countenance indicated the holy joy and calm serenity they felt within; and many of them spake aloud in praise of their blessed Redeemer, whose humble example they were now permitted to observe. The number of spectators was large, and, considering how many were present, stillness and order prevailed. In the afternoon a large assembly again convened for public worship, and a great number were baptized. 1 Pet. ii. 7. "Unto you therefore who believe, he is precious." To many, the Saviour appeared precious indeed, the one altogether lovely, and the chief among ten thousand.

"Jesus, the name to sinners dear
The name to sinners given
It frees them from their guilt and fear;
It turns their tears to joy and cheer."

Not tired of the duties of the sanctuary, multitudes assembled in the evening to continue the worship of God. A third discourse was delivered from Acts xv. 30. "And the times of this ignorance God winked at; but now commandeth all men every where to repent." While the speaker was discoursing upon the subject of repentance, the whole assembly was still, solemn and attentive; the tears of contrition started from the eye of many a trembling mourner, and the attention of the beholder might see sinners were arrested. Eternal life to be given, by the Spirit of God, impressed upon his mind, and the language of his heart was, God be merciful to me a sinner.

To conclude the services of this interesting occasion, the before mentioned persons who had been forward in the ordinance of baptism, now presented themselves in the aisle before their aged pastor, who by the laying on of hands and prayer, received them as members of the visible church of Christ. O may they be faithful and united, that at the time they may be received by the great Shepherd and Bishop of souls, as members of the Church triumphant in heaven. God has in very deed been blessing, and still continues to bless this church. Since the period above alluded to, they have been favored with several baptismal occasions, at one of which nine, at another seven, and at another twenty-two submitted themselves to this ordinance of Jesus Christ. Several more are expected to go forward soon. The good work has also been extended to other churches. "Bless the Lord O my soul, and forget not all his benefits." EDITOR.

With a letter from Messrs. Van der Smisen & Co. of Altona, Germany, we have received the Evangelische Kirchen-zustand in the 27th Feb. inclusive. We translate the following:
—New-York Observer.

REVIVAL IN LITHUANIA.

The religious spirit of the age seems to have left no corner of the earth unvisited. Tribes which are excluded from the rest of the world not only by their local position, but by the narrow circle in which their language is spoken, have nevertheless caught a portion of this God-like spirit. A remarkable instance of this kind is to be found in the religious excitement among the Lithuanians on the Russian frontier. Among this people, the language renders them peculiarly isolated, but who are nevertheless intelligent, a sect has sprung up, or rather a society of lively, spiritual christians, called *Sieniegi* (saints) or *Maldeninkai* (praying persons).

The outward appearance of these people is not at all peculiar. They are only known by their serious, discreet deportment; for example, they drink no ardent spirit, of which the Lithuanians are so fond; they clothe themselves with modest apparel, and avoid all worldly lusts. There is no

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

